

**EXPOSITION  
OF  
THE HOLY QUR'AN**

**GHULAM AHMAD PARWEZ**

**TOLU-E-ISLAM TRUST®**  
25-B, Gulberg-2, Lahore-54660, Pakistan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**EXPOSITION  
OF  
THE HOLY QUR'AN**

An English Rendering  
by  
Haji Habib-ur-Rehman Khan of Urdu Presentation  
*Mafboom-ul-Qur'an*  
by  
Ghulam Ahmad Parwez

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## Exposition of the Holy Qur'an

by G.A. Parvez

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I take this opportunity to express my thanks to all the members of Tolu-e-Islam Trust who always remain steadfast and determined in spreading the word of Qur'an. Their unflinching support to the initiatives of the Trust is highly commendable.

Prof. Dr. Zahida Durrani  
Executive Head  
Tolu-e-Islam Trust.

## About the Author

Ghulam Ahmad Parwez was born at Batala, Punjab, British India in 1903. He studied the Qur'an and the classics of Islam under the tutelage of his grandfather; a celebrated scholar and eminent *sufi* (Muslim mystic). He gained a comprehensive understanding of the traditions, beliefs and practices of conventional Islam including the discipline of *tusawwuf* (Muslim mysticism) with its arduous meditation and spiritual exercises. His study of the history of Islam, beliefs and practices of pre-Islamic religions and vast knowledge of the history of development of human thought inspired him to question the veracity of prevailing beliefs of Muslims. He moved away from the embellishments, which have accumulated around Islam over the centuries through the erroneous explanations of the pristine beliefs expounded by the Qur'an. G.A. Parwez's immense philosophical work is the result of his deep study of Islam not as a religion but as *deen*-- a word, that has no parallel in Western languages. It can best be described as a "Way of Life" and in the Islamic context, a social system based on Qur'anic values and immutable principles. The exploration of the meaning of *deen* forms the core of his more than forty-five voluminous books. His most famous books in Urdu include:

1. *Mashoom-ul-Qur'an* (Exposition of the Holy Qur'an) - three volumes
2. *Lughaat-ul-Qur'an* (Dictionary and concepts of the Qur'anic words) - four volumes.
3. *Matalib-ul-Furqan* (Exegesis - *Tafseer* - of the Holy Qur'an) - six volumes (the seventh volume was printed posthumously)
4. *Tabweeb-ul-Qur'an* (Classification of the Holy Qur'an) - three volumes
5. *Meraj-e-Insaniyyat* (Biography of Messenger Muhammad (PBUH))
6. *Nizam-e-Rabubiyyat* (Qur'anic Economic Order) and numerous others books.

It was his ardent desire and of those inspired by his interpretation of the Holy Qur'an, to render his works into English so that the educated modern youth should be able to understand and appreciate the true message of Islam. This urge increased particularly after he published his reputed scholarly book in English, *Islam: A Challenge to Religion*.

His writings have inspired widespread awakening amongst the intelligentsia and the general public alike in many parts of the world.

He was the founder of *Tolu-e-Islam*, a monthly magazine, which he started in 1938 at the instance of Dr Sir Muhammad Iqbal<sup>(1)</sup> and under the guidance of Quaid-e-Azam Muhammad Ali Jinnah, founder of Pakistan. This magazine continues to be published regularly even after his death.

In 1983 he undertook the project of rendering into English his celebrated work titled *Mafhoom-ul-Qur'an*. The translation was done up to Surah Al-Kahf (18)-- slightly more than half the text of the Qur'an--when he became ill in October 1984 and expired on the evening of 24 February 1985. After his death, the Tolu-e-Islam Trust took up the task of translation of this work and its publication.

The reader would find a new approach in this rendering, which is different from all other translations of the Holy Qur'an in English. As the title suggests, this is not a translation of the Holy Qur'an, but its exposition.

It is an honest and serious human effort to convey the pristine concepts of the Holy Qur'an. The original Arabic text of *wahi* (revelation), however, is eternal and its interpretation during any span of time cannot be taken as the last word; that shall have to be left to the last man on earth. As Allah says in the Holy Qur'an (41:53), the truth of His guidance shall forever continue to manifest itself in the outer space and within the human psyche until it is finally established. The reflection of any human error in this work, therefore, should in no case be attributed to Allah's message.

Maqbool M. Farhat  
Ilford, Essex, UK

(1) Dr Sir Muhammad Iqbal (1873-1938), the famous Islamic thinker, philosopher and poet of 20<sup>th</sup> century envisaged a Muslim state, later designated as Pakistan, where Muslims could practise and establish *Deen* of Islam politically freely and unhindered by inimical forces.

## Second edition

The first volume comprising of the first eighteen surahs--slightly more than half of the text of the holy Qur'an--was translated by the author, G. A. Parwez in 1983. It was in manuscript format, ready for printing, when he fell ill in 1984 and died in 1985. It was published in 1987 after a thorough review by Muhammad Omar Draz, Allah Ditta Sheikh, Ubed-ur-Rahman Arain and Aziz Mamuji, the latter both of Kuwait. Haji Habib-ur-Rehman Khan, ex-Inspector General of Police, Punjab, Pakistan rendered the remaining part of the original three-volume Urdu *Mafboom-ul-Quran* into English. It was published in 2005. Mr. Rehman remained faithful to the letter of the original script which added to the accuracy of the translation. The first volume was printed again in 2008. It was decided to combine both the volumes, re-edit the text and improve the English language in order to appeal to the modern English-speaking readership in the West.

Marked improvement is evident in the present edition in that it provides an easy-to-read text, and a sincere effort has been made to clarify the Qur'anic concepts for the average reader. We hope this exposition will remove from the minds of the non-Muslim readers many cobwebs of misunderstanding emanating from literal translations of the Holy Qur'an commonly available.

Additional material has been added to the Exposition such as Qur'anic terms and their English meanings, footnotes, Arabic & Biblical names, bibliography, and index. In fact it is a significantly improved version of the original translation.

The Trust is confident this revised edition will serve its purpose in a much better way.

Tolu-e-Islam Trust  
Lahore, Pakistan



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## Introduction

### The irony of human history

Human history is a tragic epic of construction and destruction, civilisation and barbarism. It appears that the epitome of human struggle in all historical epochs has been the development of a grandiose civilisation. Each civilisation is based upon the best available human and material resources. Humans think that each such civilisation is better than its predecessors', and is thus a step forward on the evolutionary ladder. They hope that human evolution is inherent in the development of their civilisation, and that the latter will provide peace and security to the wretched of the earth *les miserable*. Immersed in these ideals, they work tirelessly for the development of this grand civilisation. Each passing day brings new achievements and men are all the more anxious to see their dream realised. But before this can happen, before the civilisation can reach its zenith, human beings start demolishing their own creation with their own hands. The citadel of all dreams and ideals readily converts into rubble, only to survive as a relic of a splendid past. Babylon, Egypt, Greece, China, Roma and Persia are a few examples to remind us of the splendour of past civilisations that perished to oblivion. The structures that remain and the archaeological evidence we discover testify to the human failure and disappointments of an order of which those very people who erected it demolished the edifice. These stories remind us of what the Qur'an has to say:

وَلَا تَكُونُوا كَالَّذِينَ نَقَّضُوا بَنَاءَهُمْ مِنْ بَعْدِ قُوَّةٍ أَنْكَاكًا ۖ 16:92

Beware, lest you become the old woman who spins cotton laboriously only to tear it to pieces with her own hands. 16:92

### The modern civilisation

Even if you do not want to put yourself through the labour of peeping deep into historical evidence and studying earlier human civilisations that perished, a critical look at modern civilisation and culture would suffice. The modern era our era is the era of western civilisation that has surpassed all its predecessors in splendour, grandiosity, exquisiteness and glory. For this civilisation, the sky is the limit. Such is the power and success of this civilisation that it has now tamed the major forces of nature and compressed space-time through development of means of communication and transportation. Man now rules the seas as it rules the mountains and deserts. He can access treasures buried deep below the earth's crust; heavenly thunders dance to the tune of his finger; he controls the infinite energy concealed within the structure of something as small as an atom; he can travel to the moon and beyond; and he can look into the distant corners of this galaxy. In short, man has never been so powerful.

Yet, this civilisation is less than half a century old and man, who now has unprecedented powers, is forced to cry:

We began our era of scientific efficiency confident that materialistic triumphs would solve life's problems. We are finding we were wrong ... Life is not as simple as that<sup>(1)</sup>.

(1) Mason, J.W.T. 1926. *Creative Freedom*. p 183-184

Nay, he goes to the extent of saying:

In its racial, economic, familial, moral, religious, intellectual organization, the entire fabric of existing civilisation presents a consistent structure of blunder, of folly, of ignorance, of falsehood and iniquity<sup>(2)</sup>

This shows how badly affected and hollow the foundations of this grandiose civilisation are. Each sensible man is wondering if western civilisation would be able to survive yet another shock after the two world wars. Such a blow may prove fatal not only to civilisation but also to humankind.

### Why is this happening?

The question arises: Why is it happening? Clearly, neither the pyramids of the past nor the skyscrapers of modern times were built by the mediocrity. Each was the finest product of the (physical and intellectual) labour of the best people of their times. This was the sum total of their wisdom, the epitome of their strategising and administrative capabilities. Yet, since they met the fate, which they did, it would be hardly surprising if a study of human history leads any sensible person to a conclusion other than the following:

By painful experience we have learnt that rational thinking does not suffice to solve the problems of our social life. Penetrating research and keen scientific work have often had tragic implications for mankind, producing, on the one hand, inventions which liberated man from exhausting physical labour, making his life easier and richer, but on the other hand, introducing a grave restlessness into his life, making him a slave to his technological environment, and and catastrophic of all creating the means for his own mass destruction. This, indeed, is a tragedy of overwhelming poignancy<sup>(3)</sup>.

This means that the human mind, notwithstanding its capacity to conquer the forces of nature, cannot find satisfactory answers to human problems. Man's successive failures in this regard make us wonder if this is beyond his mandate. For, a solution of human problems requires as a pre-condition, determination of the objective and goal of human life. Before man can venture into finding solutions, he needs to find out what causes conflict between people and nations; how these conflicts can be prevented; what is beneficial and what is dangerous for mankind; what some of the common values of mankind are and how they are interconnected; why it is necessary to uphold these values; and what basic human rights are and how these rights can be safeguarded. These are the basic issues which cannot be settled by the human mind and scientific know-how created by it.

For science can only ascertain what is, but not what should be, and outside of its domain value judgments of all kinds remain necessary ... Representatives of science have often made an attempt to arrive at fundamental judgments with respect of values and ends on the basis of scientific methods, and in this way have set themselves in opposition to religion. These conflicts have all sprung from fatal errors ... For the scientist, there is only "being", but not wishing, no valuing, no good, no

(2) Briffault, R. 1919. *The making of Humanity*. p 360

(3) Einstein, Albert. 1950. *Out of My Later Years*. p 152

evil, no goal<sup>(4)</sup>

### Divine guidance

If a solution to human problems depends upon prior determination of these basic questions, and if it is beyond reason's mandate to settle these questions, then is there a source of knowledge, other than human reason, that can settle these questions and safely steer human kind to its cherished goal? Obviously this question cannot be answered through human reason because reason recognises no source of consciousness other than itself. We find the answer from another source, which authoritatively pronounces:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى 20:50

i.e., God who created everything that comprises the universe has also envisaged guiding everything towards its ultimate goal and objective. Such guidance, which comes directly from God, is called *Wahi*.

### *Wahi*

*Wahi* (i.e., direct guidance from God) is inherent to the constitution of everything in the universe. This guidance is automatic and continuous. Everything is created with an inherent knowledge of the sources of its growth and the ways and means to access these sources; its role in the universe and how this role is to be performed. This guidance is termed laws of nature in the physical world, and instinct in the animal world. There is no escape from these laws of nature or instinct. Everything has to live its life in accordance thereof.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ 16:49

Whatever exists in the skies or in the depths of the earth has to submit to the laws of God. Nothing can defy these laws." 16:49 وَهُمْ لَا يَسْتَكْبِرُونَ Hence, the functioning of this universe with discipline, coordination and elegance without any conflict and contradiction is mind-boggling." 67:3..... مَا تَرَىٰ فِي خَلْقِ الرَّحْمٰنِ مِن تَقْوٰتٍ

### Guidance for human beings

Man is the only exception. He has not been provided with divine guidance inherent to him at the time of birth. A lamb's kid knows naturally that grass is *halal* (permissible) but meat is not. Conversely, a lion's cub knows without being told that meat is all right but grass is not. Compare this with a human child who does not know what to eat and what to avoid. How can we expect him to automatically acquire a sense of judgement to tell good from evil and right values from wrong ones?

### The human will

Such celestial guidance (*wahi*) has not been given to human beings because if it had been, he too would have been forced to follow this in letter and spirit, i.e., lose his free will. But his free will is precisely the characteristic that distinguishes man from everything else in the universe. Free will makes him superior to angels and extra terrestrial creations. Without

(4) Ibid. p 152

this free will, man would be a statue cast in stone, or a prisoner chained with the laws of nature. Without his ability to defy, he would not be able to take pride in his voluntary submission to natural principles. After all, a good deed is good only if one has the power to act otherwise. Only that act qualifies as submission, which is perpetrated while having a capacity to defy. Forgiveness is meaningless if one does not have the power to avenge. What distinguishes humans is their self-control though they possess the power to lose it. This is what manifests their many possibilities and leads life on its evolutionary path. Man's free will demands that divine guidance is not part of his instinct as it is with other animals.

However, this does not mean that man has been left without any guidance. He, too, has been provided with this guidance, only that it comes in a different manner. As per divine providence, this guidance is provided to a chosen person, who would then pass it on to fellow human beings. It would be for the human beings to take it or leave it. Any decision would be based on their own free will and judgment. They were told in each case that following the divine guidance would bring success and happiness, whereas a violation thereof would lead to destruction and annihilation.

Such divine guidance has been regularly reaching human kind through the chosen few the messengers in various eras. But this guidance did not survive in its original form in the coming eras owing to historical accidents and human tampering. However, this guidance reached humankind in its complete and final version around 1,400 years ago through Messenger Muhammad (PBUH) and is called the Qur'an.

### **The Holy Qur'an**

The Qur'an was gradually revealed to Muhammad (PBUH) over a period of around 23 years. The Messenger (PBUH) saw to it that it was written down and preserved. When he expired, it existed in its entirety as a book and as memorised by hundreds of companions. Today we have this exact version in its original shape and organisation. Ample historical evidence exists to testify that not even a single word has been changed from the original version over the 1,400 years that have passed by. This has been so because protection of the Qur'an has been the responsibility of none other than the Almighty Himself. The Qur'an is a collection of eternal truths and immutable values. It contains complete guidance as to all aspects of human life. A human manuscript is a product of its times and serves a particular purpose. Its life is, therefore, accidental and ephemeral, and its utility limited. A heavenly book however, is different in that it surpasses its environment and the limits of space-time. It is neither outdated or beyond a point which it cannot go. It is always there to lead and guide human life to satisfactory solutions to its problems. It contains principles of the grooming of individual capacities as well as general laws of rise and fall of societies. The Qur'an is a divine book with all these characteristics and it is complete and comprehensive in all respects as the final code of conduct for human kind.

### **Cause of human failures**

As revealed in the Qur'an, the fundamental cause of all human failures, disappointments, destructions, catastrophes, bloodshed and turmoil has been a flawed concept of life which man has developed based on his limited wisdom and far from perfect



knowledge. This is the materialist concept of life, which considers human beings an evolutionary step in animal history whose existence does not survive their physical existence. Man's life is considered subject to laws of physics, as is the life of animals. It is in accordance with these laws that his body stops functioning one day, and that marks the end of his life and existence. Nothing in him survives his death. Hence, he has no urge greater than to satisfy his animal instincts, nor a purpose other than the physical ones. Satisfaction of these physical urges is the *raison d'etre* of human reason; it continuously rationalises human actions necessary for their satisfaction. 'Might is right' becomes the supreme law for people who live their lives according to this concept of life. The result is quite predictable; it creates contradiction and conflict, not only among individuals but also among nations, where destruction reaches apocalyptic proportions. This is why all the means adopted by humankind to live a civilised life have led him to destruction and catastrophe. None of the citadels that he erected could remain on its foundations because:

No system of human organisation that is false in its very principle, in its very foundation, can save itself by any amount of cleverness and efficiency in the means by which that falsehood is carried out and maintained, by any amount of superficial adjustment and tinkering. It is doomed root and branch as long as the root remains what it is<sup>(5)</sup>.

### Alternative concept of life

The Qur'an presents an alternate concept of life in which human life is not limited by its physical existence. In addition, it possesses something else called 'human personality.' Personality does not reach human beings in its developed form; rather it exists as a possibility, as a potential. The objective of human life is to nourish this personality so that its various possibilities are realised. If nourished appropriately, the human personality is able to continue its travel further on the evolutionary path after death. This is called heavenly life in the hereafter. Like the physical laws for the nourishment of human life, there are determinate laws for the growth of his personality. These laws have been revealed through *wahi* and are preserved in the Qur'an.

### Constitution of human society

Human personality is a social product; hence, its nourishment is not possible in isolation. It presupposes the existence of society. Therefore, the set of laws provided by the Qur'an to nourish human personality also provide guidance for the constitution of human society. A society organised around these principles is conducive to the nourishment of all humanity. It is a society without conflict between individuals and nations because the basic principle of the nourishment of human personality consists of nourishing other human personalities. Obviously, a society in which each person is trying to be as beneficial to others as possible (so that his personality may be nourished), will be a society without conflict of interests. And when there is no conflict of interests between individuals and nations, those issues that have so far been a source of global conflict and bloodshed will be automatically resolved. These laws contained in this great book are eternal values or immutable principles

(5) Briffault, R. 1919. *The making of Humanity*. p 159.

of life. They cover all aspects of human life and provide eternal guidance to human kind for all times. They do not require any change, alteration or addition. These laws are the beacons of light, which guide human beings to their destination in vicissitudes of life. Human reason requires these beacons of light to see clearly just as the human eye requires light from the sun.

### The ideal society

Following these eternal values and immutable principles of life, the Messenger (PBUH) and his companions organised a Qur'anic society in Medinah some 1,400 years ago. The historic results produced by this human society remain unprecedented in human history.

If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? Most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislation, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls the forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unit of God and the immateriality of God, the former telling what God is, the latter telling what God is not, the one overthrowing false gods with the "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured we may well ask: Is there any man greater than he<sup>(6)</sup>?

### After that

This 'heavenly kingdom' above the worldly empires was based on these eternal values and immutable principles, within which a Qur'anic society organises itself, and from which emerge new springs of humanity. As long as this system existed, its benefits to humanity continued to accrue. But when man ignored these basic principles, imperatives of animal existence overtook him suppressing the notion of human personality somewhere deep beneath. Consequently, this nation suffered the same series of destruction and catastrophes that had been the usual lot of others, simply because the laws of the Almighty do not discriminate between nations. They apply across the board a nation that lives in accordance with the eternal values laid down in the Qur'an will survive and prosper; one

(6) Lamartine, Alphonse 1854. *Histoire de la Turquie*, Vol 2 pp 276-277.

that violates these values will fall into the abyss of ruin.

The Qur'anic system has not been established elsewhere since that Golden Age. However, God's cosmic laws are gradually bringing the world closer to Qur'anic values. This is happening gradually and slowly because such is the timeline in the cosmic scheme of things. As noted in the Qur'an, a day in the cosmos may be equivalent to a thousand days in our calendar. Let us take a few examples to see how the world is moving closer to these values.

### A few examples

Before the Qur'an dawned upon mankind, hereditary monarchies were considered natural. The Qur'an refuted this notion and ordained consultation for the settlement of human affairs. As per Qur'anic teachings, no one has the right to enforce his will on other human beings. Muhammad (PBUH) established a state based on this Qur'anic concept of consultation. But being an unfamiliar concept at that time, it was not widely adopted. Now we can see how the human mind is abandoning the old concepts of hereditary monarchies and returning to the Qur'anic concept of statehood.

At that time, slavery was considered an integral part of human society as per the prevalent norms. The Qur'an, on the contrary, conceptualised all human being as equal by birth. Hence, enslavement of man by man was declared an action against humanity. Such a revolutionary concept did not fit into the polity of that time and was considered unacceptable. We now know how man himself ultimately rebelled against this concept and declared slavery a scourge of humanity.

It was common to presume at that time that colour and race were valid determinants of one person's superiority over another. The Qur'an declared this a superstition man should be judged by his qualities not by his lineage. This was yet another unfamiliar concept for that time. Now we see how the old concept of privilege based on race and colour is gradually disappearing and is now being replaced by the Qur'anic concept of non-discrimination.

Feudalism, manorial estates and capitalism were the norm in those times. In lieu thereof, the Qur'an presented the revolutionary concept of equal access to the sources of livelihood the means of production. The Qur'an postulated that natural and physical means of production exist to serve humanity and should therefore be open for all. Labour should be able to earn a wage, instead of capital a rent. The human mind at that time rejected this revolutionary concept but now it is gradually moving towards this very concept.

In the past, the world was divided into various tribes and nations. Universal nationhood was an alien concept. The Qur'an pronounced a revolutionary concept that all humanity is one community, which can be practically, established within one governance structure that is in accord with the eternal values as revealed by *wahi*. This concept was too radical to be grasped by the limited wisdom of those times. Now the divisiveness of the concept of nationhood has led man to search for a universal system of statehood. The outline of such a system can be found nowhere except in Qur'anic values and principles.

We can go on and on with such examples, but we hope that the ones given above would

suffice. It has become clear by now that the ideal social system had been identified through divine revelation centuries ago. Those who believed organised the society on these principles, the success of which testified to the truth of the divine revelations. Those who refuted and preferred to pin their hopes on human reason had to ultimately return to the same path, which had been identified by the *wahi*. A thousand years and a half were however, wasted. History bears witness to the immense suffering and agony this detour caused.

### Experimental methods of human reason

Human reason follows the experimental path to truth. It treads one path, then another, only to find that it was wrong. This continuous experimentation and refinement over time may in a thousand years or so lead it to the right conclusion. However, imagine the immense cost to humankind of this experimentation. As opposed to this, *wahi* guides him to the right path from step one. This not only saves his time, it also saves him from the destruction and bloodshed that is so characteristic of human experimentation. The history of the past thousand years and a half bears witness to the fact that man will ultimately adopt the path proposed in the Qur'an. But does he have enough time for this? Probably not, considering the destructive powers he has started to unleash upon himself and the speed at which his own destructiveness is engulfing him.

### How the world looked at the time of Qur'anic revelations

A Western historian depicts human culture and civilisation at the time of Qur'anic revelations in the following words:

It seemed then that the great civilisation that it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism when every tribe and sect was against the next, and law and order were unknown. The old tribal sanctions had lost their power. Hence the old imperial method would no longer operate. The new sanctions created by Christianity were working divisions and destruction instead of unity and order. It was a time fraught with tragedy. Civilisation, like a gigantic tree whose foliage had overarched and whose branches had borne the golden fruits of art, science and literature, stood tottering, its trunk no longer alive with flowing sap, held together only by the cords of ancient customs and laws and might snap at any moment. Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilisation? This culture must be something of a new type, for the old sanction and ceremonials were dead, and to build up others of the same kind would be the work of centuries. It is amazing that such a new culture should have come from Arabia just at a time when it was needed<sup>(7)</sup>.

(7) Denison, J. H 1928. *Emotion As The Basis Of Civilisation*. pp 267-268 (quoted by Iqbal, M. 'Reconstruction of Religious Thought in Islam' chapter 6, pages 146-147.)

### It is not too late for the Qur'an to handle the situation

Today, human society exists in a far more putrefied form than it existed at the time of the revelation of the Qur'an. But the Qur'an still possesses the power and capacity to save humanity from decay, as it protected it from destruction and annihilation at that time. It is possible that the world once again confronts the reality that

..... فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ 2:38

“No fear for the nation that follows the divine laws” 2:38.

The Qur'an has an important message for the confused, disoriented and wayward humanity:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَالْأَعْلُونَ إِن كُنتُمْ مُؤْمِنِينَ 3:139

“Do not be afraid of the forces of darkness, of destruction and annihilation; do not lose heart; do not give up; let not the uncertainties of a bleak future daunt you. Instead, follow the path that I show you; believe in the system that I present, and organise human society around the principles that I enunciate. Then see for yourself how you are able to conquer the forces of decay and decomposition, only to rise to the heights never seen before. What else is this system except conquering the forces of nature only to be used for the nourishment of all humanity”? 3:139

..... مَا يَنْفَعُ النَّاسَ فِيمَا كُنْتُمْ فِي الْأَرْضِ 13:17.....

Only that system can survive which is beneficial for the entire human kind. 13:17

### The way forward

The way forward: practically implement this social system in a geographical unit, demonstrate to the world what this system is capable of delivering, and then invite the whole world to follow this path of peace and security. Having unsuccessfully tried human reason, we need to invite them to try *wahi* as the guiding principle.

This way forward, however, can be adopted only by a nation that has a deep understanding of the Qur'anic system, and is at the same time able to comprehend the contemporary needs. This is precisely how I have been presenting the Qur'an to the nation since the last 25 30 years. *Mafhoom ul Qur'an* (Exposition of the Holy Qur'an), which will be introduced shortly, is one example of my struggle based on contemplation into the Qur'an. I undertake this effort with the objective to present before the world the system propounded by the Qur'an, and the permanent values on which this grandiose system is erected. I also wish to show how this value system provides solace to the humanity that has hitherto suffered at the hands of man-made social systems. When such a system has been established, nature will open itself to welcome all humanity in a world of bliss, happiness and peace.

\* \* \* \* \*

A brief introduction of the great book of Allah Almighty has been given in previous pages. It has come out clearly that social problems cannot be solved through human reason alone. Their solution can only be found if the human reason works under the guidance of Allah's revelations. These revelations have been preserved in their final and complete form as the Qur'an, which is a code of eternal guidance for human kind. At all times and at each juncture, this great book provides guidance to individuals and societies on what is right and what is wrong. In order to reach its destination, humanity has neither any substitute to this great book nor can it avoid the guidance provided by it. The question arises: How can this great repository of knowledge and reality be used for guidance in the modern times?

### **The importance of understanding the Qur'an**

It is true that a book has to be understood before it can be benefited from; more so for a book which is a guide for human beings on all matters of human existence. This book provides practical guidelines for problems of life. Obviously, an overall guideline can only yield the desired outcome if its different parts and the overall methodology for its implementation are clearly understood. If any single part is misunderstood, that rule (principle) will never lead to correct results and all human effort will go waste. It is obvious then that for those who believe in the validity of the Qur'an, it is quintessential to understand it first. More precisely, their life and achievements in life are dependent on this.

Unfortunately, for a long time, the status of this book and the importance of understanding it remained obscure to us. We have suffered for this omission and are still bearing the cost. It was just considered a "Holy Book" to be kept at an elevated place, and shown respect by not turning one's back towards it. It was further used to swear upon in order to establish one's credentials. When it was read, the only intention was to earn the blessings of Allah for oneself or for those who have passed away. It is heartening to note that gradually the worth of this great book is being understood and the importance of understanding it is being emphasized. The modern educated class has pioneered this trend and expressed a strong desire to see its realities exposed. They complain that they cannot understand Qur'an from prevalent translations available in the market and the situation with *tafaseer* (commentaries) is such that the more you explain, the more you lose the focus.

### **The problems of the younger generation**

This makes the younger generation nervous, and confused about what to do. The height of their interest is reflected in the practice of reciting the Qur'an repeatedly but they do not comprehend what they recite. Their devotion and excitement leads them to recite one-fourth or half of a section (chapter), beyond which the reader loses interest to continue.

I am a humble student of the Qur'an. I have spent my life understanding and teaching it. As a mission to spread the Qur'anic wisdom, my primary audience has been (and still is) this young and educated group. I have examined the psychology of youth. I have tried to probe deeper into their feelings, emotions and trends. I have tried to understand the doubts and the reasons for these doubts that crop up in their minds and usually push them away from religion. I have met thousands of them who are in a state of disbelief and doubt, but have

not yet become very rebellious. I have also met those confused and upset to the point where disbelief has led to open rebellion. They are not only wary of religion but also hate anything associated with religion. I have neither humiliatingly rejected the doubts of the first group nor have reacted violently against the rebellious emotions of the second group. I have always kept my heart open and tried to understand and bring them closer. For this purpose, I have tried to describe the eternal realities of the Qur'an with logic and understanding in accordance with the intellectual level of our times. The doubts and disbeliefs in their minds can be removed with logic and wisdom. Resultantly, most of the time, those who have been abusive about religion have become its ardent lovers. In this way, I bring them gradually closer to the Qur'an and then counsel them to understand it by themselves. They try to do this whole-heartedly but very soon, as I have described above, get tired and say, "The available translations do not lead to an understanding of the Qur'an."

When I probed their issues deeply I found their complaints genuine. They had a point in saying that the Qur'an could not be understood from the available translations. Some of them, who had tried using *tafseer* (commentaries) of the Qur'an, said that these led to more confusion instead of a clearer understanding.

This requires further explanation.

### **Tafseer (explanation) as per tradition**

It is argued that the Qur'an was revealed to the Messenger Muhammad (PBUH) and he explained it to his *sahaba* (the Prophet's Companions). Obviously, there can be no teacher better than the Messenger's (PBUH) and no disciples better than the *sahaba*, so we hardly need to go elsewhere in our quest to understand the Qur'an. The problem, however, is that the Prophet's explanation did not reach us in its true and real shape. The most significant proof is that in certain cases the explanation ascribed to the Prophet (PBUH) is obviously not the true teaching of the Prophet. For example, *Sahih Bukhari* (collected and compiled by Imam Muhammad Bin Ismail of Bukhara, Central Asia, nearly two hundred years after the Prophet's death) is considered to be the most authentic collection of the sayings of Muhammad (PBUH). One section is called *Kitab ut Tafseer* which means that it contains explanations of verses which are directly attributed to the description made by the Messenger (PBUH). You may take the first verse of Al-Baqarah contained therein:

2:31 ..... وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا .....

"God told Adam the names of all things." 2:31

Its commentary runs as under:

Ans Bin Malik is quoted to say that the Messenger (PBUH) has said that on the Day of Judgment all Muslims will gather to discuss whom to make their referee. They will then go to Adam and say that since he is the father of humankind and the holy angels prostrated before him on His command and Allah taught you all names, please be our referee and recommend to Allah so that we get solace and our difficulties of this day may end. Adam will say that he will not be able to do so on that day. He will recall his sin (of eating prohibited fruit against His Orders) and be humble before Him.

Then Adam will say that they may go to Noah who was sent on earth as His first messenger. When they will go there, he too will recall his sins and feel humble. He will ask them to go to Abraham (The True Friend of Allah) who will likewise refer them to Moses since Allah spoke to him and revealed "Torah" on him. He will also say that he cannot become their referee on that day and will recall his sins and feel ashamed. He will ask them to go to Jesus (Christ) since he was His messenger; His words were His words and represented the soul of Allah. He will also say the same and ask them to go to Muhammad (PBUH) whose sins, present and for all times to come, had been pardoned by Him. Then they will come to me (Muhammad PBUH). I will take them to Allah to get their sins pardoned. When I will see my Lord, I will fall in prostration and will say what Allah will make me to say. Then Allah will say "O! Muhammad! Rise up and you will be granted what you will ask for. What you will say will be heard and your recommendation will be accepted." At that stage, I will raise my head and praise Him as I was taught by Him in Qur'an. Then I will make recommendation and immediately one group (*Mohajirs, Ansaars*, great pious people and martyrs) will be pardoned and moved to heavens. Then I will return to Allah, fall in prostration, and this time another group will be pardoned. Similarly third and fourth times as well, I will help groups to be pardoned. Then I will say that no one should be left except those who have been prohibited by Qur'an and for whom there is Hell forever. Abu Abdullah Bukhari says that this is the group to whom the verse (*Khalidayn-e-feeha*) refers.

(Translated by Mirza Hairat Dehlvi, vol. ii, Page 419)

Obviously, this cannot be the true explanation of the above verse 2:31

The content presented above speaks for itself that it cannot be the true record of the explanation made by the Prophet (PBUH).

Take another verse from Surah Al-Ma'idah which reads:

"O Believers! What Allah has made *halal* (allowed/ permissible) for you, don't make it *haram* (prohibited)....." 5:87

Its explanation given in *Sahih Bukhari* is as under:

Abdullah Bin Masood quotes that we were participating in *jihad* along with the Messenger of Allah (PBUH) and no women were accompanying us (and this separation from women was intolerable because of lust and potency). We asked if we should be castrated. He refused, and then allowed us to establish relationships with women for a few or more days after seeking their willingness and engaging in *nikah* (marriage) with them (to avoid castration or license). Then he (PBUH) read this verse.

(ibid, page 468)

The translation of the verse is clear but its explanation has created confusion which is quite evident (it has justified entering into temporary relationship of *nikah*). Hence, this explanation could not have possibly come from the Prophet (PBUH).

I will restrict myself to these two examples. If you want to go into details you may refer



to the quotes/sayings recorded in *Sahih Bukhari* or other books. It will become clear that a reference to these traditions ascribed to the Prophet (PBUH), but whose content belies such ascription, cannot help in understanding the Qur'an.

### Tafseer Ibn e Kaseer

After the books containing the sayings (*ahadith*) of the prophet come the books of explanation (*tafseer*). In these books, that explanation is considered more reliable in support of which there is some saying of the Prophet (PBUH) or his *sahaba* (companions). In these explanations (*tafseer*) that by Ibn- e- Kaseer is considered to be very reliable. In this with reference to the verse: "He told Adam names of all" the following explanation is given for the verse. 2:31..... وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا.....

"Said that Adam was told all names; such as names of his offspring, animals, earth, skies, mountains, land and waters, donkeys, utensils, birds, angels, stars etc names of every thing big or small . . . . . The true saying is that names of all things were told, personal names as well as descriptive, as well as names of works (activities) as quoted by Ibn- e -Abbas that name for fart was also told."

(Translation by Maulana Juna Garhi, India. Section 1, Page 80)

(The above mentioned quote from *Sahih Bukhari* follows.)

### Translation by Shah Abdul Qadir

After books of *ahadith* (sayings) and *tafseer* (explanations) let us come to translations. Amongst the translations in Urdu, the translation by Shah Abdul Qadir (a 19<sup>th</sup> century Islamic luminary of Delhi, India) is considered to be the most authentic. The style of this translation of verse (2:17-19) is somewhat like this:

مِثْلَهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمُّ  
بُكْمٌ عُمَى فَهُمْ لَا يَرْجِعُونَ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ  
مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُخِيطٌ بِالْكَافِرِينَ 2:17-19

Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness so they could not see. Deaf, dumb, and blind, they will not return (to the path). Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of faith! 2:17-19

The aim is not to criticize this translation but it is quite clear that when an educated person complains that he is unable to grasp meanings from this translation, it is not such a thing that he may be scolded on this. It is essential to attend to such complaints.

### Translation cannot explain the meanings

The truth is that the translation of the Qur'an, it may be in any language of the world, cannot explain the Qur'anic meanings. So much so that any substitution of words in the Qur'an with similar words from Arabic will also alter the meanings substantially. The

Qur'an presents a unique style and syntax. It remains without parallel. The words come from Arabic language, yet they are so comprehensive and holistic that any substitution or alteration in the sequence in which they appear is impossible if the message is to be preserved. Any translation of the Qur'an is, therefore, unable to carry the true meanings.

### Opinion of Imam Ibn e Qatiba

The point is well made by Imam Ibn e Qatiba (died 277 AH) in his book *Kitab ul Qurtain*, where he describes the various styles of Arabic expression:

“The revelation of the Holy Qur'an is in accordance with these styles of literature. This is the reason due to which no translator can translate the Holy Qur'an (comprehensively) into any other language in the same way as the translators had translated Bible from Syriac to Roman or African language. Similarly, other holy books like Zaboor (Psalms) and Taurat (Torah) had been translated into Arabic language. This is because the non-Arabic languages don't present the same depth in meaning as of Arabic<sup>(8)</sup>. For example let us look at this verse from the Qur'an. If we want to translate it:

8:58 وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانذِرْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ

One can never bring such words, which can express the true meanings hidden in this verse in Arabic. The only option is that one changes their sequence, linking different items and different ideas expressed in it to say somewhat like that: “If there is an agreement of peace between you and some other nation; you are afraid that they might not keep their promise; then tell them that the conditions that you had accepted in relation with them had been broken; then declare war against them; so that both of you clearly know that peace has been breached”.

Similarly another verse of the Qur'an states:

18:11 فَصَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

It is not possible to carry the same meaning in another language, if the verse is translated. And if you say that its translation is that: “We made them sleep for some years,” you have translated the meanings (intended) but not the words

Similarly, a third *Ayah* (Verse) of the Qur'an is (25:73):

25:73 وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْفَوْا عَلَيْهَا صُمْمًا وَعُمَمًا

If you attempt a literal translation of the verse (Arabic version), it becomes a complex statement. And if you say like that: “Those people don't ignore it” then you have expressed the meanings in different words but did not do an exact translation of the words (Qurtain, Volume II, Page 163).

(8) There is no doubt that non-Arabic languages don't have the depth (variety) of expression as that of Arabic. In our opinion, however, in addition to Arabic language, this is mainly due to special style of the Holy Qur'an. And this specialty exists in all Holy Books. The style of revelation is unique irrespective of any language of expression. At present we don't have any Holy Book other than Qur'an in its true form. Otherwise we would have seen that accurate translation of language of revelation (Wahi) cannot take place. In the first instance the translations of Bible and Torah that we have are not the exact translations of the original books, and even if we consider that these are, then who can say what was the original and how it got transformed.

### Opinion of an Orientalist

The views expressed above are those of Muslims but non-Muslims, who have read the Qur'an in detail, have also reached the same conclusion that the Qur'an cannot be translated, in its true spirit, in any other language. Famous orientalist, H.A.R. Gibb, in his book *Modern Trends in Islam* (1945 Edition; page 4) states:

The fact is that the Koran is essentially untranslatable, in the same way as that great poetry is untranslatable. The seer can never communicate his vision in ordinary language..... An English translation of the Koran must employ precise and often arbitrary terms for the many-faceted and jewel-like phrases of the Arabic; and the more literal it is the greyer and more colourless it must be. In passages of plain narrative, legislation, and the like, the loss may be less great, although not only the unevenness and the incohesions of the compilation but also the fine shades, the hammer strokes and the eloquent pauses (if they can be produced at all) may have a disconcerting or a crude and incondite effect. Even in so simple a sentence as (50:43):

(Verily We give life and death and unto Us is the journeying), it is impossible to present in English (or perhaps any other language) the force of the five-times-repeated "We" in the six words of the original.

### Solution of this difficulty

- i. I have been pondering on these issues in translation of the Qur'an for a long time and have come to the conclusion that:
  - ā. With the help of authentic Arabic language dictionaries and *tafaseer* the meanings of all words of the Qur'an should be determined in their comprehensiveness and vastness. For this one can go as far back (in history) as possible so that we can determine the meanings normally attached with these words at the time of the Qur'an's revelation or the contemporary times.
  - iii. Then it should be determined in what manner the Qur'an has used these words to convey different meanings. Its style is such that it expresses one thing at different points and by considering all these points, the meanings of these words stand out prominently. This was easy for me because I had already completed the task of classification of the Qur'an.
  - iv. Additionally, some technical terms have been used in the Qur'an. Their meanings can also be determined from the Qur'an and it has to be seen what concepts are presented by it through these technical terms. This is a very important point and will be explained in detail shortly.

### Lughaat ul Qur'an (Dictionary of Qur'an)

In this programme I started doing research to determine meanings of Qur'anic *mufardaat* and after an effort spanning a long time, I have compiled a comprehensive dictionary in which the meanings of every word are given in detail. At some points 10-12 pages were required to express the meanings of a single word. This dictionary is spread over

approximately 1,850 pages.

### *Mafhoom ul Qur'an* (Exposition of Qur'an)

Then came the next step i.e., the Qur'anic words whose meanings are determined in such manner are used to determine meanings of Qur'anic verses. In this way, meanings of the whole Qur'an from start to end can stand out clearly. After a lot of deliberation I came to the conclusion that for this purpose the approach alluded to by Imam Ibn e Qatiba should be used. This means that Qur'anic verses may not be translated (since translations do not reflect true meanings); rather their meanings should be expressed in one's own words irrespective of the length of text. Therefore I have taken this task as well and all that I could do with my capabilities and wisdom is before my peers in the form of *Mafhoom ul Qur'an* (Exposition of the Holy Qur'an).

### Qur'anic Terminology

As I have described above the first question in the course of understanding the Qur'an that arises is to determine the true meanings of Qur'anic terminology. Terminology is of prime importance for any art or topic. Unless the concepts of these terms are clear the art or topic cannot be understood. The language of these terms is the same as that in which the rest of the book is written but their meanings are comprehensive and specific. It does not mean that the words, which are used for these terms, do not have any relation with the meanings of these terms. This is not true. The foundation of the meanings of these terms is formed by (dictionary) meanings of these words but there is much more depth than this. The Qur'an has also devised its terms in the same manner and explained their meanings by itself. The method of understanding the meanings of these terms is to first understand the basic meanings of the words from which these words originate. Subsequently, all those points (in the Qur'an) are highlighted where these terms are used. In this way their meanings will stand out clearly. I have determined and expressed the meanings of these terms in *Dictionary of Qur'an* in the same way. The same meanings have now been presented in *Mafhoom ul Qur'an*. For example:

### *Salat*

One special term of the Qur'an is "Establishment of *salat*". Commonly understood meanings are "Establishing *namaz* or prayer", "Saying of prayer five times a day". The root of *salat* is from (S-L-W) which means to follow somebody. In this way *salat* includes obedience of the rules of Allah (the Creator). "*Aqamat e salat*" would mean "Establishment of such a society where the laws of Allah are followed". This is the wider and more comprehensive meaning of this term. In the congregations of prayer, obedience to the rules of Allah is visible in its concise and specialized manner. In this way, the Qur'an has used this term for such congregations (gatherings) of prayers. Pondering on the individual Qur'anic verses reveals the points where "*Aqamat e salat*" means "Congregations of *salat*" and others where the intended meaning is establishment of a Qur'anic system or society. In Exposition of the Qur'an, these meanings have been clearly explained at these points.

## Zakat

Similarly, there is the terminology of *zakat*. Its root is "Z-K-W" whose basic meanings are "to grow", "to get inflated", "to prosper" and "to progress". The Qur'an has described the duty of the Islamic system or state as "*Eita e zakat*". This means that a system is established so that humanity is provided a system for progress. The prevalent meaning of *zakat* is that a certain percentage from one's wealth is dedicated for charity. There is no doubt that in this as well, there is a shade of Qur'anic meanings. However, the Qur'an has not used it in these particular meanings. Hence, using this term only for this purpose will limit the comprehensiveness and depth of this term.

## Other terms

The same goes for other terms used in the Qur'an, such as, *kitab, hikmat, malaika, deen, dunya, akhira, qiyama, sa'at, janna, jahannam, eiman, kufr, nifaq, fasq, asm, adwan, taqwa, ibada*, etc. Conventional translations use only the common meanings of these terms, whereas Exposition of Holy Qur'an uses their comprehensive and all-encompassing meanings determined through the method described above. A careful consideration of the situations in which such terms have been used in the Qur'an will amply demonstrate how the divine message gets circumscribed by using these terms in their usual, constricted sense, whereas their broad construction expands the Qur'anic meaning beyond any limit. This is how a book, which is deemed an eternal code of conduct for all humanity and beyond space-time limitations, should be.

## Differing from the conventional interpretation

A clarification on this point was warranted because (as I learn from my experience) these are precisely the occasions which are subject to the allegation that I have given a totally new meaning to the Qur'an. Some would go to the extent of condemning it as 'revisionism' in *deen* on the argument that I have deviated from the conventional meaning of such terms. As I have clarified above, this is hardly 'revisionism' from the conventional meaning, but introducing the immense depth of meaning in Qur'anic terms to the constricted conventional usage. What needs to be examined on such occasions is if my usage of these terms is contradictory to their intrinsic meaning and the broader Qur'anic message. This would require a reference to the relevant sections of *Lughaat ul Qur'an* (Dictionary of Qur'an), where you would find explanation of and support for my usage of these terms. The divergence with conventional translations is treated in a subsequent section.

## Religion and Deen

It is extremely important to appreciate the fundamental difference between religion and *deen* to understand the Qur'an. Islam is a *deen*, and not a religion. Religion denotes a private relationship between God and a human for his own salvation. For this he has to worship God. As for the worldly affairs and collective social problems, he is free to use his discretion for their solution. Religion has nothing to do with it. On the contrary, *deen* assumes that:

- 1). Allah has determined immutable laws for the physical universe and human

life. The human journey can conclude in its desired destination if life is led according to these divine laws.

- 2). Laws of the physical universe can be discovered through science, but laws governing human life are revealed through *wahi*, and are now preserved in their final and complete shape in the Qur'an.
- 3). These laws can be comprehensively followed collectively (and not individually) within a social system. This is what can be called the Qur'anic system or the Qur'anic society (state). A society that conducts its business within the immutable rules and principles prescribed by the Qur'an will be called a Qur'anic society. The responsibility to establish and consolidate such a system falls upon the political organisation of the believers.
- 4). The establishment of such a system will necessarily lead to:
  - a). Development of the individual self, which would enable human beings to traverse the evolutionary path in the eternal life in the hereafter;
  - b). Such a society will attain a position of power and prominence in the international community that enables it to establish globally its system based on equality and justice; and
  - c). The world will experience peace, security and a system based on equality and justice.

In summary, such a society will guarantee a life of bliss and happiness in this life as well as in the hereafter. The Qur'anic message can be easily understood in the context of this concept of *deen*.

### Similes

Another point needs to be clearly understood here. The statement made in the Qur'an about the physical universe and the human realm, or the issues discussed in similes and analogies will become clearer as the boundaries of human knowledge expand. Humans can understand these statements as per their existing knowledge base. Therefore, understanding of the Qur'anic message will change and evolve as the knowledge base grows. Anyone who seeks to understand the Qur'anic message today will have to be abreast of the current level of human understanding. Still this does not create a right to the claim that whatever has been understood today is final and definitive. The last word will have to wait for the last man, and even there the understanding of some issues will be circumscribed by the present development of human consciousness. This will be discussed in detail in the *Lughat ul Qur'an* (Qur'anic Dictionary).

### New social problems

Moreover, new social problems and demands will present themselves with the growth of culture and society. The principles contained in the Qur'an are comprehensive enough to present final solutions to these emerging challenges. But such solutions can only be discovered if the comprehensive, universal and immutable Qur'anic injunctions are understood at the same time as emerging new social demands. Devoid of the

contemporary context, Qur'anic teachings can neither be understood nor be benefited from.

### Previous societies

It should be clear that whatever the Qur'an says about previous societies or to the audience of the period when the Qur'an was being revealed is not a historical account of these epochs. The purpose here is to show how catastrophic and destructive are the outcomes of deviating from divine laws and when a society is organized according to these divine laws, the society experiences progress and growth. In this context, accounts of previous societies are evidence of the determinate outcomes of divine laws. Such situations, therefore, do not pertain to our past, but to our present. This dimension has to be kept in mind while trying to understand the Qur'an.

### Existing paradigms

Our existing beliefs and paradigms contain much that is contrary to or external to the Qur'an. Since the purpose of Exposition of the Holy Qur'an is to explain Qur'anic meaning, nothing outside the Qur'an has been included. It should also be remembered that my definition of *shirk* includes approaching the Qur'an with a preconceived notion and trying to find support for it from the Qur'an. If one wants to seek true guidance from the Qur'an, it is important to approach it with an open mind and then accept its guidance in its totality, no matter how much it contradicts one's personal ideas, predilections, beliefs or practices. Our objective is to transform our belief and action according to the Qur'an, and not (God forbid) change the Qur'an to suit our existing belief and practice. This is how I have tried to seek guidance from the Qur'an. It is possible that I have erred in my judgment in this endeavour; but I have never tried to subordinate Qur'anic teachings to any of my beliefs or tendencies. May Allah save me from this

### Individual effort

I understand that projects like *Tabweeb ul Qur'an* (Classification of Qur'an, subject wise), *Mua'raf ul Qur'an* (Encyclopaedia of Qur'an), *Lughat ul Qur'an* and *Mafsoom ul Qur'an* are too large to be undertaken by individuals: they demand collective effort by a group of people. But my style has always been not to sit quietly thinking what I can do alone if an organized group of people is not available to undertake an important assignment. One must do whatever one can. If the work is strong enough to survive, it will. When other people or groups decide to take it up, this initial effort will become the 'first crystal' for such an undertaking. This is the principle I have always followed and today we have before us: *Mua'raf ul Qur'an* series (Encyclopaedia of Qur'an series in Urdu language); i.e., *Man o yazdan* (Man and God); *Iblees o Adam* (Iblees and Adam); *Joye noor* (Stream of resplendent light); *Barq e toor* (The light on Mount Sinai); *Shola e mastoor* (The hidden flame); *Mairaj e insanyat* (i.e., the life of Muhammad (PBUH) in the light of the Qur'an); *Asbab e zawal e ummat* (Reasons for the decline of Muslims); *Islami muashrat* (Islamic way of living); *Nizam e rabubiyyat* (The system of development); *Firdous e gum gashta* (The lost paradise); *Saleem ke nam khatoot* (Letters to Saleem); *Tahira ke nam khatoot* (Letters to Tahira); *Insan ne kiya socha?*

(*What did man ponder?*); *Lughaat ul Qur'an*; and *Mafhoom ul Qur'an*. *Tabweeb ul Qur'an* series (yet to be published) is additional to this. In this series, Qur'anic verses have been classified under hundreds of headings so that you can find in one place all the verses relating to the topic of your choice. My essays spread over thousands of pages of the monthly *Tolu-e-Islam* are also additional to this.

Before the publication of *Mafhoom ul Qur'an*, the meaning of a few initial verses from Surah Al-Baqarah was published as a pilot project with a request to colleagues for feedback and advice. By the grace of Allah, I have received a unanimous feedback that this effort succeeded in this declared objective and enables an easy understanding of the Qur'an. Nevertheless, it is hardly anything more than laying the first brick; it is for subsequent generations to build a much better building on this foundation.

### Translations in common usage and *Mafhoom ul Qur'an*

It will also be said about *Mafhoom ul Qur'an* that it differs in many places from the conventional translations of the Qur'an. In this context, first of all, the fact has to be borne in mind that it presents the meaning of Qur'anic verses and not their translation. And the possible difference between meaning and translation is obvious. What needs to be seen is whether or not the meaning presented is in conformity with Arabic dictionary and the Qur'an.

### Discrepancies in translations

Second, all conventional translations hardly agree with each other; they contain their own internal discrepancies. Let us take the case of two (authentic) translations. Sheikh ul Hind, Maulana Mahmood ul Hasan corrected the famous translation of the Qur'an by Shah Abdul Qadir. Maulana Shabeer Ahmad Usmani (the first appointed Grand Mufti of Pakistan in 1947) wrote its commentary. Thus, three scholars of high standing considered this translation correct and authentic. Verse (2:102) Surah Al-Baqarah has been translated as:

(and they followed the knowledge) which dawned upon two angels in the city of Babel (ancient city of Iraq). This translation shows that Allah says that something was revealed upon two angels in Babel (Babylon).

Now take another translation by Maulana Abul Kalam Azad<sup>(9)</sup> of the said verse as follows:

This is also incorrect that any such thing was revealed upon two angels Haroot and Maroot in the city of Babel (Babylon). 2:102

### Discrepancies based upon in-depth Qur'anic study

It is clear from this translation that nothing was revealed on angels Haroot and Maroot. These two translations are not only different from each other; they are in contradiction. If this contradiction does not render them objectionable, why should the occasional

(9) Maulana Abul Kalam Azad (1888-1958), an orthodox Indian Muslim scholar of Islamic law and religion, chief exponent of the oneness of all religions and existence of universal truths in all religions. (For details see his well-known but incomplete *Tafseer Tarjuman-al-Qu'ran*) He was a staunch Muslim nationalist leader, one of the youngest president of the Indian National Congress Party. He served as the Minister of Education in Pundit Jawaharlal Nehru's Cabinet from 1947 to 1958. He died on February 22, 1958.



difference of *Mafhoom ul Qur'an* with current translations attract criticism? I have tried to benefit as much as I could from whatever has been written by earlier and later writers about the Qur'an. After all, this literature is the knowledge-capital produced by our ancestors and there is no reason not to benefit from it. But this does not suggest that any disagreement with them would constitute a crime or sin. Allah himself requires of men of all times to think critically. If such critical thinking of today is different from a similar effort made in the past, why should this fact alone attract condemnation? The right to disagree is an inalienable right. As I have said before, what needs to be ensured is that whatever is being said is not in contravention of Arabic language and the Qur'anic message. I would request the intellectual community to critically study *Mafhoom ul Qur'an*, and advise me if they find anything contrary to Arabic dictionary or the Qur'anic message. I shall receive such advice with gratitude and will try to address the issue. But if these people say: ".....We have never heard such things from our forefathers"

..... مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ 23:24

I must express my inability to respond.

### *Muqatta'at*

A few words are warranted about the *muqatta'at*. I have not presented their meanings in *Lughaat ul Qur'an*. This is because in *Lughaat ul Qur'an*, the meanings of individual letters are determined in the light of their source, and *muqatta'at* are not individual letters. Earlier and later writers have written much about the *muqatta'at*, and researchers differ in their opinions on this. Broad consensus exists that Arabs used to abbreviate words, and one way to abbreviate is to make an acronym by taking one letter from each important word, and let the acronym be used in lieu of the combination of these words. This is how I feel about the *muqatta'at* in the Qur'an. Generally, these are acronyms of various names, attributes of Allah. I have followed this principle in understanding the meaning of *muqatta'at*.

### Cross-referential verses

As has been said before, the Qur'an is organized in a manner that a topic is discussed at various places and the issue is clarified through such cross-referencing (*tasreef-ul-ayat*). Special care has been taken in *Mafhoom ul Qur'an* to understand the Qur'an in its special narrative. In every discussion, each relevant verse has been referenced. For example, you will find the meaning of verse 2 of Surah Al-Baqarah is given as under:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ 2:2

The guidance that you seek (1:5) is contained in our set of laws (15:9) that is free from uncertainty and confusion. Here, (1:5) means that you will find this topic in the fifth verse of the first surah. Similarly, (15:9) means that the subject matter is contained in the ninth verse of the 15<sup>th</sup> Surah (Al-Hijr). It is important that you consult the relevant verse in the Qur'an as referenced. Since different copies of the Qur'an may have a verse under a different number, please see a couple of preceding or following verses if a referenced verse is not found at the cited location.

As to why the word رَبِّب in the above cited verse (2:2) has been translated as uncertainty and confusion, please consult *Lughaat ul Qur'an*. Once you start understanding the Qur'an this way, you will feel as if the Qur'an itself is in conversation with you.

### Human effort

Lastly, I wish to reiterate the fact that whatever is contained in *Mafhoom ul Qur'an* is but only a human effort to understand the Qur'an and human effort can never be perfect or final. I have, as per my capacity, set a new trend in the understanding of the Qur'an. If this effort is meaningful, people with greater capacities will further refine it, and the pattern will continue along the evolutionary path ordained under the cosmic laws. The stream of Qur'anic understanding does not end at any point or with any person. Its expansionary potential is infinite. With the expansion of human knowledge, more and more Qur'anic facts will dawn upon mankind, and the pattern will continue until all eternity.

هِيَ حَتَّى مَطْلَعِ الْفَجْرِ 97:5

Our educated community is the primary audience for *Mafhoom ul Qur'an*, for whom it has essentially been produced. If my effort brings a single thinking mind closer to the Qur'an, I would consider my effort rewarded and feel that my painstaking labour has been remunerated. Obviously, the largest reward can come only from the divine court, following whose prescribed path alone can lead human effort to fruition. Therefore, while presenting this humble outcome of my effort in the earnest before the educated and the learned, I also pray from the core of my heart

رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ

لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ 2:286

“O Allah! Do not call us to account if we have forgotten what we ought to do or have fallen into error. May we not be buried under the weight of man-made laws as were our predecessors. Give us the strength to bear the responsibilities vested in us. If we falter, give us the ability to undo the harm caused, by means of good actions. This is how we will be able to secure protection as well as means of development. (2:286)

رَبَّنَا نَقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ 2:127

“...O our Sustainer! You accept our humble efforts because You are fully aware regarding what we speak and what is hidden in our hearts. (2:127)

## Relationship between *Mafhoom* and *Lughaat*<sup>(10)</sup> (An example)

1. It has been explained in the previous pages that *Mafhoom ul Qur'an* (exposition of the Qur'an) is based on the meaning of Qur'anic words as determined in the *Lughaat* (dictionary of Qur'anic words) which are further explained by the Qur'an itself at other places (cross references). Let us use an example to understand this. The meanings of various words in Surah Faatiha, as determined in *Lughaat-ul-Qur'an* are as follows:

**Hamd:** It is an expression of the appreciation which comes naturally in response to seeing a beautiful and unique masterpiece. Its purpose is to acknowledge the grandeur and superiority of the Creator. It is important that the masterpiece being appreciated is tangible and the appreciator should have an exact knowledge. Obviously, this will emerge from a deep consideration of the divine scheme we can see in various aspects of life.

**Rabb:** *Rabubiyya* is the process of nurturing something to its final stage, e.g., a child growing to his youth; a seed becoming the tree. The one carrying out this process is called the *Rabb*.

**'Aalameen:** Any entity through which knowledge about something is gained is called '*aalamun*'. '*Aalameen*' is its plural. Since knowledge about the creator of this universe can be obtained through the universe itself and humankind, these are included in the category of '*aalameen*'.

**Rahman wa Raheem:** The divine sources of nurturing that come without any effort or cost such as an embryo growing in a mother's womb are called *rahmatun*. Scientific investigation has revealed that evolution may take either of two forms. It can be progressive evolution whereby each evolutionary state is connected to its predecessor through a causal connection; or it can be emergent evolution where disconnect exists between two states of evolution. The former would be called *Raheem* and the latter *Rahman* in Arabic idiom.

If we try to understand the first two verses of Surah Faatiha in consideration of the aforementioned translation of Qur'anic words, the meaning (as given shortly) will be clear.

**Malik:** one who enjoys absolute power on, and control of something.

**Yaum:** This term is variously used for a variety of temporal intervals, such as epoch, era, period and day.

**Deen:** In one sense, it denotes divine laws, which determine and produce exact results for each human action. In this context, *yaum ud deen* would be the day when human actions produce their determinate results.

(10) As mentioned in previous pages, its English version will be published in due course.

Thus will become clear the meaning of the third verse, which will be clearer through cross referencing to other verses from the Qur'an.

**Na'abud:** To obey, to accept subordination; to follow someone's rules and dictates; to dedicate one's prowess for furthering someone's programme.

**Nast'aen:** *Ista'an* means to seek balanced development for self and to seek someone's help for this. The fourth verse will become clear using these meanings of Qur'anic words.

**Sirat ul Mustaqeem:** *Sirat* stands for the straight path, and *mustaqeem* for the state of equilibrium.

**In'aam:** If human life is pleasant, comfortable, smooth, progressive, and free from pain, it is called *na'imatun*. *Mun'aam Elaibe* is the society enjoying such quality life in this world and in the hereafter.

**Maghzoob wa Za'alleen:** Certain societies transgress in their sins to an extent that they lose the capacity to survive. Such societies will perish and are called *maghzoob e laibum*. The case of societies that go astray because they do not know the right path to follow is different. They may follow their imagination to one path and their superstition to another. Their movement notwithstanding, such societies to be called *za'alleen* fail to reach their destination and their efforts are in vain.

2. Please see the meaning of Surah Faatiha on the following pages as determined by these meanings of Qur'anic words. If you compare it with the commonly used translations of the *Surah*, you will immediately notice the difference between 'translation' and *mafhoom* (exposition). For example, please consider the following translation by Shah Abdul Qadir (a 19<sup>th</sup> century Indian Islamic luminary):

All praise for Allah, who is the God of scholars, forgiving, kind, and keeper of the Day of Judgment. We worship only you and seek your support. Show us the right path, the path of those on whom you have bestowed your kindness, except those who went astray and are subject to your wrath.

Also see the rhetorical translation of the same verses of Surah Faatiha by Maulana Abul Kalam Azad:

All praise is reserved for Allah, the creator of the universe; the most gracious, who is bestowing His kindness upon His creations; the keeper of the Judgment Day when each act will be duly rewarded. (O' God) we pray only unto you and from thou we seek help (in all our needs). Open thou's straight path for us, which is the path of those rewarded by thou, and not the path of those who were condemned and who went astray. 1:1-7

Now compare these translations with the Exposition, and you will see that the ambiguities of the translations have been clarified. In addition, the concepts propounded in the Qur'an have emerged clearly. This is how the Exposition serves its purpose.

3. From the above it is clear that to understand how the meaning of a Qur'anic verse has

been determined, you will have to look for the meaning of terms in the verse in the *Lughat ul Qur'an* and consult its cross references from other verses. Of course, this will require some effort, but the reward is much larger.

4. Let us start now in the name of Allah and proceed to study Exposition.

Parwez  
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July 1961



## Editor's note

This work naturally contains numerous words, terms and expressions of Arabic which carry meanings, as seen by the author, which are mostly quite different from their meanings ordinarily accepted in conventional Muslim thought. This requires attention from Arabic and non-Arabic speakers alike. Therefore, in order to familiarise readers with those concepts, the nearest English equivalents of the Arabic have been given in parentheses - at the risk of appearing repetitive - for the first 30-40 pages. Hopefully by this point the reader will have grasped these concepts, and so the pattern is discontinued except at a few locations where it becomes necessary for clarity. The reader is advised to consult the glossary as well at this stage for the Quranic terms used in the book.

While giving cross references of verses cited in parenthesis in the Exposition, the Surah number is written first followed by the verse number. For example, (4:6) means Surah number 4, Verse 6.

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\* \* \* \* \*

## Disclaimer

This work is a translation of the original Urdu three volumes of '*Mafhoom-ul-Quran*' and, as such, any ambiguity is the responsibility of the translator and not the original author.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah, the *Rahman*, the *Rabeem* has revealed this book so that He may fulfil the responsibility that He has undertaken for the nurture of human beings (6:12, 6:54) and other creatures in the universe, which is not possible without His guidance (10:57-58, 17:82).

## Surah 1: Al-Faatiha (The Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝

(1-2) Reflecting upon the harmonious working of the universe,<sup>(1)</sup> it becomes manifest that everything in it is continuously receiving means of nurture, unearned, and is, thereby, enabled to actualize its potentialities. This amazing system of *Rabubiyya*<sup>(2)</sup> begets involuntary appreciation from all discerning persons who cry out, "O Our Sustainer! You have created nothing in this universe without purpose, or for ill use" (3:189-90). These persons with knowledge and conviction are truly engaged in the *hamd*<sup>(3)</sup> of Allah (35:27-28, 9:112).

(3) For the fulfilment of Allah's plan, it is necessary to render ineffective oppressive forces which hinder the development of His creation. This would result in the ushering in of a system in which no one would be subservient to another. In this system, all matters will be decided in accordance with the divine laws (82:18-19, 17:111, 43:84), and it is this system which must eventually and inevitably supersede all man-made systems (9:33).

(4) Such a system will be introduced by those who will declare (and also prove in practice) "We do not accept or acknowledge any authority but that of Allah, nor do we seek alliance with any system which disregards the divine laws."

مَلِكِ يَوْمِ الدِّينِ ۝

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

(1) *Aalameen*: Any entity through which knowledge about something is gained is called *aalamun* (plural-*Aalameen*). Since knowledge about the creator of this universe can be obtained through the universe itself and human kind, these are included in the category of *aalameen*.

(2) *Rabb*: *Rabubiyya* is the process of nurturing something to its final stage, e.g., a child growing to his youth; a seed becoming a tree. The one carrying out this process is called *Rabb*.

(3) *Hamd*: is usually translated as Praise, but this is a very simplistic translation. In fact, *hamd* is the expression of the deep, intense feeling of appreciation invoked spontaneously when one sees something exceptionally beautiful and unique. The intention of uttering *Hamd* (i.e. to say *Al Hamdulillah*) is to acknowledge the greatness of whoever created the given object of admiration. See Glossary for details.



(5-7) When these *momineen*<sup>(4)</sup> [the convinced Muslims] begin life's journey, their aspirations and yearnings rise to their lips as the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“O Allah! make that path clearly apparent to us which would lead us, without fear and danger, to our destination. Blessed nations of the past following this path achieved prosperity, happiness and eminence amongst their contemporaries (through harnessing the forces of nature and utilizing them in accordance with the divine laws - 31:20, 2:47).

As long as these nations followed the path ordained by You, they were successful and happy. But when they changed their course they lost Your blessings (8:53), and suffered disgrace and ignominy (2:61, 7:152). All their efforts and actions were rendered in vain, and since the true path had become obscured from them, they became entangled in speculations. Sometimes, they blindly followed the antiquated ways of their ancestors (37:69-71), and, sometimes, they were misled by their baser desires (45:23). Dismayed by their goal-less journey, they deceived themselves by saying, “It was not Allah's will to show us the right path (6:149).”

O Allah! We beseech You to enable us to follow the path prescribed by You so that our end is not like of those who lost their way and thus destroyed themselves. We are aware that no one can show the right path to a people who turn away from Your guidance (61:5). At the same time, we also know that the right path is discovered only by those who strive to find it (29:69). Therefore, grant us the strength for that search.”

(4) *Mo'min*: This Arabic word, is popularly translated into English as 'believer', which, to the author, is not a true representation. Even 'faithful' does not convey fully the meaning of *mo'min*. This very important word springs from the root *a-m-n* having the basic concept of peace of mind and heart resulting from being totally convinced of something because of rational knowledge. Hence, the translation of *mo'mineen* as 'the convinced' (here-in-after called the convinced Muslims or *Momineen* throughout the holy Quran).

## Surah 2: Al-Baqarah (The Cow/Heifer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) Allah, the wise and the knowing has said: "The guidance you long for (1:5), is preserved in this book (15:9) wherein there is no uncertainty, ambiguity or psychological perplexity. This book<sup>(1)</sup> shows to the *muttaqeen*<sup>(2)</sup> (God-conscious) the path leading to the ultimate destination prescribed for humanity. The *muttaqeen* are those who wish to avoid pitfalls of the wrong path, who believe in the unseen (which becomes comprehensible through reflection on the Quran), and are confident that the right path will lead to the destination even though the former may be obscured initially."

In order to achieve this objective, they establish the *Nizam-us-Sala* (the Quranic system) in which all human beings follow the laws of Allah, and after retaining that much which is necessary to meet their basic needs (2:219), they keep the remaining material resources open for the needy ones for their nourishment.

(4) The *muttaqeen* (God-conscious) believe in all the truths revealed to you (O *Nabi* (prophet) and those revealed to the *anbiya* (prophets) who came before you (the latter are, however, no longer in their original or unadulterated form). Believing in these truths (which are now all in the Quran) implies believing in the fact, which is corroborated by historical evidence, that whenever Allah's plan has been followed, the

الْقَرَّةَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۖ وَبِالْآخِرَةِ  
هُمْ يوقنون ۝

(1) The Quran, after the 'Opener' (*Faatiba*), begins with "This is the book which.... This indicates that the Quran was already in the form of a book (bound leaves) before the Messenger died. The commonly held belief that the Quran was gathered and bound into book-form after the Messenger's death appears contradictory to the Quranic evidence. Thus, the Quran was gathered and bound into a book during Muhammad's (PBUH) lifetime.

(2) *Muttaqee*: a person who keeps away from things that are harmful to his personality and character, by adhering to the laws of Allah, thus rejecting a negative approach to life and accepting positive virtues and is conscious of his duties as a true Muslim. See Glossary page 1200 under *Taqwa*.

same beneficial results have been achieved, namely, a blissful life free of anxiety. They, therefore, believe that now, again, adherence to the laws of Allah will bring about the same good results and their striving in the present will make the future bright, and that this process of evolution will continue even beyond death (57:12, 66:8).

(5) The *muttaqeen* are the blessed ones who lead their lives according to the laws of *Rabubiyya*<sup>(2)</sup> (universal sustenance) and whose efforts eventually bear fruit (23:1-11, 31:2-5). They wish to follow the right path, warding off dangers inherent in taking the wrong path.

(6) As opposed to *muttaqeen* (God-conscious), there are *kafireen* who see the right path clearly, yet do not adopt it, being impelled by their obstinacy, jealousy, vanity, and vested interests (2:89-90, 109, 27:14, 35:42-43, 47:32). They do not follow this path themselves, and prevent others from following it (6:26, 41:26, 43:32). Whether or not the *kafireen* (deniers/disbelievers) are warned about the disastrous consequences of following the wrong path, it is the same for them. They will never adopt the right path (36:70).

(7) As a result of their outlook and actions, the *kafireen* (deniers/disbelievers) lose their capacity for observation and comprehension. They, thus, deprive themselves of the real joys of life, falling headlong into the inferno of devastation. Indeed, how pathetic is their end!

(8) While the *muttaqeen* (God-conscious) and *kafireen* (deniers/disbelievers) accept or reject the truth openly, the *munafiqeen* (hypocrites) pay lip service to the truth of the divine code, the Law of *Mukafat* (retribution) and life hereafter, without believing in it.

(9) They adopt two-faced tactics

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا

towards Allah's system and delude themselves into thinking that they are deceiving the *momineen* (the convinced Muslims) who establish it. But if they were to reflect, they would realize that, in fact, they deceive only themselves.

(10) Leading such a life results in a diseased mind and Allah's law is that He furthers such a mind. This situation compels them to persistent lying and, what a torturous life it is that they have to live.

(11) When they are asked not to spread *fasaad* (disorder) in society, they retort audaciously: "We do not spread *fasaad*); rather we are the *muslibeen* (those who promote order)." Beware! They, indeed, are the *mufsideen* (those who promote disorder).

(12) It is amazing that these people fail to realize how the discrepancy between their word and deed exposes their true self.

(13) When it is said to them that they should also adopt the divine code as the *momineen* (the convinced Muslims) have done, they reply, "They are simpletons who do not understand what is in their interest, and who forego present opportunities and benefits in the false hope of constructing an ideal society. Should we too become simpletons like them?" Beware! It is these *munafiqeen* (hypocrites) who do not know what is in their interest and who are, indeed, simpletons, since they do not even understand that to forego permanent advantages for temporary gains is not good trading.

(14-15) Such is the duplicity of the *munafiqeen* (hypocrites) that when they are with the followers of the divine code, they aver that they too believe in the same truths, but when they meet their ringleaders in privacy, they say, "We are, in fact, with you. It is only for the sake of appearance that we meet them [the *momineen* (the convinced

يَشْعُرُونَ ۝

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ إِنَّمَا كَانُوا يَكْذِبُونَ ۝

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۖ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ۝

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ الشُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ الشُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ۝

وَإِذَا قِيلَ لِلَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسَاهِرُونَ ۖ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝



Muslims)]. In reality, we mock them by pretending to be on their side." If they could only see that, in accordance with Allah's Law of Requit, they mock none but themselves! Intoxicated with power, the *munafiqeen* (hypocrites) let themselves loose in the whirlpool of perfidy.

(16) These people fancy that they are very clever since their deceitful ways bring them temporal returns, and they feel smug about their profitable trading. But, in fact, no one is more mistaken than they are, because they have exchanged the wrong path for the right one. Such trading cannot eventually prosper because the wrong path can never lead to the ultimate destination prescribed for humanity.

(17-18) These pursuers of temporary and easy gains may be compared to one who, in the dark night of the jungle, lights a fire to find the way and the fire brightens the surroundings momentarily, but when it goes out, he finds himself in total darkness. In other words, the glitter of gains quickly acquired, initially dazzles the eyes like the fire in the wilderness. However, the brightness is followed by a darkness which renders one incapable of seeing, hearing or understanding (8:22). There is, then, no way left whereby such a person can return to the right path.

(19-20) Hypocrisy may lead to some gains but these gains are always mixed with losses, just like a cloud, which brings life-giving rain, is also accompanied by darkness, thunder and lightning. The *munafiqeen* (hypocrites) desire to profit from the rainfall but, to be secure from the havoc caused by thunder and lightning, they stuff their fingers in their ears believing that they will not perish if they can shut out the terrifying noises of the storm. They are unable to perceive that they cannot protect themselves

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ  
وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

مِثْلَهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ  
اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يَبْصُرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمَىٰ قَهُمٌ  
لَا يَرِجَعُونَ ﴿١٨﴾

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَنُورٌ ﴿١٩﴾ يَجْعَلُونَ  
أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُودَ الْمَوْتِ ﴿٢٠﴾ وَاللَّهُ مُجِيبٌ  
بِالْكَافِرِينَ ﴿٢١﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ﴿٢٢﴾ كُلَّمَا أَضَاءَ لَهُمْ مَشْوَ  
فِيهِ ﴿٢٣﴾ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ﴿٢٤﴾ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ  
بِسَمْعِهِمْ وَأَبْصَارِهِمْ ﴿٢٥﴾ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

from lightning by simply shutting their ears, as Allah's Law of Requitall encompasses all those who deny the truth (7:183, 29:54, 79:36, and 82:16).

It is to be remembered that though lightning can sometimes show the way to a traveller lost in the wilderness on a dark, stormy night, it is not a sure guide since it occurs only in flashes, each flash being succeeded by darkness deeper than before. Likewise, the human intellect brightens the path only shortly. Divine guidance provides constant light to those who tread the right path.

If We had wished, We could dispossess the *munafiqeen* (hypocrites) of all means of acquiring knowledge (namely, the faculty of perception and hearing), so that they could not benefit from the means of nurture provided by nature. But we did not do this. We have prescribed laws for all events in the universe and We do not infringe upon these laws even though We have the power to do so.

(21) Therefore, O Mankind! Do not be deceived by the glitter of secular systems (17:18-20). It behoves you to adhere to the laws of that creator and sustainer, Who created<sup>(3)</sup> you and your ancestors, and Who has brought the human race to the present state of evolution through various stages despite the destructive forces of nature (7:172). This is the only way you can shield yourself from the hazards of the journey.

(22) You will find protection from life's pitfalls only within the universal system of *Rabubiyya* (universal sustenance) according to which Allah made the earth a resting place for you and scattered various planets in the atmosphere which remain in their orbits

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ۝

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ  
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ  
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝

(3) *Khalaq / Takhleeq* (creation): *Khalaqun* literally means 'to measure; to assess the balance and ratio of things'. Thus, *khalaq* means 'to make something with the right balance and ratio of elements according to a specific measure'. Allah is the best creator in this particular sense (*khaliq* 23:14; 37:125).

through mutual gravitation. Allah also caused rain to come down from the sky so that means of nourishment could be provided for you. It is evident that all means of sustenance have been given to you unearned but Allah alone is the owner and master of these means and you are permitted only their use. Therefore, take care lest you make human beings masters of these means. If you were to do this, it would be tantamount to *shirk* (polytheism), or setting up rivals to Allah.

(23) If after reviewing such persuasive arguments and clear evidence, you are still in doubt and perplexity about the truth or falsity of this book (code of life) which We have revealed to you through our *Rasool* (Messenger of God), then there is a simple way to resolve this problem. Produce only one *surah* (chapter) like any *surah* from this book (11:13, 10:38). If you cannot do this single-handedly, ask various thinkers in your society to cooperate with you in producing the like of just one *surah* - accept this challenge to prove what you say is true.

(24) But if you will not accept our challenge - and, for sure, you will not - and continue in your opposition, all of you, common and elite, leaders and followers alike, will fall into an inferno of devastation along with your wealth and glory. This devastation may occur through a war in which fire is kindled by human hands wielding destructive weapons or through an evil political system. In any case, this is the hell which those who defy this code of life have prepared for themselves (104:5-9).

(25) In this turmoil, those who believe in the divine laws and in life's higher values and follow the plan designed by Allah for the actualization of their potentialities do not need to worry. O *Rasool* (Messenger of God)! Tell them that they will lead a life of

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ أَعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

وَيَسِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ  
قَبْلُ وَأَتُوا بِهِ مِثْلَهَا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا  
خَالِدُونَ ﴿٢٥﴾

bliss both here and in the hereafter. This promise of joy and success is not exclusive to your present community. Whenever and wherever any community followed the right path, the outcome was similar (24:55, 39:74). Similar actions always lead to similar consequences though the forms of these may vary according to the dictates of time. In the society to be formed by *momineen* others who are like them in purity of conduct will become their companions. As long as this society remains steadfastly rooted in the foundations of the divine laws, it will continue to prosper and be safe from disorder and disintegration.

(26) We have likened such a society to a succulent garden, *janna* (heavenly paradise), and We have used analogies of delicious fruits for the rewards of good deeds, since profound truths can best be explained only by perceptible similitude. Hence Allah's omnipotence is not compromised if He explains abstract truth in concrete terms and if the need arises, He will not hesitate to use any simile even that of a humble creature such as a mosquito. Those who believe that the revelation is from Allah, will find these similes to be profoundly true whereas those who deny this basic truth, will find faults with them and question Allah's motives for using them. It is not difficult to see how different conclusions can be derived from the same premise depending upon one's mode of thinking, and how one can make the same premise the basis for following either the wrong or the right path. Those who follow the wrong path do not wish to live within the limits prescribed by the divine laws.

(27) These people repudiate wholly the responsibilities vested in them by Allah's law of universal *Rabubiyya* (universal sustenance) and violate their covenant with the divine

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا  
الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا  
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا - يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي  
بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۝

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ  
اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيَفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ۝



system (9:111). By severing human relationships (13:21, 13:25) they fragment humanity into pieces on the basis of unnatural racial or national distinctions. They make individual self-seeking their primary motto in life, even though Allah's system of *Rabubiyya* demands that human beings should respect the bonds of humanity (2:213, 10:19, 31:28). They, thus, create disorder in society and eventually cause destruction.

(28) Ask these people, "How can you deny the divine laws when your own existence is its living testament? Howsoever you reflect, you will have to acknowledge the fact that there was a time when there was no sign of life on earth (76:1). Then life appeared, and, going through various stages of its evolution, reached the point when homo-sapiens emerged. Now you became conscious human beings worthy of being addressed as 'You' (32:9). From this process of creation it becomes clear that life was not created by you, but by Allah. Why should it then be difficult for Him to bring you back to life (44:56, 40:11) after you die? Life continues beyond death so that one's deeds can be judged according to the law of *Mukafat* (retribution). You cannot escape from the jurisdiction of this law."

(29) This law has been ordained by Allah Who created you and also provided the means for your nourishment. If you reflect you can see how numerous planets are functioning harmoniously in space (57:1-2). This is also happening in accordance with Allah's laws. He has full knowledge about the latent potentialities and requirements of everything.

The purpose underlying the working of the universe is that human beings may be facilitated in following the right path (53:31, 11:7). In order to grasp this point it is

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوِيَّاتٍ ۗ وَهُوَ يُكَلِّمُ شَيْءٌ عَالِمٌ ﴿٢٩﴾



essential to understand what constitutes the uniqueness of man and his place in creation. The story of Adam, which is narrated metaphorically, is in fact, the story of mankind itself. In this story, Adam stands for man, his mate for woman, *malaika* (celestial forces) for forces of nature, *Iblees* (the Devil) for baser human desires which become a powerful impediment in the way of his accepting or following divine guidance.

(30-31) When the time came for hominids to dwell on earth, succeeding earlier inhabitants (15:27), the *malaika* (celestial forces) were taken by surprise, because, until then there was no creature in the universe which could dare to defy the divine laws (16:49-50). Man was given autonomy and freedom of will which implied that he could even disobey the laws of Allah. The *malaika* therefore, said:

“O Allah! What kind of a creature is this who is now being settled upon the earth? This creature will rebel against Your law and, thereby, cause bloodshed and disorder. Contrariwise, we are always busy in doing the duties given to us and do our utmost to manifest the beauty and symmetry of Your system.”

Hearing this, the creator of the universe said, “You do not know (the potentialities of Our new creations,) but We know them fully.”

Each creation knows only its own functions but is unaware of how other things operate. Man, on the other hand, has been endowed with the capacity to acquire knowledge of how other things function and inter-relate, and how new things can be formed by combining existing elements.

The *malaika* were then asked, “Do you also have such a capability?”

(32) The *malaika* said, “Your plan extends much beyond the limits of our

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَيَنْحُنُّ سُبُوْحًا  
يَحْمِدُكَ وَيُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝ وَعَلَّمَ اٰدَمَ  
الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰى الْمَلٰئِكَةِ فَقَالَ اَنْبِئُوْنِيْ بِاَسْمَآءِ  
هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ  
الْحَكِيْمُ ۝

vision. We only have the knowledge which has been given to us, and do not have the capacity to acquire any more. You have complete knowledge of the entire universe and only You know Your plans.”

(33) Thereupon Allah asked Adam to tell the *malaika* what he knew, and when Adam informed the *malaika* how things function in the universe, He addressing the *malaika* said, “Didn't I tell you that We know all about Our creations and creatures which you cannot know. We also know how you are functioning at present and what your latent potentialities are.”

(34) Hearing this, the *malaika* bowed before man but *Iblees* (the Devil)<sup>(4)</sup> did not do so and chose to be defiant and thus became one of those who deny the truth.

(35) When man was made a settler upon the earth, at first his needs were very limited and the means of nourishment were plentiful (20:118). The socio-economic system prevailing at that time had no concept of private ownership, and the means of sustenance were available everywhere, satisfying everyone's needs. There was thus no conflict, no differences and no dissension amongst human beings who lived like one family (2:213, 10:19). They were warned, “If you start mutual conflict, this paradisiacal life will be taken away from you and you will find yourselves involved in a grim and bitter struggle simply to secure means of survival. This will create chaos.”

(36) However, driven by their selfishness, human beings began to live according to their own self-made system. As a result of this they lost their blissful life.

قَالَ يَا آدَمُ اسْمِعْ بِاسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ  
وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ  
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا  
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ  
حِينٍ ﴿٣٦﴾

(4) *Shaitan* - When a person is overcome by his/her unbridled emotions (animalistic instincts) it gives rise to aggression (a desire to dominate others), and he/she behaves irrationally. To the Quran, 'Shaitan' is nothing but Man's own emotions. Also, emotions and intellect are neither good nor evil; it is how they are used which makes them so. Therefore, before doing anything a Muslim's first supplication to Allah is to seek His protection from *Shaitan*.

Humanity was split into different races, tribes and nations with enmity between them, and the resources provided for humanity's survival and development were usurped by the mightiest among them.

But human beings had been put on Earth to stay for a long time and everyone needed means of subsistence. Was there then no solution for this problem which human beings had created for themselves?

(37) Indeed there was a solution, but man could not discover it through his intellect alone, since human reason, while it could show him ways to safeguard his individual interest, could not persuade him to be heedful of humanity's security and survival. Mankind could regain its blissful life only through divine guidance. Surely, He is Oft-returning and *Raheem* (merciful).

(38-39) When man lost his blissful life, he was told, "Do not be despondent. We shall send you Our guidance through Our *rusul* (messengers) (7:35); those who will order their lives in accordance therewith, will suffer no fear or sorrow (20:123-24). On the other hand, those who reject Our guidance will lead a life of constant torment in this world and beyond."

This, then, is a symbolic narrative of Adam's (Man) life and what it means.

(40) A living illustration of the principle explained above i.e., the people following the divine laws shall prosper and those deviating from them will be ruined, is the *Bani- Israel* (Children of Israel) who are (O *Rasool* (Messenger of God)) vehemently opposing these laws at this time. Say to them, "Recall that period of your history when you led your lives according to Allah's laws; how happy, successful and eminent you were then. But when you discarded the right path, you also witnessed the consequences which were disgrace and ignominy (2:61). Now,

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

يٰٓبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

once again, you have the opportunity to regain your lost paradise if you wish to do so. If you fulfil your covenant with Me (by adhering to My laws), you will see that I will reciprocate by fulfilling the assurances given to you (9:111). This necessitates that you dispel the fear of ungodly forces from your heart and only submit to My laws, fearing the disastrous consequences of repudiating them."

(41) This would entail that you believe in this code of laws (Quran), that we have revealed (through this Messenger). Allah had made certain promises to you - and these promises are contained in your scriptures but these promises remained un-fulfilled since you did not keep your covenant with Allah. Now, the Quran reaffirms those promises, which will be fulfilled if you follow the divine laws. You, therefore, ought to have accepted the Quran eagerly, but, on the contrary, you took a lead in opposing it. We know that you have certain material advantages due to your religious leadership (10:69-70, 56:80-82), but the benefits you would derive by following this code would far exceed your present gains. Hence, you must live in accordance with it.

(42) At present you tend either to conceal the truth (2:159) or (by mixing divine revelation with your self-made traditions) to confound the truth with falsehood in such a manner that the false appears to be true. You do all this knowingly for your vested interests.

(43) Abandon this course of action and (after having adopted the Quran as your code of life) establish *Nizam-us-Sala* (the Quranic system), keeping available to mankind the means for its development.<sup>(5)</sup> You will, thus, be amongst those who submit

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ الَّذِينَ كَفَرُوا بِهِ وَلَا  
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَتُونُ ۝

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝

(5) Zakat/ *Zaka* Its basic meaning is 'to grow, to thrive. Quran envisages an economic system of meeting people's needs so that there is a universal growth of body, mind and soul.

to divine laws (19:119, 89:29).

(44) One of the results of your following the wrong path is that contradictions and hypocrisy have appeared in your life. You counsel others to do good deeds and be broad-minded (2:177) but when it comes to your own selves, you forget it. You claim that you follow the book of Allah. Ask yourselves if Allah's book would teach you to follow such a path.

(45-48) The development of your potentialities and the correct ordering of your life is possible only if you adhere to the *Nizam-us-Sala* (the Quranic system) (2:153) with steadfastness and courage. Since you have become used to following the easy way of your self-made *Shariah* (civil law), you will find the path of *deen* (religion; way of life) difficult to travel. But if you keep in mind that you will eventually have to confront Allah's Law of Requit, you may be able to overcome your egotistical tendencies and adhere to the divine laws. You do not need to be told of the consequences of adhering to these laws. You have witnessed them yourselves. When you followed them, you were blessed with all the boons of life and were pre-eminent amongst your contemporaries (2:122). When you gave up your adherence, your respect for law and justice disappeared. But this state of affairs can continue no longer for when the Quranic order is established no one shall avail another in anything, nor shall any intercession of one for another be considered, nor shall any form of compensation be accepted, neither shall they be succoured (6:165, 2:123). This would be the case both in this world and in the hereafter.

(49) (Returning to your history) recall the time when you were in servitude to the Pharaoh who inflicted many torments upon

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ  
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾  
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ لِيُنزِلَ  
إِسْرَائِيلَ آيَاتٍ لِّذِكْرِهِمْ وَاللَّيْلِ الَّتِي أَنْعَمْتَ عَلَيْكُمْ وَأَلَّا قَضَيْتُمْ عَلَى  
الْعَالَمِينَ ﴿٤٧﴾ وَأَتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ  
مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِذْ تَحْتَسِبُكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدَّبْحُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

you, the worst of which was that he created dissension amongst you (28:24). He degraded those respected members of your community who had courage and vitality and posed a danger to him (particularly those who believed in Moses - 90:25), while elevating those who were devoid of such qualities. Thus you, as a people, became weak (this is how the politics of despotism works - 27:34). When you submitted to the divine laws, Allah delivered you from the Pharaoh's servitude. This was a great turning point in your life.

(50) And then (after the conflict with the Pharaoh) you left Egypt and the Pharaoh's army pursued you until you reached the sea. The Pharaoh's army blocked your retreat while the water lay in front of you, but We showed you a way out and rescued you while the Pharaoh and his army were all drowned. All this you observed yourselves (7:138, 10:90, 20:77, 26:63, and 44:24).

(51) And having reached the valley of Sinai, Moses, following Our command, left you for forty nights (7:142). During this short break you started worshipping the calf (Egyptian deity) and thus rebelled against the divine laws.

(52-53) In spite of this, we did not reject you. Instead, We removed the ill-effects of your wrong-doings and afforded you another opportunity to foster your potentialities. We gave to Moses a code of laws which provided a clear criterion for distinguishing between truth and falsehood. This was given, so that in the light of this code you should safely reach your destination.

(54) When (after forty nights) Moses returned and saw his people engaged in calf worship he said, "By worshipping this calf you have harmed your own selves and your action has caused you to fall far below the level of humanity (7:152). You can make

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ  
وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

ثُمَّ عَقَوْنَا عَنْكُمْ مِمَّنْ بَعْدَ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ  
الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أِفْ لَكُمْ ظِلْمُهُمْ أَنْفُسَكُمْ يَا اتَّخَذْتُمْ  
الْعِجْلَ قَتُوبًا إِلَىٰ بَارِيكُمْ فَأَقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ  
بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

amends by admitting your wrong-doing and submitting to the divine laws with profound meekness and humility. This is the only way to benefit from the divine laws. And the characteristic of these laws is that if someone turns towards them, they also respond with full loads of nourishing qualities.”

(55) We had given you a clear code of laws. Had you followed it, the results would themselves have convinced you of its divine origin. But instead of following this code and recognizing Allah through its workings, you said to Moses, “We are not prepared to accept anything you say till we see Allah with our own eyes.” You had demanded to see Allah unveiled but were terrified even by the thundering noise of the earthquake (7:155), although you fully understood the source of the noise.

(56) Even after that We revived you and afforded you the opportunity to foster your potentialities so that, liberated from the death-inflicting effects of bondage, you could live your new life as free human beings.

(57) For this, you were given an abundance of worldly things, unearned. In this desert, you were shaded by heavy clouds and you ate delicious food - the meat of fowl and *manna*. Even then, you did not follow Our laws steadfastly. By your conduct, you did not harm anyone but your own selves.

(58) We expected that you would live in the city successfully (5:21), and be able to use the means of nurture, as and when you chose, provided you adhered to Our laws. This way your mode of living like homeless gypsies would have ended. Thus, you would not only have been protected from the ill-effects of the wrongs already committed by you but your successes would also have been further increased.

(59) But you preferred a life of ease and

وَأَذَقْنَا لِكُلِّ قَوْمٍ مِّمَاتِهِمْ وَلَقَدْ جَاءتْكُمْ آيَاتُنَا بَيِّنَاتٍ لَّئِن لَّمْ تَنتَهُوا عَنِ ظُلْمِنا لَأَكْثُرُنَّ أَهْلَ عَذَابٍ مُّهِينٍ ۝٥٥  
وَأَذَقْنَا لِكُلِّ قَوْمٍ مِّمَاتِهِمْ وَلَقَدْ جَاءتْكُمْ آيَاتُنَا بَيِّنَاتٍ لَّئِن لَّمْ تَنتَهُوا عَنِ ظُلْمِنا لَأَكْثُرُنَّ أَهْلَ عَذَابٍ مُّهِينٍ ۝٥٥

لَمْ يَعْشُرْكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝٥٦

وَوَضَعْنَا عَنَّا الْعِجَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ ۝٥٧  
وَوَضَعْنَا عَنَّا الْعِجَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ ۝٥٧  
طَيِّبَاتٍ مَّا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝٥٨

وَأَذَقْنَا أَدْخُلَوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَأَدْخُلُوا  
الْبَابَ سَاجِدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَتَرِيدُ  
الْمُحْسِنِينَ ۝٥٨

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَىٰ



lethargy to one of struggle and discipline (2:61), and deviating from the path revealed by Us, followed one of your own choice. As a result, you lost your strength and courage (5:22-24). Consequently, you could not take possession of the Promised Land for forty years (5:26).

(60) Recall also how, when faced with shortage of water, Moses sought Our help and We directed him to a place where water-springs lay concealed. He reached that spot with his people, removed the earth from the rocks, and from thence, not one or two, but twelve springs gushed forth. He allotted one spring to each tribe. We told you at that time that since your physical needs were being fulfilled, you should not disintegrate your society through disorder and inequity.

(61) As mentioned earlier (2:59), you preferred an easy life to soldierly discipline and said to Moses, "(In this desert life) we cannot eat the same wild food morning and evening. You should ask your Sustainer for cultivated produce such as vegetables, herbs, cucumbers, garlic, different kinds of corn and lentils, onions etc."

(The life of the desert had, in fact, been a training ground for them where they could acquire soldierly discipline, and its food was such that it would have given them energy.)

Moses answered "(Alas!) If you prefer an inferior life to the superior one that is being offered to you then go and live in a city where you will find what you want."

Because of their choice, they lost the capability to be strong and creative and developed traits of subservience and apathy, which led to their disgrace and humiliation. They suffered such punishment because they refused to live according to the divine laws, and instead of honouring their *anbiya* (prophets), sought to degrade them unjustly, and sometimes even to kill them (3:182),

الَّذِينَ ظَلَمُوا رَجَا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٠﴾

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ﴿٦١﴾  
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ﴿٦٢﴾  
كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٣﴾

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِيهَا قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ﴿٦٤﴾ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ﴿٦٥﴾ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْهَسَكَةُ ﴿٦٦﴾  
وَبَاءَؤُا بِغَضَبٍ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٧﴾

2:87) thus transgressing the limits set by Allah.

(62) This has been your record, but in spite of it, you believe that you are Allah's chosen people (5:18) and that paradise is reserved for your race (2:111). This is your vain imagining. Paradise is not reserved for any race. Our law is that, irrespective of origin, any person from amongst the following can enter it:

1. Jews, Christians, Sabaeans (Sabians);
2. Those who believe in Allah without formally adopting any particular religion; and
3. Those who are Muslim only by virtue of being born in a Muslim family.

Whoever believes in Allah's law of *Mukafat* (retribution), as revealed to you O *Rasool* (Messenger of God) (2:137) and leads his life accordingly, will be duly awarded. Such a person will lead a life of heavenly bliss, free of fear, grief and anxiety.

(63) After this digression, return to your history and recall as to how you were given physical security by being placed in a valley with a mountain protecting you from the back, and how a code of laws was given to you for your guidance. We had also asked you to hold fast to this code and always bear in mind all that is therein, so that you may remain safe from all the pitfalls and dangers around you.

(64) You had been asked to hold fast to the laws revealed to you. You made a firm promise to do so but you violated your covenant. Due to Our Law of Respite you were not held to account for your actions at once; else you would have faced immediate ruin.

(65) As a result of deviating from the divine laws your character had degenerated to such a degree that when you were asked to refrain from business and fishing for one day

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ مِنَ آئِمَّةٍ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا  
قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

in the week (7:163) your avarice would not permit you to comply with even such a minor restriction (16:124, 4:154). Through such actions you degraded your humanity and became objects of ridicule and scorn.

(66) Your degeneration and wretchedness served as a lesson to all peoples - your contemporaries as well as later generations - teaching them how to be safe from such calamities as you brought upon yourselves.

(67) Your habit of making excuses became so entrenched that when you were asked by Allah to slaughter a bull so that your hearts would be purged of dedication to calf-worship, you began to ridicule the order even though you knew that the divine decree was communicated to you through a *Nabi* (prophet) and that it was not appropriate for a *Nabi* (prophet) to talk ignorantly.

(68) Then you started a hair-splitting discussion unnecessarily, saying, "Ask Allah to state unequivocally what kind of a bull is to be sacrificed." You were told, "The bull should neither be too young nor too old but of mature age," and that you should not dilly-dally in carrying out the order.

(69) You said, "No, the matter is still not clear to us. Ask your *Rabb* (sustainer) to tell us what the colour of the bull should be." You were told, "It should be of a deep yellow hue pleasing to the onlookers' eyes."

(70) Still, you did not wish to comply and for the sake of further disputation, said "The matter is still somewhat unclear; elaborate further so that we should know exactly what is required and then we would act accordingly."

(71) You were told, "The bull should be sound and unmarked, never having been used in a yoke for tilling or drawing water." You said, "Yes, now you have clarified the matter fully." You resorted to such quibbling

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۗ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۗ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِصٌ وَلَا يَكْبُ ۗ عَوَانَ بَيْنَ ذَلِكَ ۗ فافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۗ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ ۗ فَاقْبِرْ لَوْنُهَا تَسْرُّ النَّظِيرِينَ ﴿٦٩﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۗ إِنَّ الْبَقْرَ تَشْبَهُ عَلَيْنَا ۗ وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُوقٌ تَشْبَهُ الْأَرْضِ وَلَا تَسْقَى الْحَرَّتَ ۗ مُسَلَّمَةٌ لَا شِيْءَ فِيهَا ۗ قَالُوا لَنْ نَجِدَ بِالْحَقِّ ۗ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

over such a trifling issue, not because the matter was not clear to you. You knew well that We wanted you to slaughter a bull because of your calf-worship. But you did not want to do so due to your devotion to the calf (2:93).

(72) Whilst you were so reluctant to slaughter an animal, you took a human life unjustly and blamed one another for the murder. But Allah wanted to unveil what you were concealing so that the crime should not remain unpunished.

(73) The psychological condition of superstitious people is such that anything out of the ordinary causes them to be fearful (22:31). Knowing this, Allah said, "Ask all those whom you suspect of the murder to touch some part of the corpse." (When the culprit came close to the corpse his fearful demeanour gave him away.) Thus Allah unveiled the murderer who was punished for his crime. Retributive justice which punishes criminals safeguards a nation's life (2:179). You should therefore, use your intellect and insight to solve such problems (13:11).

(74) You went through cycles of disintegration and reconstruction and finally you turned away completely from the code of divine laws and this hardened your hearts even more than stones. There are some stones from which streams or springs issue forth and which become so soft leaving aside their hardness in front of Allah's laws that they can easily be ground. But your hearts are such that they do not soften out of compassion for humanity nor do they submit to the divine laws. You will be judged according to the Law of Requital and suffer the consequences of your actions.

(75) O *Momineen* (the convinced Muslims)! Do you think that such people can ever cooperate with you, as you desire them to? Amongst them is a group (of religious

وَأَذَقْتُمْ نَفْسًا فَاذْرَعْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٩٣﴾

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّئُ اللَّهُ السُّوْلَىٰ لِيُرِيَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٩٤﴾

تُمْ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَّخِذُ مِنْهَا الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْقُوقُ فَيَخْرُجُ مِنْهُ الْبَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٥﴾

أَتَتَّبِعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٩٥﴾

leaders) who hear and understand divine laws and then deliberately alter them or interpret them in such a way that the truth is distorted and the rest of the people follow this group. How can people, who behave like this, accept the truth?

(76) You assume that these people are honest and truthful - as they profess to be in your presence - but when they meet together in privacy, they say, "We may intermingle with them but should be cautious lest we divulge those things in our sacred books which they may use against us." You should fully comprehend this position.

(77) But they do not realize that they seek to hide from Allah that which He Himself had revealed to them. Ask them, "How can anything remain hidden from Allah?" He knows well, what these people reveal or conceal.

(78-79) These people practice deception not only on others but also amongst themselves. The illiterate ones amongst them do not know what Allah has revealed and refer their questions about the *Shariah* (civil law) to their religious leaders. The latter frame the laws of the *Shariah* themselves but present them as divine. Thus they deceive others just to secure a paltry price for it, not realizing that their fabrication of the *Shariah* and their use of it as a means of livelihood will bring about their ruin (56:82).

(80-81) Also self-deceived, they say to themselves, "No matter what we do, we will not be held to account for it. At the most we will spend a short time in Hell (till our intercessors secure our forgiveness from Allah)". Ask them, "Have you obtained a promise from Allah to such effect? If you have, then what you say must come to pass because Allah never goes back on His promise. You have, however, no proof to substantiate this."

وَإِذْ لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا  
أَتَحَدِّثُونَ بِهِمَا قَتَمَ اللَّهُ عَلَيْكُمْ لِيَجْازِبَكُمْ بِهِ عِنْدَ رَبِّكُمْ  
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

وَمِنْهُمْ أَقْبِيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانًا وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾  
قَوْلِيلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ  
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلِيلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ نَسْتَأْذِنَ النَّارَ إِلَّا آيَاتًا مَعْدُودَةً قُلْ أَخَذْتُ عِنْدَ اللَّهِ  
عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾  
بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

Allah's unchangeable Law of *Mukafat* (retribution) is that whenever a people become accustomed to violating divine laws and engulf their entire society in this mode of conduct, the inevitable result is disorder and perpetual destruction.

(82) Contrary to the above, a people who believe in these laws and follow them, will be blessed with an eternal paradise-like life (2:112).

(83) It was never your covenant with Allah that you would not be held accountable for your actions. It was that you would adhere to the laws of none other than Allah, treat your parents well, and also help your relatives, including orphans and others in need so that the equilibrium of society is not disrupted. You had also promised that you would deal congenially with the common people and exhort them to do good deeds. Furthermore, you had promised to establish the *Nizam-us-Sala* (the Quranic system) and a just economic order.

After making these promises, however, you started looking for ways to evade fulfilling them and, except for a few, the rest abandoned the right path, and you backslide even now.

(84) You had also promised that you would not engage in mutual bloodshed nor would you turn the weaker amongst you out of their dwellings. Such promises you had made after consideration of all relevant factors, and you have testified to that.

(85) These were the pledges you made but you continued to shed each other's blood and to turn the weak amongst you out of their homes. Your society, instead of taking the criminals to task, encouraged them to commit evil acts. When the homeless were taken captive, you secured their release and thought that by paying the ransom you had done a very pious deed, whereas expelling

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِن دِيَارِهِمْ ۗ لَظَهَرُونَ عَلَيْهِم بِآلَاتِهِمِ وَالْعُدْوَانِ ۗ وَإِن يَأْتُواكُم أُسْرَىٰ تَقْدُوهُمْ ۗ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ ۗ فَتَوَمَّنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَن يَفْعَلْ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

these people from their homes was a heinous crime, which you had been forbidden to commit. Such is your state of mind that you accept one part of Allah's code of laws and deny another. When people make it a way of life to follow that part of the divine code, which they think serves their interest, and forsake the rest, they are bound to suffer failure and disgrace in this world and are committed to the most grievous suffering in the hereafter. This is the inevitable result of fragmenting Allah's code: it should be accepted or rejected in total. And, bear in mind that according to the Law of *Mukafat* (retribution), no action of yours remains hidden.

(86) These (above-mentioned) people trade the happiness of their future life for worldly comforts. Their ignoble condition is aggravated with time and no one can rescue them from it.

(87) The process of revealing the divine laws to you did not end with Moses but continued after him. The last in the series of your *anbiya* (prophets) was Jesus, son of Mary. To him, We had given revelation in an authentic form which was strengthened by solid reasoning. This gave him great strength and confidence. But you adulterated whatever remained with you of the revelations given to previous *anbiya* (prophets). Such has been your way that whenever any *Rasool* (Messenger of God) opposed your interest or inclination, you became stubbornly resistant. You insulted some *rusul* and even plotted to kill others. You are now acting the same way towards this book so that it may be changed according to your desires (10:15, 11:113, 17:74, 39:45, 68:9).

(88) Such is their hatred of Quranic teachings that they cannot stand to hear it, much less reflect upon it. They say, "It does

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يَنْصُرُونَ ﴿٨٦﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ  
رَسُولٌ بِمَا لَكُمْ تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ  
وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مِمَّا يُؤْمِنُونَ ﴿٨٨﴾

not reach our hearts.” Tell them that it is not that this message does not reach their hearts; the fact is that they have lost the capability to reflect. Such persons pre-determine that they will not accept what they do not want to accept. Very few persons with this kind of mentality will ponder over the truth and accept it.

(89) How strange that they reject that book which validates those moral values, which were instrumental in their gaining ascendancy over the *kafireen* (deniers/disbelievers)! They know well that this book is from Allah, but still reject it. This rejection does not affect the divine code but because of it they have been deprived of the salutary results which follow from its implementation.

(90) Actually, the reason underlying their rejection of the Quran is that they are jealous of the fact that this *Rasool* (Messenger of God) is not an Israeli. Allah bestows *Nabuwwa* (prophethood) upon whoever is considered worthy of it (and nationality, country, language and colour have nothing to do with it). As a result of their obstinacy they lost all the joys and hopes of life. What a poor bargain they made in exchange for their lives! This is what ultimately happens to those people who rebel against the divine laws.

(91) When it is said to them, “Come! Believe in the truth of this divine code,” they answer, “No, we will only believe in what was revealed to us and are not prepared to accept any other teaching.” They say this even though the Quran validates the unadulterated values which have been revealed to them and which they already uphold.

Ask them, “If your only objection to the Quran is that it was revealed to a non-Israeli, why did you humiliate the Israeli *anbiya*

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ لَا وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ قَضِيَّةٍ عَلَى مَنْ يُنَادِيهِمْ مِنْ عَبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوَدُّونَ بِنَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾





(prophets), rendering their teaching ineffective and sometimes even killing them?”

(92) Leave aside the other *anbiya* (prophets) of Israel, what did you do to Moses himself? He brought to you a clear code of laws but during his short absence, you took to calf-worship. Surely, you transgressed the imposed limits.

(93) As has been stated earlier in (2:63) when in the valley you made a firm pledge to adhere wholeheartedly to the divine code, you were asked to reflect upon it deeply. You said that you had done so, but instead of adhering to the divine laws, you defied them because reverence for the calf had permeated your being.

Say to them, “This is your previous record. Therefore, when you say that you do not accept the Quran out of loyalty to the divine revelation, which you had received, you deceive yourselves and others. If such beliefs and actions are the outcome of your *eiman* (conviction), woe is upon such *eiman* (conviction).”

(94) Say to them, “If you truly believe in your claim that you are Allah's beloved offspring (5:18) and that paradise is reserved for you (2:80) with no place for non-Israelis (2:111) then you should not be afraid of death. Rather, you should yearn for it.”

Readiness to die is the first test of right conduct (11:7, 67:2).

(95) They will never want to die since they realize what preparations they have made for the next world. Allah is well acquainted with such deceitful people.

(96) So, far from invoking death, these people are even greedier for life than Arab *mushrikeen* (pagans/polytheists). Each of them longs to live for a thousand years. But they do not realize that even if they were to live for a thousand years it would not be

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ  
وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ  
وَأَسْمَعُوا ۗ قَالُوا سَمِعْنَا وَعَصَيْنَا ۗ وَأَشْرِكُوا فِي قُلُوبِهِم بِالْعِجْلِ  
يُفْرِهِمْ ۗ قُلْ بِسْمَايَا أُمْرِكُمْ بِهِ إِنَّا لَكُم بِهَا لَكُمُورٌ ۖ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّن دُونِ  
النَّاسِ فَتَمَتُّوا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ ۖ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ  
أَحَدُهُمْ لَوْ يَئْتِيهِمْ أَلْفُ سَنَةٍ وَمَا هُوَ بِزَجْرٍ لَهُمْ مِنَ الْعَذَابِ أَنْ  
يُعَذَّبُوا ۗ وَاللَّهُ بِمَا يَعْمَلُونَ عَلِيمٌ ﴿٩٦﴾

possible for them to escape from the disastrous consequences of their wrongdoings? That what all people do is under the constant vigilance of Allah's Law of *Mukafat* (retribution).

(97) These people are offended with Gabriel for delivering Revelation to a non-Israeli prophet (2:90). Say to them, "There is no reason for being offended with Gabriel because he does not, of his own accord, deliver Revelation to anyone. By Allah's decree, the Quran descended upon *Qalb-e-Mubammad* (Muhammad's heart) through Gabriel. Secondly, the Quran validates what you claim to believe and thirdly, whosoever believes in this revelation and acts upon it, will benefit."

(98) Tell them that their criticism of Gabriel extends to Allah Himself and to all the *malaika* including Gabriel and Michael and *rusul* (messengers). This kind of criticism is tantamount to *kufr* (denial of the truth). How can Allah be a friend to those who behave in this way?

(99) Say to them, "Despite your opposition and jealousy, Allah has given this clear guidance to me and only those who have forsaken the right path will deny this."

(100) That, then, is the state of their belief. As regards their practical life, when an agreement is made on behalf of the entire community by its representative, it is repudiated by some of them who regard the agreement as a piece of waste paper. This is because most of them have no faith in the divine laws.

(101) O *Rasool* (Messenger of God)! Their opposition to you is not a new phenomenon. They have been behaving in this manner in the past. For instance, when Jesus, who was from the *Bani-Israel* (Children of Israel) and was mentioned in their scriptures, came to them as a *Rasool*

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا لِلْمُؤْمِنِيْنَ ۝

مَنْ كَانَ عَدُوًّا لِلّٰهِ وَمَلٰئِكَتِهِ وَرُسُلِهِ وَجِبْرِيْلَ وَمِيكَالَ فَإِنَّ اللّٰهَ عَدُوٌّ لِلْكَافِرِيْنَ ۝

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۚ وَمَا يَكْفُرُ بِهَا إِلَّا الْفٰسِقُونَ ۝

أَوْ كَلِمَاتٍ عَهْدُوا عَهْدًا تَبَدَّلَ فَرِيقٌ مِّنْهُمْ ۖ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ۝

وَلَمَّا جَاءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِيْنَ أُوتُوا الْكِتٰبَ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝

(Messenger of God), a group from amongst them rejected his teachings as if they had no knowledge about it.

(102) The fact is, that these people never adhered to Allah's books and remained preoccupied with their self-created myths and legends. One of these myths was that Solomon had turned away from the divine truth and had become devoted to magical practices and sorcery.

How could Solomon act in such a *kafir* (denier)-like manner? Such evil practices were followed not by Solomon but by those mischievous ringleaders who themselves taught witchcraft to people and attributed it to Solomon. Another myth was that in Babel there were two *malaika* named Haroot and Maroot who had been sent by Allah. People approached them to learn magic by which they could cause dissension between spouses. Before complying, however, the *malaika* would warn the people clearly that they were a *fitna* (great mischief) and that they should not learn magic and become *kuffar* [the deniers/disbelievers] (but despite this warning, people learned magic - such was its fascination). All these were nothing but fanciful stories, for there were no such *malaika* in Babel nor had Allah taught Haroot and Maroot any magic.

As far as magical charms or spells are concerned, they cannot harm anyone since all good or evil occurs in accordance with the divine laws. Those who profess to practise magic acquire some worldly benefits but ultimately they are the losers since temporary gains are insignificant in comparison to eternal happiness. Alas! If only they could understand such an evident truth.

(103) If, instead of being entangled in these myths, these people had believed in Quranic truths and followed divine laws,

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ  
وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ۖ وَمَا أُنزِلَ عَلَىٰ  
الْمَلَكَيْنِ بِآيَاتِ هَارُوتَ وَمَارُوتَ ۖ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّىٰ  
يَقُولَا إِنَّمَا هُنَّ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ  
الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُم بِضَآئِرِينَ بِهِ مِنْ أَحَدٍ إِلَّا يَأْذِنُ اللَّهُ ۖ  
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلَّمُوا الْبَنِينَ اشْتَرَاهُ مَالَهُ  
فِي الْآخِرَةِ مِنْ خَلَاقٍ ۖ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٢﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾

they would have received excellent benefits from Allah. Alas! If only they could understand such an evident truth.

(104) O *Jamat-ul-Momineen* (Group of convinced Muslims) ! Now it is necessary to understand an important point. You have seen that the mentality of the Jews was such that they constantly haggled with Moses saying, "We will obey you if you will accept our demands." Such an attitude is wrong. Do not engage in such haggling with your system; instead, say to your *Rasool* (Messenger of God), "We will certainly obey the divine laws. Kindly keep an eye on us lest we deviate from the right path."

Also take note that words with double meanings should not be used nor should the truth be reported in a partial or distorted form as was the habit of the Jews (4:46). Remember, such things appear very ordinary but their effects are far-reaching. And those people who reject these facts are destined to receive grievous sufferings.

(105) Those from amongst the *Ahl-ul-Kitab* (People of the Book) and Arab *mushrikeen* (pagans/polytheists), who have not so far embraced Islam, cannot bear to see that you should receive a revelation from Allah (3:71, 16:30), and through it, obtain the gifts of life. But their wishes are irrelevant in this matter. In accordance with His scheme, Allah sends His revelation to those He considers worthy of receiving it. The message of Revelation, however, is open to all, and anyone who wishes to benefit from it, can do so - for Allah is limitless in His great bounty.

(106) The *Ahl-ul-Kitab* (People of the Book) also question the need for a new revelation (Quran) when previous revelations from Allah exist. They further ask why the Quran contains injunctions contrary to the earlier Revelation (the Torah)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا  
وَاللَّكْفِيرِينَ عَذَابٌ أَلِيمٌ

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ  
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ  
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

if it is from Allah?

Tell them that Our way of sending Revelation to successive *anbiya* (prophets) is that:

1. Injunctions given in earlier revelations, which were meant only for a particular time, are replaced by other injunctions, and

2. Injunctions which were to remain in force permanently but were abandoned, forgotten or adulterated by the followers of previous *anbiya* are given again in their original form (22:52).

And all this happens in accordance with Our laid down standards, over which We have complete control.

Now this last code of life which contains the truth of all previous revelations (5:48), is complete in every respect (6:116), and will always be preserved (15:9), has been given [to mankind].

(107) Say to them that no one can question why Allah has adopted such a system of revelation. Do they not know that Allah, Who is sovereign over the universe, alone knows which law is to be revealed and at what time? (Say to them that) if despite knowing this fact, they still refuse to obey this code of laws, they will find that no other code can resolve the problems of life.

(108) In this context, O *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! You too must note that the Quran contains all the laws, which Allah intended to reveal, and what is not mentioned therein is not an oversight on Allah's part. Hence do not ask your *Rasool* (Messenger of God) questions about laws which the Quran does not mention as the *Bani- Israel* (Children of Israel) used to ask Moses (the result of such probing was that they made extra-revelatory laws a part of an unchangeable *Shariah* (civil law) and when they found this *Shariah*

أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ  
دُونِ اللَّهِ مِنْ وَايٍ وَلَا نَصِيرٍ ۝

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۗ  
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

impracticable they repudiated their *deen* (religion; way of life) itself (5:101). You must not do the same. And whoever, after professing *eiman* (conviction), reverts to *kufir* (denial), surely loses the right direction.

(109) Most of the *Ahl-ul-Kitab* wish to turn you away from *eiman* (conviction) towards *kufir* (denial) not because they do not understand the truth - the truth has been revealed to them clearly - but on account of their jealousy. You should not waste your time and energy arguing with these people. Until the decisive moment arrives, pay no attention to them and continue to work for the accomplishment of your programme (5:13, 15:85, 73:10, and 74:11). Allah knows what course of action He should adopt at a particular time.

(110) Your programme will be completed with the establishment of *Nizam-us-Sala* (the Quranic system) and *Zaka* (universal growth). During the initial phase you will feel that your efforts do not bear fruit. Be sure that your efforts will not be wasted. In due course of time you will see the fruits of your labour according to Allah's Law of *Mukafat* (retribution) (2:3). Surely, all your deeds are under constant monitoring by Allah's Law of *Mukafat*.

(111) The *Ahl-ul-Kitab* i.e., Jews and Christians, claim that Paradise is reserved for them exclusively (2:111). This is wishful thinking on their part. Tell them to substantiate their claims in rational terms, if what they say is true.

(112) The Law of *Mukafat* (retribution) stipulates that Paradise is attained by living in accordance with the divine laws and not through wishful thinking. Those who attain Paradise will be free of fear and anxiety.

(113) The Jews and Christians put up a united front against you, but have serious mutual enmity. The Jews accuse the

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۗ  
حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا  
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا ۗ تِلْكَ  
أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ۝

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِي عَلَىٰ شَيْءٍ ۗ وَقَالَتِ النَّصْرِي لَيْسَتِ  
الْيَهُودُ عَلَىٰ شَيْءٍ ۗ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا  
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٥٩﴾

Christians of having no true religion and the Christian retort likewise. The paradox is that both claim to follow books of Revelation. Like them, the Arab *mushrikeen* (pagans/polytheists), who are bitterly divided amongst themselves, are united in their opposition to you. They also assert that their beliefs are founded upon truth though they have no revealed books. Conflict is the necessary result of factionalism. Their differences (which are a sign of being alienated from Allah - 3:104) will not be obliterated until a system in accordance with the Quran has been established and all obey one single code of laws (11:118-119).

(114) The Quran's revolutionary system is being founded by the *Jamat* (group)-*ul-Momineen* (the convinced Muslims) with *masajid* (mosques) as their centres of activity, where people are instructed to submit only to Allah's law. Can anyone be a greater enemy to humanity than those who are striving to break up this system and put up all kinds of barriers to prevent the implementation of Allah's laws (72:18)? If anyone comes to these centres, he should come without insurgency in his heart. Those who cause disintegration of the Quranic system will be degraded and disgraced in this world and in the hereafter.

(115) They should realize that even if they do not let the divinely-designed system be established in this place (Makkah), the system will not fail. This system is not confined to any particular place. This is the system of Allah Who transcends limitations of Time and Space. Therefore, (O *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! Whenever you turn to Allah you will find the way that leads to Him. Allah's system is extensive and is based entirely on knowledge and wisdom.

(116-117) Ask the Christians, "How can

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسُئِلَ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ط

you justify your belief in Allah when you perceive Him as having a son? You have brought Allah down to the level of human beings who stand in need of progeny as helpers. Nay, He is far above this concept. All that is in the heavens and the earth belongs to Him and everything therein devoutly follows His laws. Allah is omnipotent and has brought a colossal universe into existence from nothingness. His manner of creation is that when He decides to create a particular thing, the process of its coming into existence begins at once." The possessor of such powers has no requirement for a son.

(118) Those amongst them who do not understand what Revelation is and how it is given to *anbiya* (prophets), say, "If Allah wishes to guide us why does He not talk to us directly or show us some miracle whereby we can recognize that this revelation is indeed from Allah?" Such a demand had also been made in the past by people with a similar mentality. Those who understand the nature of Revelation do not make such a demand.

(119) It is in accordance with Our plan that We have sent you, O *Rasool* (Messenger of God), with truth so that you may give glad tidings to those who live in accordance with Allah's Revelation and warn those who do the opposite (13:40). If the latter do not pay heed to your warning that they would be destroyed, you will not be held responsible for their agonising end.

(120) These Jews and Christians have predetermined that they will not be pleased with you until you (O *Rasool*) leave your path and follow theirs.

Say to them, "The question is not whether my path - or yours - is the right one. Only that path can be the right one which is shown by Allah's Revelation which you do

كُلُّ لَهٗ قِيَتُونَ ۝ بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۝ وَاِذَا قَضٰى اَمْرًا فَاِذَا كُنْ يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يَكَلِمُنَا اللّٰهُ اَوْ تَاْتِنَا اٰيَةٌ ۝ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۝ تَشَابَهَتْ قُلُوْبُهُمْ ۝ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُوقِنُوْنَ ۝

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۝ وَلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝

وَلَنْ تَرْضٰى عَنْكَ الْيَهُودُ وَلَا النَّصٰرَىٰ حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۝ قُلْ اِنْ هٰدٰى اللّٰهُ هُوَ الْهُدٰى ۝ وَلٰكِنْ اتَّبَعْتَ اَهْوَاؤَهُمْ بَعْدَ الَّذِيْ جَاٰكَ مِنَ الْعِلْمِ ۝ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝



not have in its original form but is preserved in the Quran.”

(O *Rasool*, supposing) if, after having received Allah's revelation, you begin to follow the path of these people, you will become like them, and none will be able to save you from the disastrous consequences of following the wrong path (7:3, 10:109, 13:37).

(121) Those to whom this code of laws (Quran) has been given, and who follow it as it ought to be followed, are the *momineen*. While those who deny its validity, do not belong to this class. Such people will eventually be the losers.

(122) What We have said before is based on facts. Hence say to these Jews (*Bani- Israel* (Children of Israel)), “Recall the period of your history when you accepted Allah's guidance. You received the bounties of life and gained supremacy over your contemporaries.”

(123) When you gave up your adherence, your respect for law and justice disappeared. But this state of affairs can continue no longer, for when the Quranic order is established, no one shall avail another in anything, nor shall any intercession be considered, nor shall any form of compensation be accepted, nor will they be succoured. This would be the case in this world and in the hereafter (2:48).

(124) Doubtless, great courage and fortitude is required to uphold a system based on truth and justice, but history bears witness that there have been people who have done so. You are familiar with the life of your illustrious forefather Abraham who could have inherited the office of the highest religious leader if he had followed in the footsteps of his father. But he disdainfully refused to do so, and with absolute determination and steadfastness, stood for

الَّذِينَ اتَّيَهُمُ الْكِتَابُ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ  
وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ۝

يٰٓاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ  
عَلَى الْعٰلَمِيْنَ ۝

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ  
وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ۝

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ  
لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۝

the establishment of the system designed by Allah (37:83-97, 60:4). As a result of this, he had to pass through many grim circumstances. When he had confronted them successfully, he was declared to be worthy of being the *imam* (leader) of, and a role-model for, the human race. On receiving such honours, Abraham asked Allah if his progeny would also inherit them. The answer was that if his progeny deviated from the right path they would be deprived of them.

(125) This system, of which the Ka'bah (the House of God) has been declared as a centre, is the one which Abraham had established in order to bring all humanity together and bring about universal peace. O *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! If you aspire to attain Abraham's standing, you must follow his path and emulate his conduct.

We had insisted that (the builders of the Ka'bah Abraham and Ishmael should make this place the centre of a universal system undefiled by man-made beliefs and ideas. This centre was to be reserved for organizing and training *momineen* (the convinced Muslims) who submit to the laws of Allah and their purpose in life would be to keep a vigil so that humanity is protected from danger, and to resolve its knotty problems.

(126) While building the Ka'bah, Abraham prayed to Allah, "O Sustainer of all creation, make this house a sanctuary for the oppressed people of the world (95:3) and grant the bounties of life abundantly (14:37) to those who believe in the truth of Your laws and in the hereafter."

Allah said, "Verily they will receive life's bounties. Regarding those who reject the divine laws, they too in accordance with Our physical laws, will obtain the immediate

وَأَذِجَعْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ  
مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۝

وَأَذِ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ  
الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ  
فَأَمَتُّهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ۝

gains of life (17:18-20) but eventually they will become wretched, having been dragged, in complete helplessness to this miserable position; how vile a journey's end!"

(127-129) Continuing their prayer as they raised the walls of the Ka'bah, Abraham and Ishmael said:

"O our Sustainer! Accept our humble efforts because you are fully aware regarding what we speak and what is hidden in our hearts. Our supplication is that by associating with this centre, we and our future generations should live according to Your code of laws. O Our Sustainer! Show us the way whereby we can reach the destination You have prescribed for humanity, and continue to receive Your bounties and blessings for such is Your law that it brings the means of nurture to anyone who makes an effort to obey it (2:186).

O our Nurturer! Let our progeny continue in our footsteps until that *Rasool* (Messenger of God) should arise from amongst them who would give Your code of laws to all humanity and teach them to the *momineen*, and explain to them the why's and wherefore of it all (6:116). He would also establish a system wherein their potentialities are actualised and utilized according to Your guidance; and such a system can only be established by the one who possesses power blended with wisdom. Most certainly, You alone are almighty, wise."

(130) This was the way of life followed by Abraham which made him the chosen one both in this world and in the hereafter.

Is it not now obvious that only that person would reject Abraham's way who has never thought about the value of his personality and its development?

(131) This actually was the way of Abraham who, when asked by his Sustainer

وَأَذِيقَهُمْ آيَاتِنَا الْقَوَاعِدَ مِنَ الْبَيْتِ وَأَسْمِعِ لِمَا رَزَّاقِنَا إِنَّا سَمِعُوكُمْ وَإِنَّا سَمِعُوكُمْ وَإِنَّا سَمِعُوكُمْ وَإِنَّا سَمِعُوكُمْ  
 إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ  
 دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ ۝ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
 التَّوَّابُ الرَّحِيمُ ۝ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ  
 وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۝ إِنَّكَ أَنْتَ الْعَزِيزُ  
 الْحَكِيمُ ۝

وَمَنْ يَرْغَبْ عَنْ قَوْلِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ  
 اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝

to submit to His laws, said, "I am at Your service," and complied fully with those laws.

(132) He also exhorted his sons to do so. Likewise (the venerable ancestor of the Jews) Jacob also upheld the same way of life, and said to his children, "This system of life is that which Allah has chosen for you. Hence, you should live according to it throughout your life."

(133) Do you know what Jacob said to his children at the time of his death? He asked them whose authority they would accept after him. They said that they would remain obedient to the laws of Allah as did their forefathers Abraham, Ishmael and Isaac; to the Absolute Authority in the universe and to His laws did they surrender.

(134) Such were the forbearers of the Jews - each one living his life according to Allah's laws. Now, they assume that merely on the basis of being the offspring of such worthy ancestors they will be blessed with the same bounties of life. Say to them, "Actions produce their own results. Results cannot be inherited - your ancestors reaped the fruits of what they sowed and you will reap what you have sown. On the Day of Judgement you will be questioned about your own deeds and not about the deeds of your forefathers."

(135) They (Jews and Christians) say, "You can be considered to be following the right path only if you follow our way." Tell them, "Why do you not invite people to follow Abraham's way? Abraham was neither a Jew nor a Christian (3:66). He was a true follower of the divinely ordained path and did not associate anyone with Allah."

(136) Tell them, "We believe in Allah and in that code of life which He has sent us (through this *Rasool* (Messenger of God)). Essentially, this code of life is like the ones which, in earlier times, were given to

وَوَضَىٰ بِهَا إِبْرَاهِيمَ بَيْنِي وَيَعْقُوبَ ۗ لِيَتَّبِعَ الْبِرَّ ۗ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ  
الَّذِينَ فَلَا تَمُوتُونَ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۗ

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا  
تَعْبُدُونَ مِن بَعْدِي ۗ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا ۗ وَكُنَّا لَهُ مُسْلِمِينَ ۗ

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ  
عَنَّا كَانُوا يَعْمَلُونَ ۗ

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۗ

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْإِسْرَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِن رَّبِّهِمْ ۗ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۗ وَكُنَّا لَهُ  
مُسْلِمِينَ ۗ

Abraham, Ishmael, Isaac, Jacob, Moses, Jesus and in fact all the other *anbiya* (prophets). We believe that each of them was a part of the same series and make no distinction amongst them as *anbiya*."

This is our *eiman* (conviction).

(137) Say to them, "If you profess *eiman* as we have done, you will also be following the right path. If you repudiate it, this will be tantamount to abandoning the path followed by the *anbiya*."

If they do not follow this way and remain stubbornly resistant and hostile to you, you should not worry about it. Our system to which you adhere is capable of protecting you from them and this system is devised by Him Who alone is all-hearing, all-knowing.

(138) Say to the Christians, "Salvation is not acquired through baptism by water. It is achieved through harmony with the divine laws." Say to them, "This is the way we have chosen for ourselves."

(139) Tell them, "You believe in an Allah Whose blessings are confined to *Bani-Israel*, whereas we believe in the Allah whose *Rabubiyya* (universal sustenance) is open to all human beings. Do you quarrel with our concept of Allah? If you do so, it is your own business. We are responsible only for ourselves and not for you. And our allegiance is to Him only."

(140) If they still insist on saying that Abraham, Ishmael, Isaac, Jacob and the other *anbiya* (prophets) for the *Bani-Israel* (Children of Israel) were Jews or Christians, tell them that you do not agree with them because your claim is based upon Revelation. The *anbiya* had also taught the same thing but their teachings were kept away from people. And who is more unjust than he who conceals a testimony that has come down from Allah? Surely, Allah is not unmindful

فَإِنْ آمَنُوا بِبِشْرِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ط

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِيدُونَ ١٣٨

قُلْ أُمَّا جُنُودَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ط

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى ط قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ط وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ط وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ١٤٠

of what you do.

(141) At any rate, if despite what has been explained to them fully, they remain insistent upon their forefathers' characteristics and deeds, this does not change the truth. As stated earlier, their ancestors will answer for their own deeds and these people will have to answer for theirs.

And you will not be held responsible for them or judged on the basis of what they did.

(142) The people (Jews) ask why did the Muslims forsake Jerusalem as *qibla*<sup>(6)</sup> (centre) and instead made Ka'bah (the House of God) as their *qibla* when the earlier *Ahl-ul-Kitab* (People of the Book) had Jerusalem as their *qibla*.

This question arises from lack of knowledge. Otherwise, the matter is not difficult to comprehend. Jerusalem is the national centre of the *Bani- Israel* (Children of Israel) while Islam is a call to all humanity. It is obvious that the centre of a universal order should be open to the entire world and not be confined to a particular nation or race. For this purpose, Allah has guided the *Jamat* (group)-*ul-Momin* (the convinced Muslims) towards the Ka'bah, which is the straight path.

(143) Therefore, O *Momineen* (the convinced Muslims)! Pay no heed to this question. Our objective is to make you a people with a universal outlook, equidistant from all other peoples i.e., neither leaning towards any particular people nor estranged from another. Your responsibility is to keep watch over the activities of other people of the world (to see that no nation is oppressing the other) and the responsibility of a *Rasool*

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا  
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا  
لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ  
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ آيَاتِكُمْ  
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

(6) *Qiblah*- Because of the unique significance of it being the first-ever house of Allah, Muslims face the direction of the Ka'bah whenever they perform *sala*; this direction of the Ka'bah from any place on earth is known as the *Qiblah*.

(Messenger of God) (being the head of the divinely-ordained system - 3:109, 22:78) is to watch over your activities.

The objection raised by the Jews is the outcome of a conflict between two opposite mentalities; one given to examining a disputed point objectively and the other to dealing with it subjectively. On rational grounds, it is obvious that a system established for the benefit of all humanity is decidedly better than one which has narrower i.e., *riba* - usuary; interest or racial objectives. The adoption of the *Ka'bah* (the House of God) as the centre not of a particular people but of a universal system constituted a concrete criterion whereby the two mentalities could be distinguished from each other. Subscribing to a universal system rather than one based upon narrow *riba* - usuary; interest or racial affiliations and interests, is an uphill task but those who have the courage to take such a course are duly protected from the ill effects of destructive forces and provided adequate sources of nourishment.

(144) We are also aware of your constant yearning that you should have possession of, and jurisdiction over the place (Makkah) which We have proclaimed to be the centre of Our system. This will certainly happen. What you need to do is to direct all your activities towards liberating the *Ka'bah* (the House of God) from ungodly forces wherever you may be and whatever is your sphere of activity.

The fact is that these *Ahl-ul-Kitab* (People of the Book) know fully well that your call is based upon truth from Allah (since it was mentioned in their books) but they will continue to oppose it out of stubbornness and prejudice. We are aware of all that they do.

(145) It is evident that rational

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا  
قَوْلَ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

وَلَيُنَظَّرُنَّ الَّذِينَ آتَيْنَا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا

arguments are ineffective where stubbornness and prejudice prevail. Therefore, even if you advance all possible arguments, they will not follow your *qibla* (centre) but insist that you should follow theirs. This you cannot do since your *qibla* is divinely appointed. It is strange that Jews and Christians unite in their opposition to you but their *qibla* (centre)s are separate. If, hypothetically speaking, having learned the truth, you feel inclined to compromise with their wishes, you will obviously be defying divine laws.

(146) These people are well aware of these realities and recognize your call as surely as one recognizes his own children (because it is mentioned in their books) but their religious leaders deliberately conceal it.

(147) Anyhow, this is the truth which has been made clear to you by your creator and sustainer, and there is no need to engage in any dispute over it.

(148) In spite of the great importance of having a centre, take note of the fact that having one is not an end in itself; every nation has some sort of a centre. What really matters is how far ahead you are of other nations in working for the good of mankind (2:177). If you keep this goal in mind, then wherever you are and whatever you do, Allah's system will make you a united community (because unity or cohesion depends upon unanimity of purpose or ideology and not on national or racial commonality). You should note that Allah's law is cognizant of the measures of all things and has supreme control over them.

(149) The practical method of achieving homogeneity is that whenever and from wherever you start your journey, focus all your attention upon the goal set for you by Allah. This message, based upon truth, is from your Creator and Sustainer. Be aware

أَنْتَ بِتَابِعِ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعِ قِبَلَةِ بَعْضٍ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَئِنَ الظَّالِمِينَ ۖ

الَّذِينَ اتَّيَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ۖ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۖ

وَلِكُلِّ وُجْهَةٍ هُوَ مَوْلَاهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۗ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۖ



that none of your deeds are hidden from Allah's law of *Mukafat* (retribution).

(150) Thus the basic rule for your life's journey is that wherever you are, when you intend to advance in pursuit of some project, keep your eyes focused upon your centre. O *Rasool* (Messenger of God)! You and your *jamat* (group) should act accordingly, and if you do so, the splendid results of your efforts will validate your *deen* (religion; way of life) and no one will dare to challenge it except those who (due to their stubbornness and prejudice) drift far from the path of truth and justice. There is, however, no reason to fear such people. You need only be careful that you do not go astray from the divine laws.

We have given you this code so that you should have all the blessings of life (5:3) and advance towards the ultimate goal designated for humanity.

(151) For this purpose We have sent this *Rasool* so that he may communicate Our message to you, explain the divine laws to you and instruct you regarding their why and wherefore. At the same time, he establishes an order wherein your potentialities may develop. What you learn from the *Rasool*, you did not know before (the revelation was sent to you).

(152) If you follow this code of the divine laws, Allah will safeguard your rights and grant you honour and eminence (21:10, 21:24, 23:71, 43:44). Therefore value this great gift given to you and do not let it be lost from your view.

(153-154) But in establishing this system great obstacles and hardships will have to be faced (since vested interests would not allow it to be established easily). In facing these difficulties, keep two things in mind: firstly - do not lose your steadfastness or courage of conviction and secondly - no matter what

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۗ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۗ وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝

فَاذْكُرُونِي أَذْكَرْتُكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۝

way your opponents choose to follow, you should follow the path prescribed for you by Allah. This way you will be greatly strengthened. During the struggle for the establishment of the divine system one should be prepared even to face death. If someone dies in this struggle, he should not be considered dead (3:168) for he has attained eternal life even though it cannot be perceived through the senses.

(155-156) This struggle will provide you with many opportunities to test your own mettle. You may encounter wars and massacres and also be confronted with scarcity of food and loss of life and property or with devastation of fields and orchards. Such ordeals may take place but ultimately those who remain steadfast and do not waver in their commitment to establish Allah's system, will be successful. They meet every challenge saying, "We have dedicated ourselves to the establishment of the divine system and come what may we will continue to advance towards that goal."

(157) They are the people who are considered to be eminently deserving of blessings and laudation by their Creator and Sustainer. They will certainly attain their goal.

(158) Through this struggle, the divine system with the Ka'bah (the House of God) as its designated centre will be established. It is clear that this system will have to deal with numerous problems, which will be decided by mutual consultation of the *ummah* (the Muslim fraternity) (42:38). For this, congregational meetings like *Hajj* (the annual Pilgrimage) and *Umra* (the lesser Pilgrimage), will be necessary. On these occasions there is no harm if certain traditional rites (e.g., traversing the valley between Safa and Marwah) are also performed (provided these rites do not clash

وَلَمَّا تَلَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصِ مِنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالشَّجَرِ ۗ وَيَبْقَى الضَّالِّينَ ۗ الَّذِينَ إِذَا أَصَابَتْهُمُ  
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۗ

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۗ وَأُولَئِكَ هُمُ  
الْمُهْتَدُونَ ۗ

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا  
جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۗ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ  
عَلِيمٌ ۗ

with any principle of *deen* (religion; way of life)). These rites should not be taken as the real purpose of the meetings which is to move forward in activities relating to the welfare and betterment of humanity (2:148). Moreover, sanctity should also not be attached to these rites or to the physical objects associated therewith. They are merely symbols. The real object is to excel in doing good deeds for the benefit of the people (2:148). So whoever takes part in these things whole-heartedly, his efforts will bring full fruit, because Allah's law of *Mukafat* (retribution) also knows the intentions beyond plain actions.

(159) This then is the purpose of the *Hajj* (the annual Pilgrimage). Whoever conceals this purpose which Allah has made explicit in the Quran, and makes these assemblies mere rituals will be deprived not only of the blessings which come as a result of following the divine code but also of the support of those forces of nature which could assist him in the achievement of his goal (2:161).

(160) It should not, however, be assumed that such a deprivation is eternal. This is certainly not so. If a person returns to the point from where he went off the right track, and takes the right one and makes manifest (the truth) he will once again be eligible to receive Allah's blessings, because He also rushes forth with all His bounties and provisions for that person's redemption.

(161-162) But those who continue to walk on the wrong path till their death, will remain deprived of divine blessings, the support of natural forces and righteous human beings combined. Their ruin will not be alleviated nor will they be granted any respite (because the results of actions become manifest only after the period of respite has expired).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيْتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا  
بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا  
التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ  
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خُلِدُوا فِيهَا لَا يَخَفُونَ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿١٦٢﴾

(163) This occurs precisely as stated above since it is the law of Allah that governs the universe and it is His programme that all creation should receive means of nurture and advance from stage to stage (1:2).

(164) If you wish to see the laws of Allah operating, reflect upon the amazing machinery of the universe and how it has been created; how day and night alternate; how such big ships laden with cargo cross the oceans; how clean water descends from the clouds and gives new life to the dead earth. Reflect, also upon the manner in which species and varieties of animate beings are scattered through the earth; how winds change their direction in different seasons; and how clouds are marshalled to perform their assigned duties in the atmosphere.

Reflection upon these natural phenomena can lead only to one conclusion, namely, that creation has been planned and is controlled by a single Omnipotent Being. This conclusion, however, is reached only by those who apply their mind deeply.

(165-166) But there are also people who ascribe Allah's Omnipotence to others and obey their commands in the manner in which Allah's commands should be obeyed. However, those who believe in the validity of the divine laws, adhere to them with absolute commitment, following no other laws, nor do they set up human beings as rivals to Allah (7:3). The former cannot perceive the truth until the results accruing from their wrong conduct become visible. At that time they will know that Allah alone has sovereignty in the world and that the outcome of forsaking Allah's laws for others and deifying human beings, can be nothing but ruin. Then they will see how their leaders whom they followed were deserting them; how those from whom they expected

وَالْحَمْدُ لِلَّهِ وَاجِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ  
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ  
مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ  
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ  
لِقَوْمٍ يَعْقِلُونَ

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ  
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ  
الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ  
الْأَسْبَابُ

support were falling apart; and how their relationships were being severed.

(167) Then people will cry out, "If the hand of time could be turned back, we would turn our backs upon our leaders as they have turned their backs upon us." When the results of their actions are unveiled before them, they know that those whom they had considered to be their pillars of support, have reduced them to such a state of helplessness and despondency that they are unable to extricate themselves from their misfortune.

How pitiful is their end!

(168-169) Their leaders exhort them to create disorder in society, to safeguard only their own interests and to hoard wealth. They present their own views as if these were an edict from Allah.

O Mankind, beware! Do not follow these self-seeking people who defy the divine laws and do not accept what they say, since they are your enemies. It is not Allah's command that you should hoard everything for yourself and create a society in which some pile up treasures while others have nothing to eat (9:34-35). Allah's command is that you should leave the means of nurture open to all human beings, so that everyone can take what he needs. Do not attribute to Allah what you have no knowledge of.

(170) The only defence which these (misled) people have for their unjust system is that it is inherited from their ancestors. Is this a valid defence? Be aware that the book of Allah is the only criterion of right and wrong, truth and falsehood. But they will never accept this criterion. Hence when they are asked to follow what Allah has revealed (in the Quran) they will say, "No, we will only follow in the footsteps of our ancestors." In other words, they will follow in the footsteps of their ancestors even if the latter lacked

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا  
كَذَلِكَ يُرِيدُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِمُخْرِجِينَ  
مِنَ النَّارِ

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ  
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ  
آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ۝

knowledge and wisdom and did not follow the right path revealed by Allah (5:104, 10:78, 11:62, 11:87, 21:53, 23:24, 34:43, 38:7, 43:23).

(171) Such an attitude of blind imitation reduces human beings to the level of a herd of sheep and goats led by a shepherd who has learnt some particular calls and words from his elders and uses them to direct his herd. Such are those who blindly follow their forefathers. They are deaf, dumb and blind.

How can they be called human beings?

(172) O *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! Beware of such an attitude and note that these people, blindly following their ancestors, have imposed upon themselves various self-created restrictions regarding what is *halal* (permissible) and *haram* (prohibited) Allah's law is that you should enjoy His bounties, partaking of all means of nurture save those things which are prohibited by Him. If you obey this law it will demonstrate that you are, indeed, obedient to Allah and accept no authority other than His.

(173) Now take note of what Allah has declared to be *haram*: carrion, flowing blood (6:146), the flesh of swine and that which has been consecrated to someone other than Allah.

However, if you are faced with a situation when you can find nothing else to eat except the above and your life is threatened by starvation, then you can partake of what has been declared to be *haram* provided you are acting out of necessity and not out of greed or the desire to violate the divine law. This will not constitute a sin and your development will not be retarded. This is because your invulnerable faith in His absolute laws, will protect you and your potentialities will continue to grow.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتَّبِعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ  
وَيَدْعَاءَ صُمٍّ بِكُمْ عَمِيَ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ  
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَاحُ الْخِنْزِيرِ وَمَا أَهَلَ بِهِ لغيرِ اللَّهِ  
فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿١٧٣﴾

(174-175) This is Allah's law regarding *halal* (permissible) and *haram* (prohibited) as mentioned in 5:3, 5:87, 6:119-120, 6:122, 6:146, 10:59, 16:115-116, 22:30, and 66:1. Those who conceal this law and start compiling their own lists of *halal* (permissible) and *haram* (prohibited), assume divine authority and make it a means for attaining worldly gains. Though such people may appear to be very affluent and pious, they are preparing an inferno for themselves. You will see that on the day of judgement they will not receive the blessings which flow from adherence to the divine laws and their potentialities will remain unfulfilled. This will be a dreadful calamity and they will realize, at that time that they had sold their human dignity for a trifling gain because they had traded Allah's protection for ruin by forsaking the right path for the wrong one. How foolhardy it is to walk towards an inferno of devastation knowingly! Those who do this overestimate their powers of endurance, for the ruin which awaits them will certainly overwhelm them.

(176) Allah's book was based on truth and is free from contradictions. Misguided people, however, fabricated a *Shariah* and proclaiming that this, too, was divine, mixed it with the book of Allah so that contradictions appeared in what was taken to be Allah's revelation. Such people invariably drift far away from the right path and head towards destruction.

(177) The fabricated *Shariah* (civil law) was nothing but a collection of rituals, the observance of which was held to be the purpose of *deen* (religion; way of life). This is not at all the case. According to the divine law, the essential purpose of *deen* (way of life) is not fulfilled by a mechanical performance of rituals e.g., turning eastwards or

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا  
قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ  
الْقِيَامَةِ وَلَا يَزِدُّهُمْ لَهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ أُولَئِكَ الَّذِينَ اشْتَرُوا  
الضَّلَالََةَ بِالْهُدَى وَالْعَذَابُ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ۝

ذَلِكَ يَأْتِيَنَّ اللَّهُ نَزَلَ الْكِتَابَ بِالْحَقِّ ۝ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي  
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ۝

لَيْسَ الِيزَّ أَنْ تُؤَلُّوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الِيزَّ  
مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۝ وَإِى  
الْبَالِ عَلَى حُجَّتِهِ ذَوَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۝  
وَالسَّالِينَ وَفِي الرِّقَابِ ۝ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۝ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ ۝ أُولَئِكَ الَّذِينَ صَدَقُوا ۝ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝

westwards during *salat* (ritual prayer), but requires:

1. *Eiman* (conviction) (belief) in Allah; in the Law of *Mukafat* (retribution); in the life hereafter; in *malaika*; in *anbiya* (prophets) and in the books revealed through the *anbiya* (2:4); and

2. Following from the above the establishment of a system in which resources are made available to help those who: are left without protection or support in society; lose their means of livelihood or are incapacitated to work; and cannot earn enough to meet their needs. This system will also provide assistance to those outsiders who, while passing through its territory, become indigent, and arrange for the liberation of slaves from bondage.

In brief then, you should establish a system wherein members of the society adhere to the divine laws voluntarily and means of development are provided to all who need them. You should honour your promises and commitments. If hostile forces confront you, then face them with steadfastness and fortitude, and do not let fear and despair weaken you.

Those who follow this path unswervingly vindicate their claim to be true believers and they can rightfully claim to be upholders of divine laws (rather than those who claim to inherit heaven by observing certain rites which they claim is *deen* (religion; way of life).

(178) Mark this; the principle according to which it becomes necessary to fight against an oppressor (for the protection of human rights) also requires that punishment is awarded to individual wrong-doers for murder since without this safeguard, human life, which is very valuable (5:32), would not be safe. In this context, the law is that a murderer be punished (i.e., he should be

يَا أَيُّهَا الَّذِينَ آمَنُوا كَتَبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ وَالْحَرْبِ بِالْحَرْبِ  
وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ  
فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ  
وَرَحْمَةٌ فَمَنْ اعْتَدَى بِعَدْوٍ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ



considered a wrongdoer not against particular persons but against the society as a whole).

In awarding punishment, the basic principles of justice and equity must always be kept in view and no distinction should be made between the great and the humble. What is to be considered is not the status of the person murdered or the murderer, but the principle of justice according to which all human life is equally valuable. (Regardless

of the fact whether the murderer is a free male, a slave, or a woman, he or she will receive the punishment for murder and their respective positions in society will not be able to protect them from it.)

Murder can be with or without intent. In the case of the former, the punishment is death (not ransom money) or, depending upon the nature of the crime, a punishment less severe than the maximum penalty (4:93). In other words, the punishment should be commensurate with the crime (42:40, 17:33). In the case of unintentional murder, the punishment is payment of money as compensation (4:92). If the heirs of the murdered person, voluntarily or out of goodwill, wish to forego the money or a part thereof, they have the right to do so (17:33). In this event, it is necessary that the wrongdoer carries out terms of the agreement faithfully and with good grace. In prescribing lesser punishment for inadvertent murder your creator and sustainer has been lenient so that your potentialities may continue to grow. But any person who acts high-handedly or unfairly, once an agreement has been reached, should be punished severely.

(179) If you reflect deeply it will become clear to you that the law of retribution provides protection for your individual as well as collective life.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

(180) As regards the disposal of one's personal property i.e., assets allowed by the *Nizam-e-Rabubiyya* (universal sustenance), the law is that when you apprehend death, make a valid legal will for your relatives and others close to you. This is a divine imperative for all true believers (the distribution of inheritance will take place after the provisions of the will have been fulfilled (4:11)).

(181) The will should be made in the presence of two just witnesses (5:106). If a person, having heard an oral will alters it, he becomes liable (in the eyes of the law). Allah hears and knows all.

(182) If a person has a reasonable fear that the testator has unduly favoured someone, or otherwise committed a mistake, it would not be unlawful, if he brings about a compromise among all concerned. This provision is from Allah who is your protector and nourisher.

(183-184) Self-control is a prerequisite both for steadfastness and fortitude in the battlefield, as well as for establishing a just and equitable socio-economic system. In other words, in case of a conflict between your physical drives and lofty human values, you should uphold the latter. Furthermore, you should habituate yourself to leading a hard and laborious life. For this purpose fasting has been made obligatory for you as it was for earlier communities, in order that you may live according to the divine laws and protect yourself from the pitfalls of life. Fasting is for a prescribed number of days (as fixation of time itself is an aid to disciplined life). If during *Ramadan* (the month of fasting) any of you is sick or on a journey (and misses some fasts) he must complete the prescribed number by fasting on other days. But if a person is neither sick nor on a journey yet cannot fast except with

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ  
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ۝

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ ۝

فَمَنْ خَافَ مِنْ مُوَسِّعٍ جَنَفًا أَوْ أَثْمًا فَاصْلَحْ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ  
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا  
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
طَعَامٍ مَسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ  
تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

great hardship and, therefore, cannot make up missed fasts, he should provide food for a person in need in lieu thereof.

It is evident that the condition of the last named category of persons cannot be determined by law. It is for you yourself to determine if you are unable to fast except with great hardship. If on assessing your own condition you conclude that the odds are even, then it is better for you to fast even if it is (relatively) hard for you, because the purpose which is served by fasting cannot be attained by providing food to another, provided you understand the rationale for fasting.

(185) Here the question arises as to why the month of *Ramadan* (the month of fasting) was chosen for this collective (as well as individual) exercise in self-discipline. The answer is that *Ramadan* is the month during which the revelation of the Quran began which shows all humanity the clear path leading to its ultimate goal, revealing those permanent values whereby one can distinguish truth from falsehood. The discipline learned through fasting is an annual training to remain in a state of preparedness for the accomplishment of this lofty programme. Hence a person who is at home during this month should fast. If a person is sick or on a journey, he should, as already stated, complete the prescribed number of fasts by fasting on other days. Allah wants to make things easy for you and does not want to subject you to hardship and difficulties. Mark again that fasting is not a mere rite. Its purpose is to enable you to establish on the one hand supremacy of the divine laws in the world, in the light of the guidance given to you (9:33), and on the other to enable you to nourish your own potentialities.

(186) In the context of the obligation to

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَا ۚ لَّا أَكْفِيكَم مَّا تُرِيدُونَ ۚ وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

fast, do not think that by restricting the fulfilling of human needs to prescribed times and by abstaining from material indulgences, one is attaining closeness to Allah (as was believed to be the case amongst monastic cults). (O *Rasool* (Messenger of God)!) When My devotees ask you about Me, tell them that I am close to them at all times. (This means that) when anyone calls upon Me to lead him to the right path, My guidance which is preserved in the Quran, answers his call. Therefore, tell them that the way to attain the nearness of Allah is to adhere to My laws fully, believing implicitly in their validity (7:56, 8:24, 32:15-16, 40:60, 42:26). By following these laws they will be able to walk firmly upon the right path of life.

(187) Take note that fasting is only from dawn to dusk<sup>(7)</sup>. During other hours, eating, drinking or having sexual intercourse with one's wife is not prohibited. The relationship between the two spouses is a most intimate one. Monasticism engendered the concept of celibacy as a means of attaining closeness to Allah, but He is well aware of the importance of the intimate relationship between spouses in fulfilling human needs, and also the perversions, fantasies and self-deception to which renunciation of marital relationships lead (57:21). Human beings may set unnatural limits upon themselves, but Allah's law rising above all such limits, dispels your doubts and anxieties and makes it clear that in the hours from dusk to dawn you are permitted to cohabit with your wives, as well as partake of food and drink. From dawn to dusk you are required to fast. If after dusk you are detained at your centre (of training or activity e.g., *masjid* [mosque]) in

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقَ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٍ لَكُمْ وَأَنْتُمْ لِيَاسٍ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالَّذِينَ بَاشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشَرُوهُنَّ وَأَنْتُمْ عَلَيَّوْنَ ۗ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۝

(7) In lands where the length of the day or night is unusually extended, reasonable hours of fasting may be calculated as is done for the performance of normal activities of daily life. This is why Allah has stressed the importance of human reason along with divine revelation.

order to ponder or resolve some important issue or problem, then you should devote your total attention to the task in hand and refrain from going home.

These are the laws laid down by Allah regarding matters which have been discussed above. You should adhere to them. Allah explains His laws clearly so that people can fully understand and follow them.

(188) (As mentioned earlier) always keep this fact in mind that the purpose of fasting is to create in you self-discipline by means of which you can distinguish between what is lawful and unlawful in all spheres of life and to reject the latter no matter how strongly you are attracted to it. For instance, do not devour another's property or bribe officials to give you that which belongs to another person when you are aware of the consequences that follow from acquiring anything unfairly. The purpose of fasting is, thus, to develop your personality in the manner described above.

(189) We have stated earlier that fasting is during the month of *Ramadan*. This has led some people to think that some months are auspicious and some are inauspicious and they have referred the matter to you. O *Rasool* (Messenger of God)! Say to them that it is mere superstition to call some months (or days) auspicious or inauspicious. In fact, specification of time is only to determine the calendar. The advantage of having a calendar is obvious - for instance, it enables you to know when the *Hajj* (the annual international convention) is to be performed. Tell them clearly that superstition has no place in *deen* (religion; way of life). For instance, the belief that during *Hajj* (the annual international convention), the house should be entered from the back, and not from the front-door

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۗ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنَ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

is only a superstition. Righteousness is not associated with such rites. It is concerned only with the degree to which you adhere to the divine laws and with the sublimity of your character. Therefore, set aside such ignorant practices and enter houses during the *Hajj* (the annual Pilgrimage) as you do during other days.

Follow the divine laws and live according to your normal routine. This is the way to achieve success and bliss in life.

(190) Warfare is not permitted during certain months (2:217, 9:36). This does not mean that in other months you can wage war against whosoever you like without due cause. The laws of Allah, and not your expediencies and vested interests, will be the determining factor in conducting war or concluding peace. In this context the fundamental principle is that you should only fight those who commit aggression against you and leave you no option but to fight (22:39). This war will be in the way of Allah i.e., for the protection of humanity from tyranny and oppression - but even in this war the limits of law must not be transgressed, for such transgression is against the laws of Allah.

(191) When circumstances are such that you are forced to fight, confront your enemies wherever you find them, and expel them from the places from which they expelled you. You should do this because tyranny and mischief cause more damage to humanity than war. However, bear in mind that We have declared the Ka'bah (the House of God) to be a sanctuary (2:125).

Therefore, do not fight in its vicinity, but if the enemy does not desist from fighting even in that area, fight back because those who do not honour accepted rules and regulations must be resisted.

(192) But if they stop fighting, you also

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

should stop. (The purpose of the discipline inculcated through fasting was to train you to advance when it was so ordered and to halt when so asked, regardless of the advantages to be gained by advancing.) Note that, if you adhere to the laws of Allah in this manner, He will provide you with abundant means for your security and development.

(193) Observing these limits and conditions set by Allah, you should fight your enemies until you have dissipated the mischief they have caused, and created an environment where no compulsion or oppression is exercised in matters of *deen* (religion; way of life) (2:256, 22:40).

Whenever you see that your enemies have given up this mischief, you should cease to fight with them (because the purpose of war is to prevent forces of oppression and lawlessness from spreading and once this purpose is achieved there is no need for further warfare).

(194) If there is a break in warfare, the chances for peace and reconciliation become brighter. For this reason, some months have been specified in which war is not permitted. However, war is between two opposing parties and cessation of war must be reciprocal. If one party violates the agreement not to fight, the other is released from it automatically. In short, adhere to the laws of Allah in all matters believing that those who do so have the support of Allah and are rewarded with success.

(195) Wars disrupt the economic system of a society. This must not happen, otherwise you will be ruined. For this purpose place your resources at the disposal of the system established by the civil administration. Allah loves *mohsineen* (beautifiers).

(196) It is obvious that continuous struggle is required for the establishment

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۗ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

وَأَنْتَهُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنِ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۗ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۗ فَمَن كَانَ مِنكُم

and consolidation of a system of law and equity. For this purpose, it is necessary that you should have periodic meetings, such as *Hajj* (the annual international convention) and *Umra* (special, emergency conference).

The venue of these meetings should be the Ka'bah (the House of God), which is the centre of your system. If at any time you are prevented from going there you should send whatever you can, as offering to be used by those who have assembled there. To maintain homogeneity with this assembly you should perform similar rites to the ones performed by the assembly, e.g., do not shave your head until your offerings have reached there, but if you are ill or have some ailment in the head then you can fast, give a donation or an offering in lieu of shaving your head.

In times of peace when you perform *Hajj* and *Umra* you can take your gift with you. If you cannot afford to take a gift, fast for three days during *Hajj* (the annual international convention) and for another seven days upon your return. This is for those whose family is not in Makkah.

Note again that the purpose of these meetings is mutual consultation for the consolidation of the divine system. As far as rituals are concerned, their purpose is to create homogeneity amongst the members of society. Beyond that they have no purpose, they are not an end in itself - and whoever considers them so, should remember that the result would be sheer destruction as the law of Allah is severe in retribution.

(197) The timing of *Hajj* (the annual international convention) is prescribed and known to all. Whoever undertakes to perform this duty should be careful not to do anything demeaning or obscene e.g., use of harsh or vulgar language or unnecessary

مَرِيضًا أَوْ بِهِ أَذَى مِّنْ رَّأْسِهِ فَفِدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ مِمَّنْ تَبْتِغُ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ۝



wrangling. Instead he should do whatever good he can (22:28). He should also possess enough means to meet the necessary expenses of travelling to and from Makkah and to maintain himself during the meeting.

O men of understanding! Be mindful of these instructions.

(198) Keep in mind that the mutual consultations which take place during these meetings do not exclude discussion of business and trade as well as other economic affairs of the *ummah* (the Muslim fraternity).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

When you return from Arafat<sup>(8)</sup> where you have been introduced to one another, assemble again near Muzdalfa and reflect upon the various aspects of the divine system.

We are giving you these instructions in detail because before Islam you were ignorant of the purpose of *Haji* (the annual international convention) and *Umra* (special, emergency conference).

(199) When the proceedings have ended, you should return to your own lands (without feeling that you are any different from other people) and think of ways to make your *ummah* (the Muslim fraternity) secure and self-sufficient according to the programme settled in the aforesaid assembly. This way, Allah will surely bestow His protection and *rahma* (mercy) on you.

ثُمَّ أفيضوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

(200) In earlier days during your assemblies you used to talk about your ancestors boastfully. (Your talk made the common people feel inferior, so obviously they could not participate in it.) Now on return from the assembly you should talk about Allah's guidance instead. Moreover, people who consider worldly gains an end in itself do get such benefits, but have no share in the hereafter.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَمَا كَرَّمْتُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾

(8) Arafat: a vast open flat ground in the suburb of Makkah where pilgrims spend the 9<sup>th</sup> day of Dhul-Hijjah during Hajj. Muzdalfa is also a well-known place close to Arafat

201-202 You will find two kinds of people in the world: the sole aim in life of the first kind is to find prosperity in this world and they do not even think about the hereafter; the other kind, however, yearn not only for bliss in this world but also to be protected from disaster in the hereafter. Both kinds shall have what they have worked for. According to Allah's Law of *Mukafat* (retribution), each human action produces its result simultaneously although the latter may not be perceptible for some time.

(203) The *Hajj* (the annual international convention) assembly should be for a prescribed number of days. If anyone has to depart due to some special reason, he may do so after two days and if anyone wishes to stay longer he may do so provided what is done is in the interest of the divine system. And remember that one day you shall all be gathered unto Him.

(204) Again you will find two kinds of people in the world. The sole objective of life for the first kind is to seek worldly gains. They speak of worldly affairs so persuasively that one is fascinated by their talk. They repeatedly swear by Allah in order to authenticate what they say, though their hearts are full of enmity towards the divine system.

(205) When these people gain power, they spread chaos in the land destroying fields and human beings, Allah does not like what they do (27:34).

(206) When they are asked to abide by the divine laws, their power-intoxication and false pride impels them towards greater destruction. Their end is utter ruin (27:14).

(207) The second kind dedicate themselves to accomplishing Allah's purpose, and gladly make whatever sacrifice is necessary to attain that goal. These are the people who have the support of Allah's laws.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ ۗ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ  
الْحِسَابِ ۝

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ  
عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا  
أَنَّهُم إِلَيْهِ يُحْشَرُونَ ۝

وَمِنَ النَّاسِ مَن يُعْجِبُ قَوْلَهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا  
فِي قَلْبِهِ ۚ وَهُوَ أَلَدُّ الْخِصَامِ ۝

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ  
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۝

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۚ  
وَلَيْسَ الْبِهَادُ ۝

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۚ وَاللَّهُ رَعُوفٌ  
بِالْعِبَادِ ۝

(208) O *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! You should adopt Allah's system in its entirety and also continue your struggle until it is accomplished fully (2:85).

Do not follow in the footsteps of Satan, for he is your avowed enemy.

(209) We have given you the code of life in clear terms. If after having received it, your steps falter from the right path, do not think that you will not be held accountable for your actions. Like others, you will also be judged by Our Law of *Mukafat* (retribution) which prevails over all.

(210) When it is said to your adversaries that the consequences of your actions will be ruinous, they assume that the final judgement will be delivered by Allah and His *malaika* (celestial forces) appearing in glory amidst the clouds. Tell them that this is not how Allah destroys wrong-doers. The natural consequences of wrong actions take the form of destruction.

(211) This is corroborated by the history of the *Bani-Israel* (Children of Israel). When they adhered to Allah's laws they were prosperous, but when they repudiated them, their blessings turned into disgrace and ignominy (14:28).

(212) Those persons who seek only worldly gains as their life's objective find them most alluring and they mock those who, seeking higher values, appear to them to be lacking in wealth and strength in the initial stages of their struggle, because they do not use foul methods to get worldly gains. But ultimately, when the divine system is established, the latter will gain superiority over the former and receive bounties much greater than their adversaries. At that time, this reality will also become clearly known to all that, the people who want to acquire wealth in accordance with the laws of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَالِإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

سَلَّ بَنِي إِسْرَائِيلَ كَمَا آتَيْتَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

رَبِّينَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

are bestowed wealth beyond counting. (This is sheer ignorance of man that he, in the initial stages, gets perturbed due to some hardship and adopts dishonest ways, and thinks that he will achieve great success like this.)

(213) Not only the history of the *Bani-Israel* (Children of Israel) but that of humanity at large bears witness to what has been stated above. As mentioned in the story of Adam (2:30), originally mankind was a single community, free of dissension. Then, human beings created differences amongst themselves (10:19) and since these differences could not be resolved by means of the human intellect alone, Allah sent a series of *anbiya* (prophets) and books for this purpose, who would give them glad tidings, provided they lived together as one family, and warn them about the consequences of a disintegrated society, and resolve their differences in accordance with the revealed book. After the departure of the *anbiya* (prophets) who had accomplished their appointed tasks, their followers again created differences amongst themselves in their desire to outdo and out-strive each other. Those from amongst them who followed Allah's guidance were able to resolve their differences. This is how Allah, according to His laws, shows the right path to those who seek it (2:136, 3:83, 3:183, 16:92, 57:25).

(214) O the convinced Muslims, the ideal social system which will be free of dissension will not be created without great hardship and difficulty. Those who established this system earlier, met with such formidable obstacles that they cried out, "When will our efforts bear fruit, O Allah (3:141, 9:16, 13:40, 29:2, 33:10)?" You will also have to confront similar obstructions, but be sure that your efforts will be rewarded

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ  
وَمُنذِرِينَ ۗ وَانزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا  
اختلفوا فِيهِ ۗ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا  
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ۝

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ  
قَبْلِكُمْ ۗ مَسْتَهْتِمُ الْبُاسَاءِ وَالضَّالِّينَ ۗ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ  
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نُصْرُ اللَّهُ ۗ أَلَا إِنَّ نُصْرَ اللَّهِ قَرِيبٌ ۝

as were theirs.

(215) The first stage of your struggle involves financial sacrifice. O *Rasool* (Messenger of God)! Your companions ask you as to how much money is required and where it is to be spent. Tell them, that the programme will be initiated within a circle of persons needing your help e.g., your parents, other relatives, those who are left without support, those whose running businesses become immobilized, and wayfarers. Allah will take note of whatever you do to help them.

(216) During the next stage of your struggle, you may be asked to sacrifice even your life. Under certain conditions, war is made obligatory upon you. It is possible that this obligation may seem burdensome to you but you must not let your individual feelings determine what is good or bad for you. The criterion for determining what is good or bad is the value system revealed by Allah. What might appear to you to be good may be otherwise according to this criterion and vice versa. Allah alone knows what is, in reality, good or bad.

(217) One of the conditions under which war is permitted is that it should not be waged during the prohibited months. But, far more serious crimes than waging war are preventing people from following Allah's laws, or rejecting these laws, or fighting in the sanctuary and expelling those who have sought refuge there. Your adversaries will not desist from war till they turn you away from your *deen* (religion; way of life). Beware that the actions of those who do so and die in a state of *kufr* (denial), will be rendered waste and they will suffer ruin in this world as well as in the hereafter (5:54). In fact these people are destined for the fire and will abide therein.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ  
وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ  
خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ  
لَا تَعْلَمُونَ ۝

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ وَصَدٌّ  
عَنْ سَبِيلِ اللَّهِ وَلِقْرَابِهِ وَالسَّجْدِ الْحَرَامِ ۗ وَآخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ  
عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّىٰ  
يُرَدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتِطَاعُوا ۗ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ  
فِيئْتِمْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي  
الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ۝

(218) Contrary to them, those who believe in the divine system, who undertake *Hijra* (migration), and who struggle hard for the cause of Allah, are the people who can rightfully expect Allah's blessings and receive them.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ  
يَرْجُونَ رَحْمَةَ اللَّهِ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

(219) O *Rasool* (Messenger of God)! Your companions ask you about the use of those things which benumb the human intellect e.g., wine and about easily acquired money. These things are beneficial to some degree but the damage they do is far in excess of the benefit.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِمَّنْ نَّفَعِيهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ  
الْعَفْوُ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

They also ask you as to how much they should spare for the help of others. Say: all that is surplus to your needs<sup>(9)</sup> (7:199).

In this way Allah makes His laws clear to you so that you may reflect upon matters relating to this world as well as the hereafter.

(220) And they also ask you about those who have been left alone e.g., orphans. Tell them that the best thing is to set their affairs in order and if you wish to manage them conjointly with your own kindred, bear in mind that they are your kindred and Allah knows who are *musliheen* (those who promote order) and who are *mufsideen* (those who promote disorder).

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۗ قُلْ إِصْلَاحٌ لَّهُمْ  
خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَارْحَمُوا أَلْفَاظَ الْكَلِمِ ۗ وَاللَّهُ يَعْلَمُ الْفَسِيدَ مِنَ  
الْمُصْلِحِ ۗ وَكُلُوا شَاءَ اللَّهِ لَا عَنَتَ لَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

(221) If Allah had not given you such guidance you would have faced difficulties (2:185) but beware that Allah's Law of *Mukafat* (retribution) has control over all things, based on wisdom.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۗ وَلَا مَآةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ  
وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَعَبْدٌ مُّؤْمِنٌ  
خَيْرٌ مِّنْ مُّشْرِكٍ ۗ وَلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ  
يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

The ideal social system which you wish to establish should begin with your family life. Here, the fundamental question is what should be the criterion for the selection of spouse. The criterion should be unanimity of ideology and purpose. It follows from this that a Muslim man should not marry a *mushrik* (polytheist) woman until she accepts

(9) This will be done when the Quranic order is established and takes upon itself the responsibility to provide means of sustenance to all.

Islam. A Muslim woman who is a slave<sup>(10)</sup> is better than a free *musbrik* woman no matter how pleasing she is. Likewise, Muslim women should not marry *musbrik* men until they accept Islam. A Muslim man who is a slave is better than a free *musbrik* man, regardless of how pleasing he is. It is evident that marriage between persons of differing ideologies makes family life a veritable hell. On the other hand, marriage between spouses with a similar ideology creates a paradise-like family life. Such laws of Allah bestow on you a happy home life and protect you from various unpleasant things. You should keep this law of Allah in mind while deciding such matters.

(222) They ask you about (sexual intercourse during) menstruation. Tell them to refrain from it since during this period women are not in their normal physical condition. When this period is over, approach them in the manner suggested by Allah's natural law.

If you did not act thus before, do so now. Allah's law approves of those who forsake the wrong path and adopt the right one.

(223) Your wives are like a land which produces a harvest. You should cohabit when both spouses desire to do so. But keep this in mind that procreation is not the sole purpose of life. You should also see what you have sowed here is to be reaped in the hereafter according to the laws of Allah. You should keep in mind that the hereafter is a reality and glad tidings are for those who adhere to Allah's laws.

(224-225) There are some people who when asked to cooperate in doing virtuous things, acting rightly and promoting peace between men, say that they have taken an

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذَىٰ ۖ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۝

نِسَاءَكُمْ حَرْثٌ لَكُمْ ۖ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۚ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۝

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصَاحِبُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ۖ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبْتُمْ قُلُوبِكُمْ ۗ وَاللَّهُ عَفُورٌ حَلِيمٌ ۝

(10) The Quranic references to slaves relate to those men and women who were in bondage in Arab society at the beginning of Islam. The Quran abolished the source of slavery (47:4) and gave instructions for the gradual liberation of slaves who were already there, or their absorption into Muslim society.

oath not to participate in such activities. Allah holds you accountable only for the oaths taken with serious intent and not for frivolous oaths. He is forbearing and provides protection.

(226-227) Keeping this principle in mind take the case of those men who vow not to go to their wives. They are given a period of four months for reconsideration. If within this period they choose to resume their relations they are permitted to do so.

This provision is from Allah who is *Ghaffoor* (forgiver) and *Raheem* (merciful). If they decide to dissolve their marriage (they should proceed in accordance with the divine law, as described in - 4:35), most certainly Allah is all-hearing, all-knowing.

(228) Divorced women should not remarry until they have completed three menstrual cycles. Those who do not menstruate due to old age or some physical disorder should also wait for three months (65:4) and those whose marriage has not been consummated have no waiting period, (33:49.) If a woman is pregnant she must make this fact known. (The waiting period for a pregnant woman is until the delivery (65:4).

If the dissolution of marriage was initiated by the husband and he wishes, of course with the consent of his wife, to resume the marital relationship, he may do so even within the waiting period.

There is no waiting period for the husband - this is the only advantage he has over the wife who has to wait for three months before remarriage (the rationale for this is obvious). Excepting this, the rights and responsibilities of men and women are the same in all spheres of life. These laws have been prescribed by Allah whose power blends with reason and wisdom.

(229-230) Take note that when

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ  
يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبَعُولَتْهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا  
وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ  
دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

الطَّلَاقِ مَرَّتَيْنِ فَإِمْسَاكَكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيَةٍ بِإِحْسَانٍ وَلَا يَحِلُّ



dissolution of marriage takes place for the first time, it is possible either to finalize the dissolution or resume marital relationship. According to law if marital relationship is resumed and dissolution takes place once again, then also it is permissible either to finalize the dissolution or resume marital ties. However, if marital ties are resumed and dissolution takes place for the third time, then remarriage is not permissible. The only exception to this is as follows: if the woman

marries another man and dissolution takes place, then it is permissible for her to remarry her former husband. These are the limitations imposed by Allah's laws, do not transgress them and whoever does so, would be held guilty in the eyes of the law. (Dissolution of a marriage is a serious matter and should not take place without due consideration.)

In the case of dissolution of marriage, you are not permitted to take away anything from what you have given to the wife. But if this factor becomes an impediment to dissolution of marriage, the wife may agree to forego what is hers. These are the limitations imposed by Allah and explained clearly to those who understand and have innate knowledge.

(231) When the waiting period of divorced women is nearing its end, it should be finally decided whether or not they should be retained according to the law (this decision should be announced in the presence of two witnesses - 65:2).

If they are retained it should not be with the intention to cause them harm or to transgress the limits imposed by Allah; whosoever harms them will, in fact, harm himself. You must not make a jest of the divine law. It is a blessing from Allah that He has given you this code of law and explained its underlying purposes, and He advises you

لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ  
اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا  
افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ  
اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى  
تَنْكِحَ زَوْجًا غَيْرًا فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ  
طَلَّأ أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يَبَيِّنُهَا  
لِقَوْمٍ يَعْلَمُونَ

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُبْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ  
ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ  
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

to adhere to this code and always keep in mind the purpose behind doing so.

(232) When divorced women are nearing the end of the waiting period and both spouses desire to reunite, you should not create hindrances for them. This counsel is given to those who believe in Allah and the hereafter. If you follow it, it will lead you to decency and purity. This is the law of Allah who knows all, whereas you do not.

(233) In case of dissolution of marriage, the mother should suckle the infant for a maximum period of two years (46:15, 31:14). If she does so, her maintenance becomes the responsibility of her former husband who should provide for her according to his means. Neither the mother nor the father should be made to suffer on account of the child. In the case of the father's death, the responsibility for maintenance devolves upon his heirs.

If both parents agree, the suckling period may be terminated earlier and arrangements may be made to have the child suckled by another woman. If the suckling period is terminated earlier the full amount of maintenance promised to the woman must be given. Be mindful of the laws of Allah who knows what you do.

(234) The waiting period for widows is four months and ten days. When this period is nearing its end, they are free to decide what they want to do. You are not responsible for their decision. And Allah is well aware of whatever you do.

(235) During the waiting period, you cannot marry that woman but you can consider the possibility of marriage inwardly or let her know about your wishes by suggestion. Do not however, hold out any promise to her in private except in conventional terms nor resolve on marriage until the period prescribed is completed.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ  
أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ  
مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَمْ آيَاتُ اللَّهِ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّئَ  
الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا  
تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تَضَارُّ وَالِدَةٌ بَوْلِدَهَا وَلَا مَوْلُودٌ لَهُ  
بِوَالِدَيْهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ  
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا  
أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيَمُّ بِالْمَعْرُوفِ ۗ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ  
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۗ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيهَا  
فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا عَزَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَسْتُمْ فِي  
أَنْفُسِكُمْ ۗ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تَأْوَعِدُوهُنَّ سِرًّا  
إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ  
الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ  
فَاحْذَرُوا ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

Allah knows what is in your mind. The purpose of this directive is to protect you from the harmful consequences of unrestrained behaviour.

(236) In case dissolution of marriage takes place before it has been consummated and the dower has not yet been fixed, you should still, as an act of kindness, make some provision for the divorced woman, according to your means (33:49). This, in fact is the duty of *mohsineen* (beautifiers).

(237) If the marriage has not been consummated but the dower has been fixed, you must pay one-half of the dower in case of dissolution of marriage unless it be that they forego their claim or the party concerned who has initiated the divorce foregoes the claim. And to forego what is due to you is nearer to *taqwa* (attachment to Islam). And forget not that you have to act with grace towards one another - surely Allah sees all that you do.

(238-239) You should fulfil the responsibilities which have been prescribed above. However, this is not all. There are other responsibilities which are more crucial to the *Nizam-us-Sala* (the Quranic system). These responsibilities should be fulfilled according to circumstances prevailing during the state of danger or peace. Allah<sup>(11)</sup> has given you this guidance - which you did not have before.

(240) Reverting to family laws, men should leave a will behind, stating that their widows should be given maintenance for a year without requiring them to leave their homes. However, if during this period, the women, of their own accord, leave their home and make a decision regarding their future life, you are not to be blamed for it. And remember that these laws are given by

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتَّعُوهُنَّ عَلَى الْمَوْسِمِ قَدْرَهُ وَعَلَى الْمُقْتَرِ قَدْرَهُ ۚ مَتَاعًا بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْهَيَّاسِينَ ۝

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ الزِّكَاكِ ۗ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى ۗ وَلَا تَتَّبِعُوا الْفُضْلَ بَيْنَكُمْ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقَوْمُوا لِلَّهِ قِنِينَ ۖ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ۝

وَالَّذِينَ يَتَّقُونَ مِنكُم وَيَدْرُونَ أَزْوَاجًا ۖ وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنَ الْمَعْرُوفِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

(11) If these two verses refer to formal prayer it would mean that during a state of danger normal formalities may be suspended and prayer may be offered afoot or mounted as practicable. Details about prayer are given in 4:101-103.

Allah Who is almighty, wise.

(241-242) Provisions should also be made for divorced women during the waiting period as stated elsewhere (2:231, 65:1-2, 65:6). Thus Allah makes His commandments clear to you so that you may be able to understand them.

These rules constitute the limitations imposed by Allah (it will be the responsibility of the Quranic order to devise the working details thereof).

(243) It was mentioned earlier (2:216-218) that you will have to confront mighty forces which stand in the way of the establishment of the divine order. To confront external problems successfully, it is necessary that domestic conditions should be conducive to peace. For this reason, rules relating to the organization of family life were given (2:221-242). Now let us return to the original subject. Have you pondered the case of those who, though thousands in number, left their homes and ran away when they were confronted by the enemy? Because they were afraid of death, they were overtaken by it. This happened because they forgot what the secret of life is: only he lives who is not afraid of death (2:94) and one who runs away from death, is overtaken by it. When they understood this secret and provided the evidence by confronting the enemy, they were infused with new life. This is the basic law according to which superiority is given to some people but most of them do not appreciate and do not feel grateful.

(244) Therefore, O the convinced Muslims, you should fight in the cause of Allah and know that He hears whatever you say to one another and knows fully well what you do.

(245) Finances will also be needed for the consolidation of your order. Whatever

وَلِلْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ۝ كَذَلِكَ بَيَّنَّ  
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ ۗ  
فَقَالَ لَهُمْ اللَّهُ مُوتُوا ۗ ثُمَّ أَحْيَاهُمْ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى  
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ ۗ أَضْعَافًا  
كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْضُ ۗ وَالْيَوْمُ لِلرَّاجِعِينَ ۝

you give for this purpose will come back to you with manifold returns. Mind it! Give and take should always be according to Allah's laws towards which you should always look.

(246) You should recall that event in the history of the *Bani-Israel* (*Children of Israel*) when their leaders asked their *Nabi* (prophet) after Moses to appoint a commander so that they could fight under his command in the cause of Allah. The *Nabi* asked them to reconsider their offer seriously lest they desist from war once the orders for it had been given. They said, "What ails us that we should not fight when we have been expelled from our homes and torn apart from our children?"

However what the *Nabi* had apprehended came to pass when they were ordered to fight. Except for a few, they turned back, Allah knows well about those who act like this.

(247-248) Anyhow, they repeated their request for a commander and their *Nabi* (prophet) told them that Allah had appointed Taloot (Saul) as their commander. They immediately responded by saying, "How can a man like Saul be our commander? We are more deserving than he. He is a poor man." The *Nabi* said, "Wealth is not the criterion for appointing a commander. Saul possesses more knowledge and physical prowess than others do. This is the law of Allah according to which He selects one for a position of authority and this law is based on His infinite knowledge and not according to your self-made standards." The *Nabi* continued, "Since Saul will use his powers in accordance with Allah's laws, the immediate result of his leadership will be that your hearts will be rid of the fear of the enemy and you will become tranquil and contented. Secondly, he will recover the relics left by the

الْمَرْتَالِي الْمَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ  
لَهُمْ أبعثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ  
كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ  
اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ  
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى  
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً  
مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَرَادَهُ بَسْطَةً فِي الْعِلْمِ  
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَةً مَّن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ وَقَالَ  
لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّالُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ  
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ  
فِي ذَلِكَ لآيَةً لِّكُمُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۝

descendants of Moses and Aaron from their capture and restore them to you. All this should furnish ample proof that Saul's selection is indeed the right one."

(249) When Saul marched forward with his forces, he said to them, "Do not drink the water from the stream which comes in the way except to moisten your lips and throat. This is a test to see who is worthy of remaining with us and who is not." Yet, barring a few, all drank out of it. When they crossed the stream and confronted the enemy they told Saul that they had no strength to fight the army of Goliath.

Now those who were firm in their belief said to them, "Do not be afraid of the enemy's numbers. How often has a small host prevailed over a larger adversary? What matters is who follows Allah's laws and remains steadfast."

(250) When they confronted the forces of Jaloot (Goliath), they prayed to Allah, "O Our Sustainer! Invest us with due steadfastness and firmness and give us victory over those people who defy Your laws."

(251) So they inflicted a crushing defeat upon their opponents and David killed Jaloot (Goliath). Later on, Allah bestowed authority and wisdom upon David and gave him knowledge based on revelation.

The moral of Saul's story is that if Allah did not check oppressive forces through others, there would be chaos.

(It is to be noted that Allah's intervention is not direct but through the agency of human beings - 22:40.) In this way the checking of the oppressive forces is Allah's boon towards all people.

(252) Such are Allah's laws based upon truth which He communicates to you, O Rasool (Messenger of God), through revelation. You are truly of the order of the

فَلَمَّا قَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلِقُوا اللَّهَ كَمُ مَن فِتْنَةٍ قَلِيلَةٌ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ۝

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أقدامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفَعَهُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَأَنْتَ لَمِنَ الْمُرْسَلِينَ ۝

*rusul* (messengers).

(253) No distinction is made amongst the *rusul* mentioned in the Quran so far as their *nabuwwa* (prophethood) is concerned (2:285). However, they are differentiated from each other by virtue of their spheres of activity. To some Allah spoke directly (e.g., Moses - 4:164, 7:143-144 and 42:51) and some were elevated above others in certain respects, among them is Jesus, son of Mary (Maryam). To him, We had given Revelation (*Ruhul Qudus* (the sacred Spirit) in an authentic form which was corroborated by reason. This gave him great strength and confidence (2:87).

If it had been Allah's will to create human beings without freedom of will, the followers of various *rusul* (messengers) would not have differed amongst themselves or waged wars against each other after they had received clear guidance through their *anbiya* (prophets). They differed and split into two classes: one who accepted divine laws and others who rejected them. Mark again! If Allah had not bestowed freedom of will upon human beings they would not have differed or waged wars amongst themselves. This is also His law and Allah does whatever He wills.

(254) Differences amongst human beings can be overcome if they subordinate their wills to divine guidance and establish a Quranic order. To do that, financial support is required.

○ *Jamat* (group)-*ul-Momineen* (the convinced Muslims)! Make every effort to establish this order before it is too late and the time comes when no bargaining, friendship, or intercession will be possible. And those who deny the truth are the ones who bring suffering to themselves.

(255) This order belongs to Allah who is the sole authority in the universe; who is

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ  
بَعْضَهُمْ دَرَجَاتٍ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَ وَإِيْدْنَهُ بِرُوحِ  
الْقُدُسِ وَكُوشَاءَ اللَّهِ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا  
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فِيهِمْ مَنْ آمَنَ وَمِنْهُمْ  
مَنْ كَفَرَ وَكُوشَاءَ اللَّهِ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا  
بِئْعَ فِيهِ وَلَا خِلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

ever-living and self-subsisting and who is seized neither by slumber nor sleep. The entire universe is engaged in fulfilling His plan. Who is there who can intercede with Him unless it is in accordance with His laws? Allah knows the past and present of all people and no one can partake of His knowledge except through the method prescribed by Him. Allah's authority encompasses the entire universe which He maintains untiringly. His power extends from the lowest to the highest level of His creation.

(256) If Allah, the possessor of such might, had so desired, His order could have been established in the human sphere as it is in the natural sphere, but He did not wish to exercise compulsion. He made the right and wrong path clear and left man free to choose either path (18:29, 76:3, 90:10). Whoever turns away from the wrong path of oppressive forces and comes to the right one has grasped the most trustworthy handhold which will never break. Allah is all-knowing and all-hearing.

(257) Allah is the Guardian of *momin* (the convinced Muslim) and brings them from darkness towards light. Oppressive forces are the guardians of those who reject Allah's laws and take them from light into darkness. Ruin and disaster is their everlasting end.

(258) O *Jamat* (group)-*ul-Momineen!* You will face great difficulties in the establishment of the divine order as was the case with Abraham. The king himself was Abraham's adversary and disputed even the existence of Allah merely on the basis of his worldly power. Abraham told the king that he believed in Allah Who has control over life and death. The king said that in his kingdom he had control over life and death. Seeing the king's mentality, Abraham did not

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِندِهِ  
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ  
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ  
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا  
انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ  
كَفَرُوا أَوْلِيَاهُمُ الطَّاغُوتُ ۖ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ  
أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ ۖ إِذْ قَالَ  
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُبْعَثُ ۖ قَالِ أَنَا نَجِي وَأُمِّي ۖ قَالَ إِبْرَاهِيمُ  
فَإِنَّ اللَّهَ يَأْتِي بِالْقَمَرِ مِّنَ الْمَشْرِقِ فَأْتِ بِهَا مِّنَ  
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ



pursue the point but said, "If you have supreme authority in your kingdom, you should make the sun, which rises in the east in accordance with Allah's law, come out from the west." The king was dumbfounded by Abraham's argument.

Persons with such a mentality seldom adopt the right path.

(259) (From laws relating to an individual's life and death we now move to the laws relating to the life and death of nations.) As is known in history, after the destruction of Jerusalem by Nebuchadnezzar, the *Bani- Israel* (Children of Israel) lived in captivity for about a hundred years. Then they were liberated and re-established in Jerusalem. This story has been narrated in the Quran symbolically as follows: A person passing through a ruined habitation asked if such a devastated place could have new life. Allah kept him in a death-like state for a hundred years, then gave him new life and asked him, "How long have you remained in this state?" He replied, "Maybe a day or so." Allah said to him, "You have been in this state for a hundred years but your food and drink has not gone bad and your ass is still standing as before. You should also reflect upon the process by which man develops from the embryonic state to where he becomes a living human being."

When the passer by had reflected upon the parable, he said, "Now I can understand how Allah can give life to dead nations."

(260) Each *Nabi* (prophet) has been confronted with the problem of giving life to a dead nation. For instance, Abraham faced such a problem and said to Allah, "What is the process by which new life may be infused into a dead nation?" Allah asked him, "Do you not believe that dead nations may receive new life?" Abraham said, "I do

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى جَمْرِكَ وَاجْعَلْكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا كَهَذَا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمَنَّ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

believe but I would like to know by what process, so that I can undertake it with full confidence." Allah explained the process to Abraham through an example. He said, "Take four untamed birds. At first, they will seek to get away from you. Make them familiar with yourself gradually. This will bring about a remarkable change in them. Even if you set them free and call to them, they will come to you swiftly." This is how you must patiently reform those who rebel against your call and bring them close to yourself and make them understand and appreciate the divine system. This is how they will receive life. Most certainly Allah is all-mighty, wise.

(261) As already stated, financial help is needed for the establishment of this order. This help may be likened to the seeds which are sown in a field. In time, each seed will produce a rich harvest; likewise, Allah grants manifold increase to him who spends out of his possessions. And Allah is all-embracing, all-knowing.

(262) Those who spend and keep open their possessions for the establishment of this order, do not thereafter mar their spending by stressing their own benevolence and hurting the feelings of the needy ones. Surely their reward is with their *Rabb* (sustainer). And when the order is established there will be no fear of anything, nor any cause of anxiety for all of them.

(263) Better than giving help followed by taunts is to refuse help in a kindly manner. And Allah is self-sufficient, forbearing.

(264) O the convinced Muslims! If you give help, do not nullify it by stressing the favour you have done, thus inflicting [psychological and emotional] injury upon the recipients of your help. This is done by those who do not believe in Allah and the hereafter and give charity for the purpose of

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ  
سَبْعَ سَائِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَعُونَ مَا أَنْفَقُوا مَنًّا  
وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ۝

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذَىٰ وَاللَّهُ عَزِيزٌ  
حَلِيمٌ ۝

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي  
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ  
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا  
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

showing off their wealth. This kind of help is like a rock thinly coated by soil from which the rain washes away the soil along with the seed, leaving the rock bare. Such efforts bear no fruit and the right path does not appear before these people (56:66-67, 68:17-32).

(265) On the other hand, those who spend their wealth in the cause of Allah and for strengthening their personality, may be likened to a garden on an elevated place which will yield twice as much of fruit if it rains heavily, but will produce a harvest even if it rains lightly. Allah sees all that you do.

(266) Would any one of you wish to find yourself in the situation of a man who owns orchards of dates and grapes with streams flowing therein and is assured that he and his children will have a secure future? When he grows old, however, and his children are still young, a fiery wind destroys his orchards. What, then, will happen to him and his children? In this way Allah makes clear His laws so that you may reflect upon them.

(267) Therefore, O *Jamat*-(group)-*ul-Momineen* (the convinced Muslims), keep the best part of what you earn or grow for the system and do not think of giving away useless things which you do not think are worth their price. Take note that what you give is given not to Allah but to yourselves, for He is self-sufficient and worthy of all *hamd* (praise).

(268) Your selfish sentiments will frighten you by persuading you that if you give away to others what you have, you will be reduced to poverty, and they will teach you to collect wealth by indecent means. Take note, however, that the divine system will ensure protection against any calamities, and provide abundant means of livelihood for Allah is all-embracing, all-knowing.

(269) One cannot understand these matters by means of intellect alone but can

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ  
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْثَاهَا ضِعْفَيْنِ  
فَإِنْ لَمْ يُمْسِكْهَا وَابِلٌ فَطَالَ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

أَبُودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ  
ضِعْفَاءُ ۖ فَاصْبَاهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ  
مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِأَخْذِيئِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ۝

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً  
مِّنْهُ وَقَضَاءً ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

through the intellect guided by Revelation. Such an insight is a blessing from Allah, but none would bear this in mind except men of understanding (17:39, 28:50, 30:29, 16:30).

(270) Whatever you spend for the system or the services you offer (9:79, 76:7) is taken into account by the Law of *Mukafat* (retribution). Those who fail to fulfil their obligations shall have no helpers.

(271) If you give help openly for the collective good of the people it is all right, but if (during the initial stages of this *nizam* [system]) you give it quietly to the needy people, it is still better. Helping others, in fact, assists you in removing the unevenness in your own personality and the society. Allah, however, is aware of all that you do.

(272) O *Rasool* (Messenger of God)! It is not your responsibility to make people follow the right path (5:99, 28:56). One adopts the right path voluntarily in the light of divine guidance (6:149, 43:20, 10:99-100). You must simply tell the people that whatever they spend for others in this context will be returned to them in full and also help in the development of their personality, provided the motive for spending is nothing other than the establishment of the divine order and achieving conformity with His laws. Be sure that you will not be wronged in this behalf.

(273) Your help is not to be given to beggars. It is for those who are fighting in the cause of Allah but have been deprived of the means of livelihood by adverse circumstances and are also unable to move to another place. These people have so much self-respect that their need is not known to anyone who is not well-acquainted with them. Their appearance, however, bespeaks their condition. They do not grovel before others seeking alms. And whatever you spend on them out of His bounties, Allah is

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْتَبَاهِنَّ وَإِنْ تُخْفُوها وَكُتِبَ عَلَيْهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِسْكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

certainly aware (of its motives and how far it satisfies the needs of its recipients).

(274) Those who spend in the cause of Allah, openly or secretly, help to create the divine order in which there is no fear or anxiety.

(275) On the one hand, there are people who go to the extent of curtailing their own needs to help others (59:9), and on the other, there are those who exploit the needy. They give loans charging interest (*riba - usury; interest*). This is due to lust for money which is an affliction with the touch of Satan.

Those who take *riba - usury; interest* justify it by saying that it is a form of trade. Allah has declared trade to be lawful and *riba - usury; interest* to be unlawful.

If anyone refrains from taking *riba - usury; interest* after Allah's law has become known, he will not be held accountable for what he has done in the past, but if he reverts to the practice of taking *riba usury, interest*, he will head towards the inferno of destruction to abide therein.

(276) Those who think that a nation's capital is increased by means of *riba - usury; interest* are mistaken. An economy based upon *riba - usury, interest*, in fact, reduces a nation's wealth. The wealth which increases is that which is spent for the welfare of others. And Allah does not permit those to flourish who conceal His bounties (to the deprivation of others) and thus persist in contributing to the deterioration of the system.

(277) Those who believe in, and act in accordance with, the laws of Allah and establish the order of *sala* and *zaka* (universal growth), will not have any fear or anxiety for this order would be established as a result of their actions and, for this, their reward would lie with their *Rabb* (sustainer).

(278-279) ○ *Jamat* (group)-*ul-Momin*

الَّذِينَ يَتَّقُونَ أَمْوَالَهُمْ بِالْبَيْتِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَلِكَ يَأْتِيهِمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ ۚ وَأَمْرُهُ إِلَى اللَّهِ ۚ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

يَحَقِّقُ اللَّهُ الرِّبَا وَيَزِيدُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَتِيمٍ ﴿٢٧٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ

(the convinced Muslims)! Abide by Allah's laws and forego whatever portion of *riba* (usury, interest) remains owing. This will show that you are true believers. If you do not do this, be prepared for war with the divine order. If you forego *riba* - usury; interest and claim only the principal amount, this will be fair both to you and to the debtor; neither will be wronged.

(280) If the debtor is in straitened circumstances, give him respite until it becomes convenient for him to repay your loan. But if you forego the loan, it will be even better for you, if you could only understand.

(281) Beware of that day of reckoning when each person will receive what he has worked for in full and it will not be diminished in any way.

(282) Matters relating to giving of loans for a particular period, should be committed to writing. The scribe should not refuse to write, and should write justly. Let him who is receiving the loan dictate and let the scribe keep Allah's laws in mind and not diminish aught thereof.

But if the debtor is mentally deficient or infirm or unable to dictate himself, let his guardian dictate with fairness and let two witnesses be called from among your men. If two men are not available then a man and two women from among such as are acceptable to you as witness should be called so that if the one whose evidence is being recorded gets confused or forgets some point, the other might refresh her memory<sup>(12)</sup>. Let not the witnesses refuse to

مُؤْمِنِينَ ۖ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ۝

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۗ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَالْتَبِتُوا ۗ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۗ وَلَا يَأْب كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۗ فَلْيَكْتُبْ ۗ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْسِ مِنْهُ شَيْئًا ۗ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمِلْ وَلِيُّهُ بِالْعَدْلِ ۗ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۗ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ۗ وَلَا تَسْمَعُوا أَن تُكْتَبَ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۗ ذَٰلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۗ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۗ وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيَعْلَمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

(12) The Quran points out that in Arab society women were generally brought up in such a way that they could not represent their own case clearly and coherently even in domestic disputes (43:18). It is evident that these women would most likely become confused in a courtroom situation. In order to give psychological support to a woman who had to appear as a witness, the Quran prescribed the presence of another woman known to her. The function of the second woman is not to be a witness but to refresh the memory of the first one in case she forgets something or gets confused. It is wrong to assume that according to the Quran, the evidence of two women is equal to that of one man.

give evidence when summoned.

Do not show reluctance to writing down the transaction be it large or small. This is the fairest procedure according to the law of Allah and is most suitable for eliminating doubt. But, if it is a matter of give and take on the spot, there is no blame if it is not committed to writing. However, if it is a matter of trade-dealing then you must have witnesses, and let no harm be done either to the scribe or the witnesses. It will be wickedness on your part if you do so. Allah, who knows everything, has given you these instructions.

(283) If you are on a journey and do not find a scribe, take something as a token of pledge. If you trust each other, let the one who is trusted fulfil his trust and thereby safeguard the law of his *Rabb* (sustainer). Do not conceal what you have witnessed. If you do so (even if the people do not come to know and you remain a respectable person in their eyes), your own heart would continue to curse you and this will harm the development of your self - because nothing remains hidden from Allah's Law of *Mukafat* (retribution). Allah knows whatever you do.

(284) The entire universe is engaged in accomplishing Allah's programme. One of its objectives is that no human action should remain unaccounted for (34:3-4, 45:22, 53:31). Whether you conceal or reveal your actions, it makes no difference to the Law of *Mukafat* (retribution). Results will be produced according to your actions for which Allah has prescribed the measures.

(285) These laws have been revealed by Allah. The *Rasool* (Messenger of God), as well as the *Jamat (group)-ul-Momineen* (the convinced Muslims), profess *eiman* (conviction) in Allah, in *malaika* (celestial forces) and in *rusul* and in His books, and do not differentiate between the *rusul* (2:136).

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةً فَإِنْ أَنِمْ  
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا  
تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أَمِرٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ  
عَلِيمٌ

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ  
تَخْفَوْنَ يَسْأَلُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا  
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

They say, "We have heard and we obey. Each step we take is directed towards the divinely-appointed goal."

(286) By obeying these laws, the human personality is broadened<sup>(13)</sup>. Whatever one does while keeping in mind one's own interest as well as of others, helps to develop his personality, whereas whatever is done simply for one's own interest retards his development. So the believers pray to Allah:

لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ  
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا  
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا  
بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى  
الْقَوْمِ الْكَافِرِينَ ۝

“O Allah! Do not call us to account if we have forgotten what we ought to do or have fallen into error. May we not be buried under the weight of man-made laws as were our predecessors! Give us the strength to bear the responsibilities vested in us. If we falter, give us the ability to undo the harm caused, by means of good actions. This is how we will be able to secure protection as well as means of development.

O Allah! You are our Protector. Grant us success against the *kafireen* (deniers/disbelievers) who oppose Your system.”

(13) This may also mean that one should exert one's capacities to the full to accomplish the assigned task.



### Surah 3: Aal-e-Imran (The House of Imran)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) Allah, the wise and the knowing, has said, "Allah is the sole authority in the universe and is ever-living and self-subsisting (2:255)."

اللَّهُ إِلَهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝

(3) "O Rasool! He has sent you this Revelation based upon truth, which will validate the claims made in previous scriptures. Allah previously sent the Torah and the Bible, which contained guidance for mankind. Now, He has sent down this book which distinguishes between right and wrong."

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝

(4) Those who reject this divine code will suffer grievously according to Allah's Law of *Mukafat*. None can escape its grip.

مَنْ قَبِلْهُ هَدَىٰ لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝

(5) There is nothing in the universe that is hidden from Allah.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

(6) With regards to creation, it is Allah who fashions you in your mothers' wombs according to His Law of *Mashiyya*. He is Almighty but His might is blended with wisdom.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

(7) Allah has sent down this book to you, O Rasool, which includes verses of two kinds. The first kind consists of those verses, which have definite meaning and constitute the foundation of Allah's laws.<sup>(1)</sup> Those of the second kind are figurative and explain abstract realities metaphorically. Those who tend to deviate from Allah's path, take the figurative verses in their literal sense thereby causing discord by interpreting these verses in their own way. Allah only knows the essence of the realities, which these verses represent. Those who make the right Approach to knowledge believe in the realities but can also form an idea of what they are and can perceive their significance.

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۗ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۗ كُلٌّ عِنْدَ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

(1) Verse 3:6 *Muhkamaat* means the 'established' regulations given in clear-cut terms (as compared to the 'similes' and 'examples' to give universal truths). These 'established' (*Muhkamaat*) facts are to be referred to as 'mother of the book' i.e., the foundation and basis of law.

These are the people who are gifted with insight (74:31).

(8-10) Their prayer is:

“O Allah! Having found the right path, may our hearts not swerve from it! Grant us means of development. You alone are our bestower. We know that at this time there are differences amongst mankind but are sure that one day all humanity will become united by following Your immutable laws. Surely, Allah never fails to fulfil His promise.

Nothing shall avail those who reject Your laws, neither their wealth nor their offspring. Their end will be disastrous.”

(11) (For example) the followers of the Pharaoh and the people before them who rejected these laws suffered grievously - Allah is severe in retribution.

(12) O *Rasool!* Say to those who oppose your system that they will be subdued eventually and driven to *jahannam* which is a wretched abode.

(13) You have seen a glimpse of it (in the battle of Badar) during confrontation between two forces - one fighting for the cause of Allah and the other opposing it. The opposing force was much larger but since the *Jamat-ul-Momineen* were strengthened by *iman*, they felt that the enemy was only twice their number. They were confident of their success which they achieved (8:44-66). In this way all those who want to have divine help, get it by following His laws.

For persons with insight, this instance illustrates that truth ultimately prevails.

(14-15) The reason for this is obvious. To those whose objective is only secular, fair-seeming is the pleasure derived from women and children, treasures of gold and silver, horses, cattle and harvest. For the believers also, these things are attractive but they have a higher goal for which, if needed,

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ  
إِنَّكَ أَنْتَ الْوَهَّابُ ۝ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ  
اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۗ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ  
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۗ وَأُولَٰئِكَ هُمُ وَقُودُ النَّارِ ۗ

كَذَّابٍ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِنَا  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَمُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ وَبِئْسَ  
الْمِهَادُ ۝

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ النَّجْدِ ۗ وَإِنَّ تَفَاتُلَ فِي سَبِيلِ اللَّهِ  
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ  
مَنْ يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمَقْتَضَرَّةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرِيِّ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَالِ ۝  
قُلْ أَوْفَيْتُكُمْ بِحَيْثُ مَنَ دَلِمْتُ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ  
مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

they are willing to sacrifice them. They will receive blessings from Allah in the form of evergreen gardens overflowing with streams, comfortable dwellings and companions of unstained purity. These are the rewards for conformity with the laws of Allah. And He sees all that is in (the hearts of) His people.

(16) The believers pray:

“O our *Rabb!* We have complete faith in Your laws which we obey. If at any time we falter, we seek protection from the ill-effects of our shortcomings (2:286, 53:32), and keep us safe from the suffering of the fire.”

(17) These are the people who are steadfast during trials, who validate their beliefs in action, who obey Allah's laws with meekness and who spend their wealth for the cause of Allah. Before they initiate any programme they ensure that they have sufficient resources and means of protection (from the enemy and also to feel safe and comfortable in their hearts).

(18) As mentioned earlier (3:2), there is no authority in the universe except His and the first evidence is the correct concept about Allah Himself (that if there had been more than one authority, there would have been chaos in the universe 21:22), thereafter the evidence is provided by all the heavenly forces, whose working testifies to the fact that the entire universe is one and it is controlled by One supreme law: then all those who are endowed with knowledge, and establish an order based on justice and equity; the result of such an order is the living proof of His authority. All these testimonies would lead one to the inescapable reality that it is Allah alone who wields the ultimate and supreme authority, and the entire system is functioning in a most orderly manner also because of His unique might and wisdom.

(19) This is Islam i.e., the only *deen*

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝

الصَّابِرِينَ وَالصَّادِقِينَ وَالْفَائِزِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ  
بِالْأَسْحَارِ ۝

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَكُ وَالْعِلْمُ قَائِمًا  
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا

prescribed by Allah for all humanity. This was given also to the earlier *anbiya* but their followers created differences through mutual jealousy. Allah's Law of *Mukafat* is that whoever rejects divine guidance, Allah is swift in calling him to account. (2)

(20) If, O *Rasool*, your opponents dispute with you concerning Islam, tell them, "I have surrendered to it completely, and so have those who follow me." And ask the *Ahl-ul-Kitab* as well as those who have not received any book before, "Do you also surrender to it?" If they do so, they will be regarded as rightly-guided. If they reject it, you will not be responsible for them. You have delivered the message to them. The rest lies with Allah Who is cognizant of what people do.

(21-22) There is grievous punishment for those who rejected Allah's laws and slew their *anbiya* against all that is right, and also murdered those who asked them to act justly. All their deeds in this world and the hereafter will bear no fruit and there will be no one to help them.

(23) Have you noticed these *Ahl-ul-Kitab* who were given a part of the divine code of law? Now they are summoned to the Quran which is the complete code of law, to resolve their differences by reference to it. However, a group amongst them, refuses to do so and wants to remain indifferent to it.

(24) This is because decisions made in the light of the Quran are in accordance with the Law of *Mukafat* and they do not believe in this law. These people say that the fire of hell will not touch them except for a few days. It is their wishful thinking as a result of their false belief which has led them to deviate from the true concept of *deen*.

(25) But their self-deception cannot save

مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأَقْبِيَّةَ أَسْلَمْتُ فَإِنْ أَسْلَبُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ۝

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَوَعَّرَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۝

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ الرَّيبِّ فِيهِ ۖ وَوَقَّيْتُمْ كُلَّ نَفْسٍ مَّا كَسَبَتْ

(2) *Ilah* - It denotes that the Being, in Whom is vested ultimate authority and the right to prescribe and legislate, Whose words or commands are considered binding and Who is worthy of obedience. See 43:84

them from the grip of the Law of *Mukafat* according to which everyone will get in full what he has worked for and no one will be wronged.

(26) O *Rasool!* Tell them that no nation is Allah's favourite. Everyone is treated according to His laws which lay down that everyone will get the reward for what he has striven for (53:39). Status and position is also determined according to one's deeds (46:19). So, whoever violates the laws deprives himself of authority and honour. He has laid down these measures to regulate everything and all this is for the good of humanity.

(27) The external universe provides evidence regarding the operation of Allah's laws which are inexorable. For example, see how day and night succeed each other; how life emerges from inanimate matter; how living beings die; how everything in the universe receives sustenance beyond measure.

(28) People would obviously get divided into two groups: those who want to live in accordance with the Quranic system would be called *momineen* and those who reject or oppose this system would be called *kafireen*. Both the groups differ from each other in principle. Obviously, it is not proper for *momineen* to take *kafireen* into confidence. They will only have *momineen* as their friends and allies. And whoever takes the opposite group as their friends, will have nothing to do with the divine order (3:117-119, 58:22, 60:4). So, you should be very careful and remain on guard against them. You must protect the divine laws and keep them in mind - and that is your ultimate sanctuary and destination.

(29) We have made this thing very clear. So, even if after this, one of you cannot or does not break his contacts, it is better for him to join them openly. It is wrong and

وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ بِيَدِكَ الْغَيْبُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ الْمَصِيرُ ﴿٢٩﴾

قُلْ إِنْ تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تَبَدُّوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

unfair that you have something hidden in your heart but outwardly, you express different things; and, what is the use of such an attitude when nothing remains hidden from Allah? Knowing the secrets of the heart is a minor thing when He knows all that is in the heavens and on the earth, and Allah possesses absolute control over everything.

(30) On the day of reckoning, each person will be confronted with all his actions - good and bad. He will wish at that time to be taken far away from the consequences of his ill-deeds. This is why Allah warns you to be mindful of His Law of *Mukafat*. This warning reflects the kindness of Allah.

(31-32) Say to the *momineen*, "If you ardently desire the establishment of the divine system, you should follow me. You will be protected from the ill-effects of the insinuations made about you and also receive means of protection and development. This is the practical way of establishing the divine system - complete obedience to the laws of Allah, not individually but collectively; the central authority of this system is the *Rasool* whose decisions, in accordance with the laws of Allah, are to be obeyed. If you turn away from this path, you will be counted amongst the *kafireen*."

(33) All mankind was called upon to establish the divine system and in certain periods, this system did take shape e.g., during the early period of mankind, which has been narrated allegorically in the story of Adam (man) and *Iblees* (Satan) (2:30-36) and then the era of Noah and the house of Abraham and the progeny of Imran. Because of this, their status was raised above the rest of mankind.

(34) All of them were descendants of one another. Nothing of all this happened

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهَا أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ۝

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۝

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

casually but in accordance with the plan of Allah who hears and knows all.

(35) The last in the series of *anbiya* belonging to the *Aal-e-Imran* (Family of Imran) was Jesus. The Jews levelled all kinds of allegations against him and his mother. To disprove these allegations the Quran has narrated what actually happened. This story begins when a woman from the *Aal-e-Imran* took a vow to dedicate her expected offspring for the exclusive service of Allah. She prayed, "O my *Rabb!* Accept my offering (because you know with what honest and sincere feelings I have made this offering). Surely, You alone are all-hearing, all-knowing."

(36) She gave birth to a baby girl and thought inwardly that in order to fulfil her vow it would have been better if she had had a boy. But Allah knew that this girl was to do what a boy could not do. She named her daughter Mary (Maryam) and prayed to Allah to protect her progeny from Satan the accursed.

(37) Allah accepted the offering graciously. Mary was committed to the care of Zachariah and grew up to be a person of elegance and grace; because of her piety she began to receive various kinds of offerings. Whenever Zachariah visited Mary at the temple, he found these offerings beside her. He would ask her "O Mary! Whence come these to you?" She replied, "They are not from any person connected to the temple. These offerings have been brought by people in the name of Allah who gives sustenance without measure."

(38) Until that time, Zachariah had no children. Raising Mary evoked in him the desire to have a child of his own. Therefore, he prayed, "O my *Rabb!* Bestow on me, out of Your Grace the gift of a virtuous offspring - You, indeed hear all prayers."

إِذْ قَالَتْ امْرَأَةٌ عَمْرٍاءُ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْحُرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ لِمَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

هَذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

(39) Whilst he was still praying in the temple, the *malaika* said to him, "Allah has sent you the glad tidings of the birth of (a son) John, who will testify to Allah's laws. He will be a great leader maintaining discipline amongst his followers and (a person with outstanding capabilities) a *nabi* from among the *salihien*."

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنْ اللَّهُ يَبْعَثُكَ  
بِعَبْدٍ مَّصِدَقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ  
الضَّالِّينَ ۝

(40) Zachariah said, "How can I have a child when old age has already overtaken me and my wife is barren?" (Will the child be an adopted one like Mary or will it be my own?) The answer was, "No, the child will be your own son." (The physical defect due to which Zachariah's wife could not conceive was cured, and she gave birth to John in due course of time - 21:90). Allah said it would happen just like that because Allah does what He wills.

قَالَ رَبِّ إِنِّي كُنْتُ مَعْتَدًا وَنِعْمَ أَعْيُنُنَا وَمَا نَكُن نَبْصِيرًا  
كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝

(41) Zachariah said, "O Allah! Let me know if there are any particular instructions in this regard." Allah said, "The only directive is that for three days you shall not converse with people except by means of signs<sup>(3)</sup> and keep the divine laws before you unceasingly. Otherwise, go about your daily business in your routine manner."

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ إِنِّي أَنطِقُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا  
رَمْرَمًا ۖ وَأَذْكُرُّ رَبِّكَ كَثِيرًا وَسِعِيَ بِالْعَشِيِّ وَالْإِبْكَارِ ۝

(42-43) Seeing the inner life of the temple, Mary (Maryam) began to have all kinds of apprehensions regarding her own future. To set her mind at rest, Zachariah sent her a message saying, "Do not be apprehensive. Allah has chosen you for a noble purpose. You will lead a life of purity and shall have eminence over all women. Be devoted to Allah and keep on obeying Allah's laws just as other people do."

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ  
عَلَىٰ نِسَاءِ الْعَالَمِينَ ۝ يُرِيْمُ اقْنِيتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ  
الرَّاكِعِينَ ۝

(44) Mary's apprehensions were not baseless. A number of priests wanted to take her in their charge. Their dispute became so serious that they had to resort to drawing lots to resolve the matter.

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ  
أَفَلَا مَهْمًا أَيُّهُمْ يُقَلِّدُ مَرْيَمَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۝

(3) The Jews observed some fasts during which they did not speak (19:26).



Allah said, "O *Rasool!* Allah is telling you all this through Revelation otherwise you were neither present at the time when the lots were drawn, nor when they contended about it with each other."

(45-46) Mary had also been told that Allah had sent her the good tidings about the birth of a son, according to His laws. The son's name would be the Messiah, Jesus - son of Mary. He would be illustrious in this world and in the hereafter. He would be most devoted to Allah. He would preach to people from an early age to an advanced age (5:100) and would be from amongst those who possess exalted qualities.

(47) Mary was surprised to hear this tiding about the birth of a son and said, "How can I have a son when no man has touched me?" The answer was the same that had been given to Zachariah (3:39), namely that the child would be born in accordance with Allah's law of creation. Moreover, when He takes a decision about something, the initiation of the process starts forthwith.

(48-49) Mary was also told that her son would not be like ordinary children. Allah would give him the book based on wisdom and reveal to him knowledge of the Torah and the Bible, sending him as a *nabi* to the *Bani-Israel* to whom he would say, "I bring to you a life-giving message from your *Rabb*. Through this revelation I will give you new life so that you can rise above the depths to which you have sunk and be able to soar high in the sky" (5:110). In all this is indeed a message for you, but only if you have faith in it.

At present you are sightless; this revelation will give you sight so that you can walk on the right path.

At present, the fields of your activities are purposeless and lifeless; through Revelation, they will become constructive and fruitful. Your mean disposition, due to

إِذْ قَالَتِ الْمَلَكَةُ مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ  
عِيسَى ابْنُ مَرْيَمَ وَجِهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۗ  
وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ۝

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ۗ قَالَ كَذَلِكَ اللَّهُ  
يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَرَسُولًا إِلَىٰ بَنِي  
إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقُ لَكُمْ مِّنَ  
الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُنزِلُ  
الْأَكْمَةَ وَالْأَبْرَصَ وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ وَأَنْتُمْ مِمَّنْ تَأْكُلُونَ  
وَمَا تَدَّخِرُونَ ۗ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ ۝

which others shun you, will be removed.

In short, your present death-like state of disgrace and degradation will be changed into a new life.

I will establish a system (replacing your present economic system) which would keep an eye on you to see how much of life's necessities you utilize and how much you hoard in order to earn unlawful profit from it.

The changes which I bring about will serve as a proof of my being a *nabi*."

(50) Jesus will say to the *Bani-Israel*, "(The law which I have received through Revelation is not a new one.) It will validate what has been said before in the Torah (and liberate you from your self-made *Shariah* - 4:160, 6:147, 16:118), and it will make lawful unto you some of the things which had been forbidden to you (earlier). And I have come with a message from your sustainer so always abide by the laws of Allah and follow me."

(51) "And most certainly, Allah is my Sustainer as well as yours - He alone must be obeyed. This is the right path which will lead you to your destination."

(52) This was said to Mary. Then Jesus was born and in due course of time received *nabuwwa* from Allah. He conveyed his revolutionary message to *Bani-Israel*. He was opposed by the priests. Perceiving their intentions to be dangerous, Jesus summoned his followers and asked them, "Who will be my helper in the cause of Allah?" They spontaneously answered: "We will be your helpers. We believe Allah, and you will be our witness to see how we submit to the divine laws."

(53) This they said to Jesus. Thereafter they addressed Allah saying, "O our Sustainer! We believe in what you have revealed and will follow Your *Rasool*. Count us amongst those whose lives are a living proof of the truth of the divine order."

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِلَاحًا لَكُمْ بَعْضَ الَّذِي  
حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

إِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

فَلَمَّا أَحَسَّ عِيسَى مِنْ أَنْصَارِي إِلَى اللَّهِ قَالَ  
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(54) Those who opposed Jesus, plotted in secret against him. Allah on the other hand, devised the means to protect him. And surely His means are the best of all.

(55) Jesus' enemies conspired to crucify him but Allah said to him, "Be assured that their conspiracy will not succeed. You will fulfil your mission and die a natural death (5:177). You will be exalted. I will absolve you of the allegations levelled against you and take you far away from the grip of these conspirators. At present your followers appear to be weak, but eventually they will overcome their enemies and remain victorious for a long time."

"Keep this in mind that such disputes and confrontation are ultimately settled according to My Law of *Mukafat*."

(56-57) According to that law those who reject the truth, face torment in this world and the hereafter and none can rescue them from it. On the other hand, those who accept the truth and work for its establishment are fully rewarded. And Allah does not like *zalimeen*.

(58) These are the historical annals and laws which have been revealed to you by Allah, O *Rasool*.

(59-60) Moving from the Jews to the Christians, take up their claim that Jesus was the son of Allah. Tell them, "The birth of Jesus is like the birth of any other human being. Life emerged from inanimate objects and passing through evolutionary stages culminated in human form. This is the truth from Allah and there is no room for doubt or dispute in this matter."

(61) If after such clear arguments, the Christians are not willing to accept the truth, you can tell them, "It is not our way to prolong futile disputes. We separate ourselves from you and you should do likewise. We should not interfere in each

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ ۝

إِذْ قَالَ اللَّهُ لِيَعْقُوبَ إِنِّي مُتَوَقِّئُكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۖ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدِبْهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

ذَلِكَ نَسْنَأُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ۝

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝ الْأَحْقَقُ مِنْ رَبِّكَ فَلَا تَكُنُ مِنَ الْمُبْتَلِينَ ۝

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُوا آبَاءَنَا وَآبَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ۖ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝

other's affairs and the result will show who is deprived of Allah's blessings (6:136, 5:13, 15:85, and 73:10)."

(62-63) O *Rasool!* You should give this challenge with full confidence because what you have been told is based on truth and is from Allah who is the supreme authority and whose power is blended with wisdom. If, despite your warning, they dispute with you, then Allah's Law of *Mukafat* will deal with them.

(64) O *Rasool!* Say to these *Ahl-ul-Kitab*, "Leave aside these subsidiary matters and reflect upon fundamentals in which you pose also to believe, though superficially. These fundamentals which we present to you are that (1) the authority of none other than Allah should be accepted, (2) no creation should be set up as a partner to Allah, and (3) no human being should be considered as a possessor of divine powers." If they accept these fundamentals, it is good, if they turn away, tell them, "You follow whichever way you like but bear witness that we obey only Allah's laws."

(65-67) Ask these *Ahl-ul-Kitab*, "Why do you dispute whether Abraham followed the Torah or the Bible? You do not even know that these books were revealed after his time. You used to argue in matters of which you had some knowledge, but how strange that now you argue about matters of which you have no knowledge! It is only Allah who knows and you do not know! Take note that Abraham was neither a Jew nor a Christian. He was a true Muslim. He obeyed Allah exclusively and did not associate anyone with Him."

(68) Neither Jews nor Christians are close to Abraham. Those who followed him in his time were the ones close to him, and now this *Nabi* and *Jamat-ul-Momineen* are close to him because they follow the same

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ۝

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ۝

يَا أَهْلَ الْكِتَابِ لِمَ تَحْجُونَ فِي إِبْرَاهِيمَ وَمَا أَنْزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ۝ هَأَنْتُمْ هَؤُلَاءِ حَاجِبْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ۝

path. And Allah is the protecting friend of the *momineen*.

(69-71) A section of the *Ahl-ul-Kitab* desire compromise with you so that you would deviate from the right path. They are deceiving themselves and do not understand that those who accept the truth cannot compromise. Ask them, "Why do you continue to deny Allah's laws after you have seen so much evidence which testifies to them? Why do you mix up truth and falsehood and conceal the truth knowingly?"

(72-74) Another section of the *Ahl-ul-Kitab* resort to another subversive technique. They ask their people, "Join the Muslims at daybreak, pretending to be believers and leave them at the close of the day. During this period engage in discussions, designed to create doubts in their minds. In this way it is possible that some of them retract, from their *eyman*." They exhort their people, "Talk to the *momineen* but only accept what is said by those who follow your religion. Do not admit that the like of what has been imparted to you has been imparted to others, and also do not admit that any plea advanced by your opponents will prevail against you before Allah."

O *Nabil*! Say to these people that the right path is the one revealed by Allah. Revelation is a blessing from Allah which He bestows on whosoever He chooses. Allah is all-embracing. And, on the basis of His infinite knowledge, He chooses someone who is most suitable to receive the revelation and Allah is limitless in His blessings.

(75-76) Amongst the *Ahl-ul-Kitab*, religion is the private affair of individuals and has impact on persons differently by resulting in the formation of various types of character. Amongst them you will see some who will restore a treasure to you if you entrust them with it, and also some who will not return a dinar to you if you entrust

وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝ يَٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تُشْهَدُونَ ۝ يَٰ أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۝

وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَآفَرُوا آخِرَةَ لَعَلَّهُمْ يَرْجِعُونَ ۝ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هَدَىٰ اللَّهُ ۚ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِينَا أَوْ يَحْجُوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّةِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ۝ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

them with it, unless you are pressing in your demand. The justification given in defence of their attitude by the latter is that whatever is done to non-*Ahl-ul-Kitab* is permissible. This is a lie which they foist upon Allah knowingly. Allah's law is that trust should always be honoured. Promises made amongst you are in fact, made with Allah and He likes those who keep in view his laws.

(77) Promises made with Allah should not be bartered for a paltry price. Those who violate trusts may thereby derive some worldly benefit but they will have no portion of Allah's blessings in the hereafter. Allah is so disdainful of this sort of behaviour that on the day of reckoning, He will not look at them nor speak to them, much less absolve them and they will suffer grievous torment.

(78) The technique followed by these people is to mix their self-created injunctions with Allah's laws narrated in His book in such a way that the two are indistinguishable. They say to the people, "These laws are from Allah," whereas they are not from Allah. They foist a lie upon Allah knowingly.

(79-80) The fundamental principle of *deen* (religion; way of life) is that no human being - even though Allah may have given him a code of laws or the power to enforce it or even *nabuwwa* (prophethood) - has the right to say to the others, "You should obey me rather than Allah." What he should say is, "You should be amongst those who belong to Allah by following His book which you study and teach to others." He should also not tell the others to worship *malaika* (celestial forces) or their *anbiya* (prophets). A *momin* (the convinced Muslim) will never do so. Do you think that after he has himself believed he would bid others to resort to *kufr* (denial of the truth)?

(81-82) The guidance which is being given to you now is nothing new. It has been

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيِّهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْعَنُونَ أَلَسِنْتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ۝

مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۝ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۝

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ

given to earlier peoples through their *anbiya*, with whom Allah had made a covenant. This covenant was that when the last *nabi* who will validate the claims and promises made in their scriptures comes, they would accept him and also aid him.

Allah had asked them, "Are you aware that you are accepting the covenant on these terms?" They had answered, "We are." Thereupon Allah said, "Be witnesses to this and I will also be a witness along with you."

Allah had made it clear that those who would backslide would be those who had abandoned the right path.

(83) This is that *deen* which is ordained by Allah. Do they desire to follow a *deen* other than this, when they can see that everything in the universe submits to Allah's laws by choice or by constraint and follows the way which leads to the goal set for them by Allah?

(84) Therefore, O *Jamat-ul-Momineen*, say, "We believe in Allah and in that which He has revealed to us; and in that which was revealed to Abraham, Ishmael, Isaac and Jacob and their descendants; and that which was given to Moses, Jesus and the other *anbiya* by their *Rabb*. No distinction do we make amongst them and we surrender to the laws of Allah."

(85) This is Islam. Anyone who adopts a way other than this will not be accepted and at the end he would be the loser.

(86) If a people have professed *eiman* and their *nabi* has established the divine system which testifies to its truth, and thereafter they turn away towards *kufir*, who is there who can guide them? And Allah's law is that the *zalimeen* (wrongdoers, usurpers) cannot be the recipients of His guidance.

(87-89) These people will be deprived of Allah's blessings as well as the support of *malaika* and righteous persons. They will

جَاءَكُمْ رَسُولٌ مِّمَّنْ لَمَّا مَعَكُمْ لَتُؤْمِنَنَّ بِهِ وَكُنْتُمْ لَهُ قَالِ  
ءَاقِرُّرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذٰلِكُمْ اِصْرِي ۗ قَالُوْا اَقْرُرْنَا ۗ قَالَ  
فَاَشْهَدُوْا وَاَنَا مَعَكُمْ مِنَ الشَّاهِدِيْنَ ۝ فَمَنْ تَوَلَّىٰ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ  
هُمُ الْفٰسِقُوْنَ ۝

اَفَعَيَّرْتُمْ دِيْنَ اللّٰهِ يَبْعُوْنَ وَاَلَا اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا  
وَكَرْهًا وَاَلَيْسَ يُرْجَعُوْنَ ۝

قُلْ اٰمَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلَىٰ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ  
وَاسْحٰقَ وَيَعْقُوْبَ وَاَلْسَابِطِ وَمَا اَوْقَىٰ مُوسٰى وَعِيسٰى وَالتَّوْبٰتِ  
مِنْ رَبِّهِمْ ۗ لَا نَفَرِقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝

وَمَنْ يَتَّبِعْ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْاٰخِرَةِ مِنَ  
الْخٰسِرِيْنَ ۝

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْا اَنَّ الرُّسُوْلَ  
حَقٌّ وَّجَاءَهُمُ الْبَيِّنٰتُ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

اُولٰٓئِكَ جَزَاؤُهُمْ اَنْ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ  
اَجْمَعِيْنَ ۗ خٰلِدِيْنَ فِيْهَا ۗ لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يَنْظُرُوْنَ ۗ اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۗ فَاِنَّ اللّٰهَ  
غَفُوْرٌ رَّحِيْمٌ ۝

remain in this state without respite unless they give up the wrong path and amend their actions. And if they do so then certainly Allah will protect them and provide them with the sources of nourishment.

(90) If they continue to follow the wrong path and their repentance is merely verbal, they will not reach the right goal.

(91) Those that have never accepted the truth and die in the state of *kufir* will not be saved from their torment even if they offer the treasure of the earth to redeem themselves. None will be able to help them.

(92) You cannot attain true freedom of the self unless you keep open that which you cherish the most to meet the needs of others. Allah surely knows of whatever you give away.

(93-94) We return now to *Bani-Israel* who object as to why the Quran has made permissible certain articles of food which were prohibited in their *Shariah* (civil law). Tell them that the Quran has made permissible that which was so before the Torah was revealed. There were certain things which Jacob denied to himself. The Jews included these as prohibitions in their dietary laws although this was not divinely ordained. Ask them to bring the Torah and read out if they speak the truth, and if they fail to do this and still continue to fabricate a lie and attribute it to Allah, they shall stand among the evil-doers in the divine court.

(95) Say, "Allah has revealed the truth, so follow the path adopted by Abraham the *haneef*. He was not one of the *mushrikeen* (who could have added something of his own to the divine law)."

(96) Another objection they raise is as to why the Quran made Makkah as the centre (*qibla*) instead of Jerusalem (2:142). Tell them that the first house ever selected for the entire mankind was at Makkah. It was from this place that humanity was destined to get

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدُوا كُفْرًا لَنْ نُقْبَلَ تَوْبَتَهُمْ  
وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ نُقْبَلَ مِنْ أَحَدِهِمْ مِمَّا عَدَّ  
الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ  
مَنْ يُصِيرُهُنَّ ﴿٩١﴾

لَنْ تَتَّالُوا الْيَتْرَ حَتَّى تَتَّقُوا وَمَا تُحِبُّونَهُ ۗ وَمَا تَتَّقُوا مِنْ شَيْءٍ فَإِنَّ  
اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى  
نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾



the guideline and the fundamental law which would ensure stability and nourishment for all.

(97) This guideline is very clear. Moreover, this was the very centre from where Abraham achieved the illustrious position as leader of mankind (2:124-125). The greatest quality of this centre is that whoever enters it, would get all-round peace and security. And all those who can afford to assemble there must do so; they would see with their own eyes how very beneficial is that system of which this is the centre (22:28), provided the objective is not selfishness, but to establish the divine order.

These are some of the objectives of this centre and he who rejects the divinely-ordained order only harms himself, because Allah does not stand in need of anything in all the worlds.

(98) Ask the *Ahl-ul-Kitab*, "Why do you reject such a beneficial code of law? And remember that Allah is witness of what you do."

(99) Not only do you reject it yourselves but you also place obstacles before those who desire to follow it and try to make the straight path of *deen* appear crooked when you yourselves bear witness to its being the straight path. Allah is not unaware of what you do.

(100-101) O *Jamat-ul-Momineen*, if you follow some of these *Ahl-ul-Kitab*, they will turn you into unbelievers. How can you renege your *eiman* and return to *kufri*? To remain steadfast in *eiman*, two things are indispensable: the book of Allah in its unadulterated form and a living authority to implement it. You have both - the Quran and the *Rasool*. Whoever holds fast to this order (based upon the book of Allah implemented by the *Rasool* and, thereafter, his successors) enters upon the right path (3:143).

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ آمَنَ تَبخُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ عَلَيْكُمْ آيَةُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

(102-103) O *Jamat-ul-Momineen*, follow this code of law as it deserves to be followed throughout your life. This code should be held fast by all of you together and do not be divided into sects and parties. Remember Allah's blessings to you in that when you were each other's enemy and He brought your hearts together and thus you became brothers. This strong brotherhood formed on the basis of an ideology was a great blessing, although before that you were on the brink of a pit of fire and He drew you back from it. In this way Allah makes His directives clear so that you may take the right path.

(104) For the establishment of this system it is necessary that you should be such a *jama (ummah)* that calls all humanity to the Quran (3:109, 2:143, 22:78), enjoining what it recognizes as right, and forbidding what it declares wrong. If you do this, you will lead a life of progress and prosperity (23:1).

(105) O *Jamat-ul-Momineen*, you should not be like those who fell into factions and differed amongst themselves after clear guidance had come to them. For them there is grievous torment (6:160, 30:32, and 42:13).

(106) There will be two groups on the day of reckoning: one whose faces will be bright and the others whose faces will be dark. The latter will be told that they had renounced what they had believed in and should taste the fruits of their deeds.

(107) Those with bright faces will enjoy Allah's blessings and lead a happy life.

(108) This guidance which is sent to you O *Nabi*, is based on truth. If it had not been given to mankind it would have been a *zulm* which is not intended by Allah towards His creatures.

(109) And Allah has not devised this system for mankind alone. His law also

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ آيَاتِنَا كُفْرًا قَدْ وَقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ بِرِيدٍ ظَلِمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِلٰى اللّٰهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾

governs whatever there is in the heavens and the earth and it is because of this universal law that everything is busy in the fulfilment of its destined goal.

(110) O *Jamat-ul-Momineen*, your responsibility is not only to follow Allah's guidance yourselves. You are an *ummah* (the Muslim fraternity) raised for the good of all humanity. Your responsibility is to enjoin what has been recognized to be right, and to forbid what is considered wrong by the Quran.

If these *Ahl-ul-Kitab* had believed in this way, it would surely have been better for them. Some of them have believed but most of them are deviant.

(111) Those who deviate cannot inflict on you anything but a trifling harm. If they engage in war with you they will turn their backs upon you in flight and none would be there to help them.

(112) Don't you see what a life of misery and ignominy they are living? They have no abode in this world and no shelter, except when someone considering them *Ahl-ul-Kitab*, gave them shelter or they had some pact with some people - otherwise they have incurred the wrath of Allah and continue to remain overshadowed by humiliation. This is because they have persistently denied the truth of Allah's message and transgressed to the extent that they even killed the *anbiya* unjustly. All this: because they rebelled and went beyond all limits!

(113-115) This does not mean that the Jewish people as a whole have lost the capability of adopting the right path. There are some amongst them who have accepted Islam and then rehearse Allah's message during the night. They believe in Allah and the hereafter and enjoin what the Quran recognizes to be right and forbid what it considers to be wrong. They strive eagerly for the good of humanity. These are the

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۗ وَإِنْ يُقَاتِلُواكُمْ يَوَلُّوكمُ الْآدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

ضَرَبْتَ عَلَيْهِمُ الدِّلَّةَ أَيْنَمَا تَقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحِيلٍ مِنَ النَّاسِ وَبَاءَؤُا بِغَضَبٍ مِنَ اللَّهِ وَضَرَبْتَ عَلَيْهِمُ الْمَسْكَتَةَ ۗ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَابِلَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۗ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

ones who will be called the *salibeen* (good doers); whatever good they do shall by no means go unacknowledged. Allah is well-aware of the *muttaqeen*.

(116) As for those who have not believed, neither their possessions nor their children shall be of any avail against Allah's system and it is they who are destined for the fire, therein to abide!

(117) Whatever these people spend for worldly life is like that freezing wind which smites and destroys the entire harvest because they did not make proper arrangements for its protection. Allah did not perpetrate any *zulm* (transgression) upon them, they did it to themselves and thus brought about their destruction.

(118-119) O *Jamat-ul-Momineen*, do not repose confidence in those outside your own circle. They will not miss any opportunity to harm you. They gloat over your suffering. Some of their hatred is articulated and what they conceal in their hearts is even more pernicious. We have told you all this very clearly if only you would reflect.

You befriend them but they do not befriend you although you believe in all the scriptures. When they meet you, they say, "We also believe," but when they are by themselves they go wild with rage. Say to them, "Perish in your rage; Allah knows fully well what is going on in your minds (3:27, 9:23, 58:22, 60:4)."

(120) They are aggrieved when something good happens to you and rejoice if anything untoward happens. If you remain steadfast and hold fast to Allah's laws, their conspiracies will do you no harm. Allah's Law of *Mukafat* envelops them.

(121) Moving from the conspirators to those who confronted you openly, call to mind the battle of Uhud when you, O *Nabi*, left home early in the morning to set your forces in position. Surely, Allah is all-hearing,

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتُهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ بَنِي إِسْرَائِيلَ دُورًا مِمَّا بَيْنَ يَدَيْكُمْ وَلَا يَأْتُونَكُم بِخَبَرٍ وَلَا مَنَافِعٍ مَّا بَيْنَ يَدَيْكُمْ قَدْ بَدَأَ الْبَغْضَاءَ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآئِنتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَا عَضُوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتَاوِنُ بَعْضِكُمْ لِبَعْضٍ مِن بَيْنِ يَدَيْ اللَّهِ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

إِن تَسْتَكْبِرُوا تَسْتَكْبِرُوا حَسَنَةً لَّسَوْهُمْ وَإِن تُؤْمِنُوا سَيِّئَةً يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

all-knowing.

(122-123) The confrontation was so severe that two groups from amongst you were on the verge of losing heart even though they knew that they had the support of Allah's system. They were told that they had been given success by Allah in the battle of Badr although they were in a miserable condition. Therefore, you should continue to adhere to Allah's laws so that your efforts become abundantly fruitful.

(124-125) On that occasion, O *Rasool*, you said to the *momineen*, "Is it not enough that Allah should help you with three thousand *malaika* who would come down to strengthen your hearts (3:125, 8:10, 12, 41:30) and if the confrontation becomes even more severe, the number would be increased to five thousand who would come swooping down, provided you remain steadfast and adhere to Allah's laws."

(126) According to the Quran (8:53, 13:11) change in the outward condition of a people depends upon inward change. This inward change is a result of unswerving confidence and trust in the validity of Allah's laws and is called the help of *malaika* in Quranic terminology.

(127) This help will disable a section of your opponents and they will withdraw from the battle defeated.

(128-129) O *Rasool*! They are, no doubt, aggressors, but it will be none of your concerns to decide about their fate personally. It will be decided according to Allah's Law of *Mukafat* which operates in the entire universe and determines who would be protected and who would be annihilated.

Success in war is a defence against oppressive forces.

(130) O *Jamat-ul-Momineen*! Do not accept an economic system based on *riba*. You think it increases wealth manifold, whereas it decreases it. You should always

إِذْ هَمَّتْ طَآئِفَتَيْنِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا  
اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۝

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ كُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ  
الْمَلَائِكَةِ مُنَزَّلِينَ ۗ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ  
هَذَا يُبَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا  
مِن عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ۝

كَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ  
ظَالِمُونَ ۝ وَيَلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ يَغْفِرُ لِمَن يَشَاءُ  
وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ۝

remain conscious of Allah's laws and follow them as this is the way to prosperity and success.

(131) And beware of the fire which awaits those who deny the truth.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۖ

(132) And adhere to the divine order established by the *Rasool* so that you continue to receive the means of nurture.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۖ

(133) And hasten towards protection from your sustainer leading to the *jannah* which encompasses the entire universe and has been prepared for the *muttaqeen*.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ ۙ أُعِدَّتْ لِلْمُتَّقِينَ ۖ

(134) These *muttaqeen* help the needy whether they are themselves affluent or in straitened circumstances. They sublimate their violent passions towards some constructive end and do not care how others behave towards them. (And thus maintain the balance both in themselves and the society.) Allah likes the *mohsineen*.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِبِينَ الْغِيظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۖ

(135) The *muttaqeen* are those who, if they commit an indecency or a wrong against their own-selves perchance, immediately bring Allah's laws to mind and make amends for what they have done (by performing good deeds 11:114, 13:22). And what else but Allah's laws can protect them from the adverse effects of their wrong actions? They do not persist wilfully on a course of wrong actions.

وَالَّذِينَ إِذَا فَعَلُوا فَاجِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۗ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۖ

(136) For them the recompense is protection from their Sustainer and a life of bliss, therein to abide. How excellent a reward for those who labour!

أُولَٰئِكَ جَزَاءُ هُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّتْ تَحْرِيٍّ مِّن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَيَعْمَرُ أَجْرُ الْعَمِلِينَ ۖ

(137) There were many man-made systems in force before you. Go into the world and see what has been the end of those systems and the people who upheld them.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ۖ

(138) This is a manifesto for mankind and a guidance and counsel for the *muttaqeen*.

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۖ

(139) So, O *Jamat-ul-Momineen*, do not lose heart or be depressed for you shall

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُّؤْمِنِينَ ۖ

surely gain ascendancy, provided you are true believers (4:141).

(140-141) If you have suffered a defeat (i.e., in the battle of Uhud) your enemies had suffered likewise (in the battle of Badr). History will tell you that success and failure alternate in the life of nations. These trials bring out the worth of those who truly believe, and also bear witness to the truth. Those who fail the test are not fit to survive.

(142) In the light of these hard facts, do you think that you will gain *jannah* while you have yet to prove which of you have struggled hard and have endured steadfastly? (9:16, 29:2).

(143) You had yearned for death before you came face to face with it and now that you have faced it you appear to be undecided.

(144) Take note that the system based on eternal principles is not shaken by the death of an individual, no matter how important his position may be. This principle applies even to as great a personality as Muhammad<sup>(4)</sup> (peace be upon him). He is no more than a *Rasool* from Allah. *Rusul* before him have passed away. If he dies or is slain, will you then turn on your heels thinking that the system is finished? Whosoever does so will not harm Allah in any way. Allah will reward those who remain steadfast out of their conviction that the system does not depend upon personalities and will continue as long as the book of Allah is followed.

(145) Death is a natural phenomenon and the duration of life is determined by Allah's physical laws. What matters is not how long a person lives but what he does. One who works only for this world receives his reward accordingly (17:18- 20), and one

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ ۗ وَتِلْكَ الْأَيَّامُ  
نُذِرُهَا بَيْنَ النَّاسِ ۗ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ  
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۗ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا  
وَيُحَقِّقَ الْكُفْرِينَ ۝

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ  
وَيَعْلَمَ الصَّابِرِينَ ۝

وَلَقَدْ كُنْتُمْ تَمَتُّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تُلْقُوا ۖ فَقَدْ رَآيْتُمُوهَا وَأَنْتُمْ  
تَنْظُرُونَ ۝

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَنْ مَاتَ أَوْ  
قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۗ وَمَنْ يَتَّقِلْ عَلَى عَقْبَيْهِ فَكُنْ بِضُرٍّ  
اللَّهِ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ  
ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۗ وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

(4) When Muslims mention the name of the Messenger Muhammad they add the salutation PBUH (Peace Be Upon Him). This salutation is not used in the Quran. It should be implicitly understood that, as mentioned in Surah *Ar-Saffat* (The Ranks), we do convey Peace upon all the Messengers of Allah, Sustainer of the Universe.

who works both for this world and the hereafter is also rewarded accordingly (3:147) and therefore whoever remains attached with this system, would very soon, himself see the result of his efforts (24:55).

(146-147) Many were the *anbiya* on whose side fought a number of their companions. They did not lose heart because of what befell them in the cause of Allah. They did not weaken nor did they give in. They stood steadfast. Their only prayer was, "O Our Sustainer! Grant us protection against our shortcomings or anything excessive in our doings; make us stand firmly and help us against our opponents."

(148) Allah bestowed upon them the blessings of this life as well as an excellent return in the life hereafter because they had led a balanced life.

(149) O *Jamat-ul-Momineen*, if you follow the *kafireen*, they will cause you to relapse into your old ways and you will turn losers.

(150) Nay! Allah alone is your protector and He is the best of helpers.

(151) If you follow Allah's laws exclusively, you will be unafraid and courageous, but if you also obey anyone other than Allah, it will weaken your heart. Allah has not issued any authority for such obedience. *Jahannam* (Hell) shall be your abode! (12:39, 18:26, 18:110, 39:29, 42:21). How vile is the dwelling place of *zalimeen* (wrongdoers, usurpers).

(152) Just one instance (in the battle of Uhud) explains how much loss you suffer collectively, when you have only worldly gains before you. While you were annihilating the enemy and gaining superiority over them, and thereby the divine promise was being fulfilled and victory was in sight exactly at that moment you faltered and started quarrelling among yourselves about the order. You ignored the orders of

وَكَايِنٍ مِّن لَّيِّ قَتَلَ مَعَهُ رِيشُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٦﴾

فَاتَّخَذَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿١٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

بَلِ اللَّهِ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

سَنَلْقَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنزل بِهِ سُلْطَانًا وَمَا لَهُمْ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِأَدْبِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّن بَعْدَ مَا آرَأَيْتُمْ مَا يُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾



your commander. Some of you were tempted to get immediate worldly gains while others, whose eyes were set on the future, remained steadfast. Consequently, your attention was diverted from the enemy towards the booty and (you were defeated and) your own worth became visible.

However, (when later on you realized your mistake, and came back to the original position) you were once again victorious. This is the law of Allah! If someone falters or commits a mistake, Allah does not deprive him of bounties for the rest of his life. Whenever he realizes his mistake and comes back to the straight path, he is entitled to all the divine bounties.

(153) During this defeat, you were so flabbergasted that you did not even look back (to see in what condition your companions were), although your *Rasool* was calling you from the rear. You were suffering one casualty after another. The lesson of the story is that you should never, on your own, leave your assigned duty and run after something, apparently getting out of hand. Never leave your position, even in extreme adversity; remain steadfast, and Allah is aware of all that you do.

(154) Recovery from the setback restored calm to those who had a firm *eiman*. As for the *munafiqeen*, they indulged in pagan ignorance and untenable suspicion against Allah. They went so far as to say, "What is this? Why should the decision to wage a war be made by one person? If we had a say in the matter we would not have come here to be slain." Tell them, O *Rasool*, "These decisions are made according to Allah's laws. Even if you had not fought in this war, the *Jamat-ul-Momineen* would have come here and fought by itself." The good that came out of the behaviour of the *munafiqeen* was that it gave overt expression to what was hidden within them for Allah is quite aware of what

إِذْ تُصْعِدُونَ وَلَا تَلَوْنَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَابِكُمْ  
فَأَنبَأَكُمْ غَنَابًا بَعِيرًا لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا آصَابَكُمْ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُبَالًا يَغْشَىٰ طَائِفَةً مِّنْكُمْ  
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ  
الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ  
كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا  
مِنْ الْأَمْرِ شَيْءٌ مَّا قَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ  
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبَيِّنَ اللَّهُ مَا فِي صُدُورِكُمْ  
وَلِيُخَصَّ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

is in the hearts.

(155) It was not the case that those who faltered had lost their *eiman*: rather, they misjudged priorities. Once they regretted their actions and made good the loss, Allah pardoned them. Allah is forbearing.

(156-158) O *Jamat-ul-Momineen*, be not like those who say about their brethren who had gone on a journey or engaged in battle, "Had they stayed with us they would not have died or been slain." Such a mentality makes one oblivious of the laws of life and death. Those who fight for the truth and are slain or die in the struggle will receive a reward greater than all the treasures of the world. Humanity's caravan is proceeding step by step towards its destination.

(159) O *Rasool*, one of the reasons for the progress of the *Jamat-ul-Momineen* is that you are soft-hearted. Had you been hard of heart, they would have broken away from you. Hence overlook their minor shortcomings and give them your protection.

But soft-heartedness does not mean weak-heartedness. The *Jamat-ul-Momineen* are your companions. Consult them in matters relating to your system and when you have resolved on any course, trusting in Allah's laws, you should go ahead and certainly Allah loves those who place their trust in His laws.

(160) This is the manner in which matters should be resolved. As long as it is followed none can overpower you; when you cease to follow it none will be able to help you. Therefore, O *Jamat-ul-Momineen*, always have confidence in Allah's laws.

(161) This confidence in Allah's laws can only come out of a firm conviction that these laws have been communicated truthfully. And there cannot be any sort of doubt in a law, which is communicated through a *nabi* it is just not conceivable that a

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَمَى الْجَمْعِينَ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُبَيِّنُ لِلنَّاسِ مَا اللَّهُ بَيِّنًا ۗ تَعْلَمُونَ بِصِيرٍ ۝ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ۝ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ۝

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فَطَا غَلِيظًا الْقَلْبَ لَأَنْقَضُوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

وَمَا كَانَ لِنَبِيِّ أَنْ يَقُولَ ۗ وَمَنْ يَعْزِلْ يُاتِ بِمَا عَزَلَ يَوْمَ الْقِيَامَةِ ۗ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

*nabi* would deceive or play false (it was after him that his followers made interpolations in the revelation) but when the Quranic order is established, the true revelations would become apparent - and everyone shall be paid in full for whatever he has done and none shall be wronged! (And if someone escapes in this world, he will get it in the life hereafter, because life is a continuous process.)

(162-163) Those who conform to Allah's plans cannot be placed on the same footing as those who do not. The latter's abode shall be hell. How vile a journey's end! The former shall have a very high rank in the estimation of Allah who is aware of what they do (6:133, 84:19).

(164) Allah has been gracious indeed to the *momineen* when He raised from amongst their own people a *Rasool* who communicates His laws to them, purifies and develops their character and teaches them the book and its objectives. Hitherto, they were in a state of rank ignorance.

(165) By such instruction and training, the *Rasool* prepares you, O *Jamat-ul-Momineen*, for the establishment of the divine order. In attaining this objective you will confront opposition. In this opposition sometimes you will face defeat and sometimes you will have success. O *Rasool* they ask you, "Whence was that defeat?" Tell them, "It was brought on by your own selves. Allah has devised laws. Whoever adheres to them gains success; whoever disregards them suffers a loss. The loss you suffered at Uhud was in accordance with Allah's laws."

(166) One good that came out of the defeat was that the *momineen* and the *munafiqeen* were identified.

(167) When the *munafiqeen* were asked, "Come with us and fight in the way of Allah and defend yourselves," they stole away. Now they say that they had not been sure

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخِطِ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ  
وَيَسَّ الْمَصِيرُ ۝ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا  
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ  
قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝

أَوَلَمْ نَكُنْ مِنْكُمْ مُنْجِبًا إِذْ بَعَثْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَقُولُ قَدْ جَاءَكُمْ  
بِرَاءَةٌ مِنْ رَبِّكُمْ فَذَرُوا مَا بَدَلْتُمْ مِنْ بَدَلِهِمْ فِي سَبِيلِ اللَّهِ قُلْ  
هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ فَيَادِينِ اللَّهِ وَيُعَلِّمُ الْمُؤْمِنِينَ ۝

وَيُعَلِّمُ الَّذِينَ نَافَقُوا ۝ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ  
ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَأَتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمِيذٍ  
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۝

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٨﴾

whether there would actually be a war and that if they had been sure they would certainly have accompanied them. The *munafiqeen* are liars. They are closer to *kufr* than to *Eiman*. What they say is not what is in their hearts. Allah knows well what they conceal.

(168-170) They stayed away from the battlefield and said about those who fought, "Had they accepted our counsel, they would never have been slain." Tell them, "If you are telling the truth, show me how you can evade death for ever." Do not ever think that those who have been slain in the cause of Allah are dead. Say, "Alive are they with Allah, well-provided with sustenance, rejoicing in what Allah has bestowed upon them, and glad that because of their sacrifice those who have been left behind are free of fear and anxiety."

(171-172) They are filled with joy at the blessings bestowed upon them by Allah. They have seen that Allah's promise to reward the *momineen* has indeed been fulfilled. These *momineen* are the ones who responded to the call of divine order even after reverses had befallen them. Whoever adheres to Allah's laws, receives an excellent reward.

(173) When these *momineen* were told that they should be wary of their enemy who had mustered great strength against them, it only strengthened their *eiman* and they said, "Sufficient unto us is Allah Who is the most dependable."

(174) They returned with the bounties and blessings of Allah untouched by any harm. This was because they abided by Allah's laws whose munificence is great.

(175) Satan causes others to be afraid of his party. O *Jamat-ul-Momineen*, you believe in Allah, therefore, you need not be afraid of his party.

(176) O *Rasool*, let those people who

الَّذِينَ قَالُوا لَّا خَوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ قَادِرُونَ  
عَنْ أَنْفُسِكُمُ الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿١٦٩﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا  
فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧٠﴾ فَرِحِينَ بِمَا  
أَنْهَمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ  
خَلْفِهِمْ ۗ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ ۗ وَأَنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ  
الْمُؤْمِنِينَ ﴿١٧٢﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ  
الْقَرْحُ ۗ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٣﴾

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٤﴾

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّهِنَّ سَوَاءٌ ۗ وَأَتَّبَعُوا رِضْوَانَ  
اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١٧٦﴾

وَلَا يَحْزَنُكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ ۗ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٧﴾

hasten towards *kufir* aggrieve you not. They can do no harm to Allah. By their tactics they may secure some paltry gains but they will have no share in the hereafter. For them shall be great torment.

(177-178) Surely, those who purchase *kufir* at the cost of *eiman* shall not hurt Allah in any way and for them tremendous suffering awaits. They should not think that the respite they have is profitable for them. If they do not mend their ways during this time, the respite will simply add to their torment and consequently their potentialities of development would get weak, and for them is humiliating chastisement.

(179) During the initial phase of a movement, different types of people, including hypocrites, join the movement and cause disruption. This state of affairs will not continue forever. Allah will surely sift the *tayyab* from the *khabees*. He will not disclose to you who is a hypocrite and who is not. He sometimes discloses to His *Rasool* what is kept in secret but He will not do so with regards to the hypocrites (47:29-30). Hence, O *Jamat-ul-Momineen*, you should have complete trust in your order and adhere to Allah's laws. You will thus have a great reward.

(180) The fundamental purpose of this order is to provide nurture to all humanity. Those who confine the means of nurture to themselves should not imagine that this is good for them. Those who covetously withhold what Allah has given them shall find that when the *Nizam-e-Rabubiyya* is established, these very things would become a halter around their necks. They should know that everything in the universe belongs to Allah and no one has the right to claim its ownership.

(181-182) The system sometimes calls

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ ۝ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا لُمْنُ لَهُمْ خَيْرٌ  
لِّأَنفُسِهِمْ ۚ إِنَّمَا لُمْنُ لَهُمْ لِيَزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ۝

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ  
مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي  
مَنْ رُسُلِهِ مَن يَشَاءُ ۚ فَأَمِينُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَمَّنُوا وَسَتَقُونَا  
فَلَكُمْ أَجْرٌ عَظِيمٌ ۝

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنهَمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ  
بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَاللَّهُ وَرِثَاتُ  
السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

for contributions. Your opponents tauntingly say, "Your Allah is indigent and we are rich." We have heard and recorded what they say. We have also recorded that they have murdered some of their *anbiya* against all that is right. For all this, they will face great torment and they will be told that this is what they had prepared for themselves. Allah never does any *zulm* on His devotees.

سَلْتَبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۖ وَتَقُولُ دُفُوعًا عَدَابِ  
الْحَرِيقِ ۖ ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ  
لِّلْعَالَمِينَ

(183) The Jews also say, "Allah has charged us not to believe in any claim to *nabuwwa* until he brings us an offering which is consumed by fire." O *Rasool*, tell them, "Many *rusul* came before me with clear signs. According to you, they also did what you now ask me to do but instead of believing in them you tried to kill them. If your demand is made in earnest, why did you treat your *anbiya* thus?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا آلَا تُوْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا  
بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ  
وَالَّذِينَ قُلْتُمْ فَلِمَ قَتَلْتَهُمْ إِنْ كُنْتُمْ صَادِقِينَ ۖ

(184) Anyhow, they will continue discrediting you, O *Rasool*. You should not lose heart, for *rusul* who came before you were equally discredited although they came with clear arguments, scriptures and an illuminating code of life.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَالْكِتَابِ الْمُنِيرِ ۖ

(185) Tell them that worldly life is not eternal. Everyone shall taste death and in the hereafter will be fully recompensed for his/her deeds. To be saved from *jahannam* and led into *janna* will be a great achievement. To make worldly gains the sole objective of life is to cherish an illusion.

كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَن  
زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعٌ الْغُرُورِ ۖ

(186) O *Jamat-ul-Momineen*, you will continue to have confrontations with your opponents resulting in the loss of your possessions and your lives (2:155). In addition you will also have to hear much from those who were granted Revelation before your time and also from *mushrikeen*, which will be very painful to you. If you remain steadfast and adhere to Allah's laws it will reflect your high resolve.

لَتَبْلُغَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۗ وَإِنْ تَصَبَرُوا  
وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۖ

(187) The *Ahl-ul-Kitab* say that Allah had

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا

charged them with such and such. This is not so. What Allah had charged them with was to expound what was given to them through Revelation and not to conceal it. But they cast it behind their backs and fabricated their own *Shariah*, bartering their Revelation for a paltry price. What a bad transaction that was!

(188-189) Their religious leaders and priests rejoice over what they do. They love to be applauded for what they preach but do not practice. Here they will secure some paltry gains and the applause they seek, but in the hereafter they will face great torment. This proclamation is from Allah who is supreme over the whole universe and who has devised measures for all things.

(190-191) In the creation of the earth and the heavens and the alternation of night and day, there are signs for those gifted with understanding. These people keep Allah's laws in mind whilst standing, sitting or reclining. After reflecting upon the creation of the heavens and the earth, they cry out, "O our Sustainer! You have not created this universe in vain or for destructive purposes. Your schemes of things are much above flaw. Grant us the insight to understand the functioning of these things, so that we benefit from them and remain safe from suffering."

(192-193) They also pray, "O our Sustainer! Grant that our efforts in this world are not wasted, for those whose efforts are rendered waste lead an ignoble life and these *zalimeen* have no helpers. Grant also that the forces of nature which we subdue are utilized for the benefit of humanity according to Your laws (13:17). We had heard the voice of a caller calling us to believe in You and we have believed. So, our Sustainer! If we falter, grant us protection and remove the ill-effects of our deeds. Grant us the companionship of those who have secured real freedom as a result of

تَكْتُمُونَ فَبَدُوهُ وَرَأَى ظُهُورَهُمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٨﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٩﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٠﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْآبِرَارِ ﴿١٩٤﴾

adhering to Your laws. O our Sustainer! Grant us all that You have promised us through Your *Rasool* and put us not to shame on the day of reckoning. We have a firm belief that You do not go back on Your promises.”

(194-195) They, thus, supplicated their Sustainer and their Sustainer hearkened to their prayers spontaneously, saying, “Certainly I will not suffer the labour of anyone amongst you, man or woman, to be lost. The one of you is as the other. Those of you who have migrated or were driven out of their homes, those who have suffered in My cause and those who have fought and have fallen, will be protected from the ill-effects of their shortcomings and led into gardens through which streams flow. This is recompense from Allah with whom lies the best recompense.”

(196-197) Let not the prosperity of your opponents deceive you. It is only illusory and for a brief period. Then *jahannam* shall be their abode and what a wretched abode that shall be!

(198) But as to those who adhere to Allah's laws, for them are gardens through which streams flow - therein to abide: a ready welcome from Allah. This reception will be the best for the truly virtuous ones.

(199) The *Ahl-ul-Kitab* say that *janna* is reserved for them but Allah's Law of *Mukafat* is that if they believe in Allah and in what has been sent down to you and in what had been sent down to them, and obey Allah's laws, and do not barter Allah's commandments for a paltry price, they shall be recompensed adequately for their deeds. Allah is quick in measuring out recompense.

(200) O *Jamat-ul-Momineen*, Allah's laws have reached you. Now be steadfast yourself and cause others also to be steadfast, stand united and adhere to Allah's laws so that you may prosper.

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا نُنْجِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ۖ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُذُنِي ۖ بَعْضُكُمْ مِّنَ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۝

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۗ مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيْسُ الْبِهَادِ ۝

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلْنَا مِنْ عِنْدِ اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلَّذَّابِرِ ۝

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ ۗ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝



Surah 4: An-Nisa'  
(Women)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O humanity! Adhere to the laws of your sustainer who initiated your creation with a single life-cell (6:99, 39:6) which split into two parts - one male and the other female - and through them spread so many men and women in the world.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

(It is clear from this example that the origin of all mankind is one and the same and, therefore, subsequent man-made divisions have no justification. You must consider entire humanity as one entity) And follow the laws of *Nizam-e-Rabubiyya* (system of sustenance), through which all those necessities of yours are fulfilled for which you seek each other's assistance (14:34). The first step, while establishing this *nizam* (system), would be with your own kith and kin and if you succeed in doing this, you will see how Allah's laws continue to keep watch over you!

(2) To begin with, if those persons who are alone in society e.g., orphans, come under your guardianship, you should make over to them what belongs to them. Do not substitute worthless stuff for what is valuable. Do not consume their property by amalgamating it with your own. This is a grave sin.

وَأُولُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَاتِ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

(3) But the problem of orphans (or those left alone in the society) is not solved simply by taking care of their property - it has other implications as well. For instance, if a situation arises, out of a war or otherwise - where a large number of men die, leaving behind widows and orphans, or you have a large number of marriageable women who cannot find husbands (4:127) and they cannot marry outside your circle; so if you cannot find an equitable solution to this problem then permission is hereby given to

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَالْيَحْيَىٰ مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْلِي وَتِلْكَ وَرَبِّعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَبٌ أَلَّا تَعُولُوا ۝

you to relax the law of monogamy and those amongst you who can afford it and can treat all justly can marry two or three or four women of their liking. But if you fear that you cannot do justice, then only one or the female captives who are already in your charge. This will relieve you from the burden of a large family.

(4) Give your wives their dower willingly since they have a right to it (4:20). If they forego a part of it out of their own free will, you may utilize it as you like.

(5) Wealth is the mainstay of a nation, so take good care of it. And, do not entrust to those who are immature and of weak understanding the possessions which Allah has placed in your charge for their support, but let them have their sustenance and clothe them, give them good education and explain to them in a gentle way why their property is not being returned to them.

(6) With regards to the orphans in your care, ascertain if they are of sound understanding. If so, hand over their property to them when they attain the age of marriage. Thinking that you may have to return the property of orphans to them after a short time, do not devour it or expend it wastefully. Those who have means should not charge anything for their stewardship and those who are in need may charge a fair and reasonable sum. When you are going to return the property of orphans to them, call witnesses and keep in mind that you are accountable to Allah.

(7) As regards the distribution of inheritance, men have a share in what their parents and nearest kin have left, and women also have a share in what their parents and nearest kin have left, whether it is little or much. This is their legal share.

(8) At the time of the distribution of inheritance, if some relatives, orphans or

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ  
نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۝

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ  
فِيهَا وَأَسْوِهِمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا  
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۝  
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ  
بِالْمَعْرُوفِ ۝ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَى  
بِاللَّهِ حَسِيبًا ۝

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ  
مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا  
مَّفْرُوضًا ۝

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

those in want (who have no legal share in the inheritance) are present, give them something out of kindness and speak to them gently.

(9) Those responsible for the distribution of inheritance should do so strictly in accordance with Allah's laws. They should keep in mind how they would feel if, in case of their death, someone were to treat their helpless dependents unjustly: therefore speak to them in straight, clear and proper language.

(10) Those who devour the property of orphans unjustly, fill their bellies with fire which will burn them into ashes.

(11) Now Allah explains to you the laws of inheritance:

1. The portion of a son is equal to the portion of two daughters

2. If there are two or more daughters, they shall have together 2/3rds of the inheritance

3. If there is only one daughter, her share shall be one half of the inheritance

4. The father and mother of the deceased shall each have one-sixth of the inheritance, if he has any surviving children

5. If the deceased has no children and his parents alone are the heirs, his mother shall have one-third (and his father two-thirds) of the inheritance, but if he has brothers or sisters along with his parents, his mother shall have one-sixth of the inheritance. The shares of his brothers and sisters are determined under 12(3) below.

The distribution of inheritance, in all cases, is after the provisions of the deceased's will have been fulfilled and his debts have been paid. Allah has appointed these shares because you could not know who amongst the inheritors of the deceased are deserving and to what extent. Certainly, Allah is all-knowing, wise.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ  
فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ  
نَارًا وَسَيَصْلُونَ سَعِيرًا

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِن كُنَّ  
نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا  
النِّصْفُ ۗ وَلَا يُورِثُ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسَ مِمَّا تَرَكَ إِن كَانَ  
لَهُ وَكَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَكَدٌ وَوَرِثَةٌ آبَاؤُهُ فَلِأَبِيهِ الثُّلُثُ ۚ فَإِن  
كَانَ لَهُ إِخْوَةٌ فَلِأَبِيهِ الشُّدُسُ مِمَّن بَعْدَ وَصِيَّةٍ يُوصِي بِهَا أَوْ  
ذِينَ ءَابَاؤُهُمْ وَأَبْنَاؤُهُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا ۚ فَرِيضَةٌ  
مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(12) 1. You shall have one-half of what your wives leave behind if they leave no children, otherwise you shall have one-fourth of what they have left behind. This is after the provisions of the deceased's will have been fulfilled and her debts have been paid.

2. Your wives shall have one-fourth of what you have leave behind if you have no children, otherwise they shall have one-eighth of what you leave behind, after the provisions of your will have been fulfilled and your debts have been paid.

3. If the deceased leaves no children and his heirs are parents and brothers and sisters<sup>(1)</sup>, then:

a) In case there is one brother and one sister, each of them gets one-sixth of the inheritance,

b) in case there are more than two then together they will get one-third of the inheritance.

This is after the provisions of the deceased's will have been fulfilled and his debts have been paid.

The distribution of the inheritance should be in such a way that no loss is caused to anyone. This is an injunction from Allah who knows all and is not carried away by emotions.

(13) These are the limits set by Allah. Whoever obeys Allah's system, will be admitted to gardens where streams flow to abide therein. This will be a great achievement<sup>(2)</sup>.

(14) Whosoever disobeys Allah's system and transgresses the limits prescribed by Him, will be thrown into hell to abide therein and lead a life of great degradation.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لهنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُّوصِينَ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمُ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمُ مِن بَعْدِ وَصِيَّةٍ تُوْصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلِئَلَةً أَوْ امْرَأَةً وَوَلَةً أَخْرَأُ أَخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۗ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ ۗ غَيْرِ مُضَارٍّ ۗ وَصِيَّةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ١٢

تِلْكَ حُدُودُ اللَّهِ ۗ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْقَوْزُ الْعَظِيمُ ١٣

وَمَن يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۗ وَلَهُ عَذَابٌ مُّهِينٌ ١٤

(1) The directive regarding the distribution of inheritance when a deceased leaves behind neither children nor parents, and his heirs are only his brothers or sisters, is given in 4:177.

(2) It should be noted that in case the deceased leaves behind no heirs or if something is left over after the distribution of inheritance, it will go to the state.

(15) If any of your women commit indecency, take the evidence of four witnesses from amongst yourselves. If they are proven guilty, restrict their movement by confining them to their houses for life or until Allah opens out a way for them.

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً  
مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ  
أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ۝

(16) If two men from amongst you are found guilty of something similar, punish them. But if they repent and make amends, then leave them alone. The divine system makes room for repentance and thereafter the restoration of the means of development.

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَأَدُّوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا  
إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ۝

(17) Repentance (*taubah*) is only accepted from those who do something wrong in ignorance and repent immediately thereafter: for Allah is all-knowing, wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ  
قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

(18) Of no avail is the repentance (*taubah*) of those who persist in wrongdoing until they are confronted by death and they say, "Now we have repented indeed." These people as well as those who die in the state of *kufir* will suffer a most grievous punishment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۗ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمْ  
الْمَوْتُ قَالَ إِنِّي تُبْتُ النَّارَ ۚ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ ۗ أُولَئِكَ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

(19) O *Jamat-ul-Momineen*, you cannot marry women against their will and become their master instead of their companion. Do not treat them harshly in order to appropriate a part of their dower unless they are guilty of open indecency. On the contrary, live with them honourably. If you dislike something about them do not resolve immediately to separate from them. It is possible that something you dislike may bring about abundant good for you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتَبُوا النِّسَاءَ كُرْهًا ۚ وَلَا  
تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ  
مُبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ  
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝

(20-21) If you intend to marry another woman in place of your present wife and you have given the latter a whole treasure as dower you should not take back even a portion of it. You should not slander her or accuse her of open wrong in order to compel her to surrender a part of her dower. How can you do that when your wives have taken a solemn covenant from you, and you

وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ ۖ وَأَنْتُمْ أَحَدٌ مِنْهُنَّ قِنطَارًا  
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينَاتٌ ۚ وَكَيْفَ  
تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا  
غَلِيظًا ۝

also have enjoyed marital relations with each other?

(22) Marry not women whom your fathers had married. What is past is past, but this was a very shameful, indecent, and abominable custom indeed!

(23) Forbidden to you in marriage are:

1. Your mothers
2. Your daughters
3. Your sisters
4. Your father's sisters
5. Your mother's sisters
6. Your brothers' daughters
7. Your sister's daughters
8. Your foster mothers
9. Your foster sisters
10. Mothers of your wives
11. Your step-daughters, who have been

brought up under your guardianship and are born of wives with whom you have had marital relations. If you have not had marital relations, then the prohibition does not apply.

12. Wives of your real sons

13. It is also prohibited to have in marriage two sisters at the same time.

However, what is past is past. Allah overlooks your shortcomings, but remember that the protection and nourishment of your personality can only be if you follow His laws.

(24) Also forbidden to you in marriage are those women who are already married except those whom you already possess.

These are the divine laws.

Except for these women, all others are lawful for you in marriage provided you pay them their dower and marry them for the purpose of leading a conjugal life and not for the mere satisfaction of your lust. Pay the dower to the women whom you take into marriage. By mutual agreement, the original dower may be altered.

Allah's laws are based upon knowledge

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ  
فَاجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ۗ

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ  
الْأَخِ وَبَنَاتُ الْأَخِي وَأُمَّهَاتُ النِّسَاءِ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ  
الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَابِكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ  
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ  
وَاحْلَائِلُ آبَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْبَعُوا بَيْنَ  
الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۗ

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ  
عَلَيْكُمْ ۗ وَأَجَلَ لَكُمْ مِمَّا وَّرَاءَ ذَلِكَُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ  
مُحْصِنِينَ غَيْرِ مُسْفِحِينَ ۗ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ  
أُجُورَهُنَّ فَرِيضَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ فِيهَا تَرْضَيْتُمْ بِهِ مِنْ  
بَعْدِ الْفَرِيضَةِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۗ

and wisdom.

(25) Whoever amongst you cannot afford to marry a free believing woman, may marry a believing woman who is a captive. If you marry a captive woman, do not treat her as an inferior. Allah knows all about your *eiman* (and *eiman* is the only consideration for distinction, otherwise the one of you is as the other). Marry captive women with the permission of their custodians and pay them their appropriate dowers. If you marry these women, marry them for the purpose of leading a conjugal life and not for the mere satisfaction of your lust. Do not have a secret relationship with them.

If captive women are guilty of adultery, after they have entered into wedlock, their punishment is one-half that of free believing women<sup>3</sup> (24:2).

Permission to marry captive women is given only to those men who fear that they might falter if they remain unmarried but it is better for them if they practise continence (24:33). Remember Allah is the protector and *Rabeem*.

(26-27) These family laws have been explained to you in detail and with clarity because they pertain not only to individuals but also have great impact upon the life of nations. The history of earlier nations testifies to this those who obeyed these laws led blissful lives while those who disobeyed them were ruined. Allah is all-knowing, wise.

Allah wants that you to be protected from such ruin. Lewdness and indecency are prevalent in the present society and people who act thus, would like to see you drift away from the right path and become like them.

(28) Allah wants to lighten your burdens. He knows that if your emotions are not channelled by means of the divine laws and

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بِعَضْمِكُمْ مِنْ بَعْضٍ ۖ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَنْتُهُنَّ أَجُورُهُنَّ بِالْمَعْرُوفِ فَحُصْنَتٍ غَيْرِ مُسْفِهِتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُوْحِصْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَٰلِكَ لَعَنَ كُفْرًا وَكُفْرًا وَكُفْرًا وَكُفْرًا وَكُفْرًا وَاللَّهُ غَفُورٌ رَحِيمٌ

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

(3) The reason for this is that captive women had a different background and upbringing from free women and some allowance had to be made for this difference which might have been responsible for a lower standard of morality.

you are left to yourselves, you would be overpowered by your emotions, which would result in destruction and there would be chaos in society. Limitations are essential to control emotions.

(29-30) O *Jamat-ul-Momineen*, do not devour each other's wealth unlawfully. You will destroy each other that way whereas Allah desires the nourishment of all of you. But if you defy Allah's laws, it would be tantamount to *zulm* (usurpation, injustice) which brings about society's ruin according to the Law of *Mukafat*. This can happen very easily. Trade by mutual agreement is the proper way for exchanging wealth.

(31) Should you abstain from the serious crimes, which you have been forbidden to commit, it will save your society from chaos and you will lead an honourable life.

(32) The earning capacity of individuals differs but each person should strive hard to increase his or her capacity to earn. Men shall have what they earn and women shall have whatever they earn. Allah has knowledge of all things.

(33) Men and women own not only what they earn but also have their prescribed shares in inheritance as explained earlier (4:12-13). Regarding the distribution of inheritance, contractual relatives have precedence over blood relatives. Truly Allah is witness to all things.

(34) As stated earlier, women own what they earn but, due to biological reasons, they are incapacitated for considerable periods of time to earn a living. Due to this fact, it is obvious and natural that the responsibility for maintaining the family is vested in men.<sup>(4)</sup>

(4) *Qawwamoona* is generally translated as 'men are protectors, guardians, managers over women and superior to them.

Generically, some people don't give enough credence to women in the world. Culturally women are doubtlessly thought of as an inferior creation, whereas the Quran considers both sexes equal. However, from a Quranic perspective, the female has a position perhaps far greater than her counterpart. Not only does she give birth, nurturing the very miracle of life, but also fashions the very future of a nation. The child she brings into the world is surely one of the greatest responsibilities, if not the greatest; its nourishment, education, development are all in the hands of the mother.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

إِنْ جَحْتَبُوا كَبِيرًا مَا تُنْفُونَ عَنْهُ تُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْ خِلْمًا مُّذْ خَلَا كَرِيمًا ۝

وَلَا تَتَمَتَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۖ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۖ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۖ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۖ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ ۖ وَبِأَنفُسِكُمْ مِنْ أَمْوَالِكُمْ فَأَصْلَحَتْ ۖ فَبِئْسَتْ حِفْظًا لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۖ وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ ۖ



When women are given such protection, they must fulfil their functions as women faithfully and safeguard their potentialities.

If, notwithstanding all this, those in authority apprehend defiance on the part of women with regard to the performance of their natural functions, they should, in order to correct such behaviour, first admonish the women, then, if required, separate them temporarily from their husbands, or intern them, and finally, if necessary, punish them otherwise. Allah's laws must prevail; if they submit to them, then seek no occasion against them.<sup>(5)</sup>

(35) The above directive concerns men and women in general. As regards husbands and wives, if you apprehend a breach between the couple, then the concerned authority should constitute a board of arbitration consisting of two members, one from the husband's family and the other from the wife's. If they want to reach a settlement, appropriate reconciliation should be effected between the couple. Surely, Allah is the Knowing and is apprised of everything. (If a settlement cannot be reached, divorce is to be resorted to, for which directives have been given separately.)

(36) Next, comes the matter of relatives other than spouses. In dealing with them, Allah's laws must be adhered to strictly and no man-made laws should be mixed with them.

According to these laws, you should do good to:

(5) Pickthal, Yousaf Ali, Maududi and Asad Leopold translated the word *Wa-izribuhunna* 'Beat them' but the interpretation presented by G. A. Parwez - that women found guilty of the offence may be punished physically - is the best one in the light of the Quran's overall stance and temperament. It must be borne in mind, however, that the verse in question concerns **men and women** in society and *not* **husbands and wives**, as conventional Islam has been taking it up to now. Therefore, administration of the punitive measures mentioned in the verse is the responsibility of the Islamic society and state and NOT the privilege of a Muslim husband. Moreover, why should Muslims feel embarrassed over 4:34? After all, the Quran does dictate **physical** punishment for women fornicators in 24:2, doesn't it? So, if the Islamic State has the power and allowance to implement 24:2, why can't it do the same with 4:34? One should try to see the Quran in its own light and must not shy away from whatever outcome one may have to face as a result of independent but rational, logical and scientific investigation and study.

سَيِّئًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ۝

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِنَّ يُرِيدَ إِصْلَاحًا يُّوفِّقُ اللَّهُ بَيْنَهُمَا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ فَحْشًا أَوْ فُجُورًا ۚ

Parents  
Kin-folk  
Orphans  
others in need  
neighbours, irrespective of whether they  
are your relatives or not  
wayfarers who stand in need of your  
help, and  
those in your charge or those who work  
under you  
Allah does not like those who are proud  
and boastful.

(37) These people are those who try to  
keep as much as possible for themselves.  
They bid others to do likewise and try to  
keep hidden whatever bounty Allah has  
given them. For such ungrateful people  
Allah has prepared a humiliating life.

(38) As regards those who spend for the  
sake of making a show and do not believe in  
Allah and the hereafter, Satan becomes their  
companion. What a dreadful companion he  
is!

(39) If these people had believed in  
Allah and the hereafter, and spent in the  
cause of Allah instead of their own glory,  
what harm would have come to them?  
Surely, Allah has full knowledge of them.

(40) Allah does not lessen aught from  
the compensation given to those who spend  
in His cause, but doubles the compensation  
of His own accord.

(41) Those who act hypocritically think  
that their hypocrisy will remain unknown.  
Ask them what their situation would be  
when they are confronted by a meeting of  
representatives from each group presided  
over by the *Rasool*.

(42) Those people who were bent upon  
denying the truth and also paid no heed to  
the *Rasool's* directives would wish that they  
had been levelled to the ground so that their  
hypocrisy had remained secret, but nothing

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ  
اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۖ

وَالَّذِينَ يَبْتُغُونَ أَمْوَالَهُم بِرِئَاءِ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا  
بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ۖ

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِنْ مَّا رَزَقَهُمُ  
اللَّهُ ۗ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ۖ

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يضاعِفْهَا وَيُؤْتِ  
مِنْ لَدُنْهِ أَجْرًا عَظِيمًا ۖ

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ  
شَهِيدًا ۗ

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ  
الْأَرْضُ ۗ وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا ۖ

shall remain concealed from Allah!

(43) In order to establish the Quranic order, congregational meetings of *sala* are necessary. O *Jamat-ul-Momineen*! Do not come to such an assembly:

1. With a befogged mind when you do not understand what you say<sup>(6)</sup>

2. Until you have washed yourselves if you have had sexual intercourse, except when you do not participate in the meeting but simply pass by it

3. If you cannot wash yourself due to sickness when water is harmful to you

4. When you are on a journey; or you have returned from the call of nature and water is not available or you have touched a woman

In these cases, you can cleanse yourselves by using soil and wiping your hands and face. Such a relaxation is given by Allah Who is lenient and protective.

(44) Have you pondered over the case of those who were earlier given a part of the code? (Instead of accepting the whole truth) they are adopting the wrong path and wish that you should also go off the right track.

(45) Allah knows who your enemies are but you need not be afraid of them. Allah is sufficient for you as guard and helper.

(46) Amongst the Jews there are some who pervert the words of their scriptures and, while talking to you, use homonymous language. For instance, instead of saying *Samaina wa ataina* (i.e., we have heard what you have said and we will obey) they say *Samaina wa asaina* (i.e., we have heard but we will not obey, or you listen to us, though you would not be listened to and they say *raaina* - by twisting their tongues. Their intention is to scoff at your *deen* (2:104)). If they had been well-intentioned and had said in clear words, "We have heard what you have said

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا  
مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ  
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ  
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
بِجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَاةَ  
وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ۝

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۝ وَكَفَىٰ بِاللَّهِ وَلِيًّا ۝ وَكَفَىٰ بِاللَّهِ نَصِيرًا ۝

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ  
سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ  
وَطَعْنَا فِي الدِّينِ ۝ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ  
وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمًا ۝ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

(6) It is clear from the above that the purpose of *sala* is served only when one understands what he is saying.

and we will obey," or "Please listen to what we say and give it due regard," this would have been better and more befitting for them. But they will not follow this path and will deprive themselves of Allah's blessings. This is why only a few of them have accepted this *deen*.

(47) Ask these *Ahl-ul-Kitab* to believe in what Allah has revealed which validates the claims made in their scriptures, before there is a confrontation in which they will suffer a crushing defeat and be defaced beyond recognition, being cast away from Allah as the Sabbath-breakers were (2:65). This will certainly come to pass.

(48) If anyone falters due to ignorance or error, the possibility of protection from the ill consequences of his action exists. But it is impossible for those who accept the authority of others alongside Allah to secure this protection. He who has set up a peer to Allah has indeed committed a grievous calumny (*shirk*- obedience to other than Allah).<sup>(7)</sup>

(49-50) Have you not taken note of those who consider themselves very pure and pious? Purity and piety can be achieved only by following the laws of Allah and in that process none shall be wronged a whit. These people invent lies about Allah and this, in itself, is an obvious crime.

(51-52) Have you not marked those who were given a portion of the book but they follow self-made rituals and obey authorities which they have set up alongside Allah? They say that the *kafireen* are better guided than the *momineen*. They deprive themselves of Allah's blessings. Those who are thus deprived can have no helper.

(53) It is fortunate that people with this

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ  
مِّن قَبْلُ أَنْ تَطِيسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ  
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ طِبُّوا عَلَىٰ اللَّهِ يَزْعُمُونَ  
يُظْلَمُونَ قَتِيلًا ۝ أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَفَىٰ  
بِهِ إِثْمًا مُّبِينًا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحَدِيثِ  
وَالتَّطَاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ  
آمَنُوا سَبِيلًا ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۗ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ  
تَجِدَ لَهُ نَصِيرًا ۝

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝

(7) The only unpardonable offence according to the Quran is the association of partners with Allah (i.e. polytheism), whether it is anyone or anything in the human or physical world, or the obedience to laws in contradiction of the Quran. This includes divisions within the Muslim community through sectarianism. People who do so are called *Mushrikeen*.

mentality do not have worldly power. If they had any share in it they would not have given even a farthing to their fellow men.

(54) The reason for their attitude is that they are envious of those to whom Allah has bestowed His bounties. Allah had given the people of Abraham not only the revealed code of life but also wisdom and had conferred upon them a great kingdom.

(55-57) Some of them believed in Allah and some of them turned away from Him. For the latter, the life of hell is appropriate.

Tell those who discredit Our laws, that they will be ruined. Gathering all their forces they will come to the battlefield and be defeated. They will again amass their forces and return to the battlefield and be defeated again. Surely, Allah is mighty and wise.

(The *Jamat-ul-Momineen* will achieve success after success because they possess both power and vision as a result of following Allah's laws.) They will be admitted into gardens in which streams flow and where there is thick shade, to abide therein forever. There they shall have companions of pure and sublime character.

(58) In order to establish the Quranic system, it is necessary to entrust responsibility to those who are capable of discharging it. All matters should be decided justly. This is excellent counsel which Allah is giving you for Allah hears and sees all.

(59) O *Jamat-ul-Momineen* you should obey the system established by the *Rasool* in accordance with Allah's laws, and obey the local authorities appointed by this order. In case of a dispute with the local officers, an appeal can be made to the Order (the central government). This will constitute evidence that you believe in Allah and the hereafter. This is the best and fairest way to reach a settlement.

(60) This is the way of the true *momineen*.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا  
آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝

فِيهِمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۖ وَكَفَىٰ بِجَهَنَّمَ  
سَعِيرًا ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا  
نُضِجَتْ جُلُودُهُمْ بِدَلْنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۖ  
إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ  
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلٌّ ۖ

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ  
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ  
كَانَ سَمِيعًا بَصِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ  
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ  
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا

On the other hand, you will find people who assert that they believe in what has been revealed to you and what was revealed before but desire to take their disputes to authorities other than Allah although they were asked to reject such authorities. Indeed it is Satan who leads them astray.

(61) When these *munafiqeen* (hypocrites) are told that they should refer their disputes to the divine order, they turn away in disgust.

(62) When they are seized by some calamity which they have brought upon themselves they come to you (O *Rasool*), swearing by Allah that they had gone to authorities other than Allah in good faith and to create harmony.

(63) They are liars and Allah knows what they say and what they conceal. Stay clear of them but continue to give them good counsel which reaches their heart.

(64) *Deen* is not an abstract ideology or mere theoretical values. It is a practical way of living a collective life. For this purpose, an order or system is essential. This is why Allah has sent a *Rasool* along with His revelation. The responsibility of the *Rasool* is to establish that order. Obedience to Allah is through obedience to the *Rasool*. For example, if anyone falters, he is required to go to the *Rasool* to seek forgiveness. The *Rasool* cannot decide the matter in his personal capacity. He will decide it in accordance with Allah's laws. In *deen* this is the procedure for securing forgiveness from Allah.

(65) Allah stands witness that these persons cannot claim to be *momineen* until they make you (O *Rasool*) the judge in their disputes and thereafter do not find any vexation in their hearts over what you decide, and submit to your decisions wholeheartedly.

(66-68) Those who do not accept *deen* in

أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضَلَّهُمْ ضَلَالًا بَعِيدًا ۝

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝

فَكَيْفَ إِذَا آصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۝

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ۝

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۝

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسَلِّمُوا تَسْلِيمًا ۝

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنفُسَكُمْ وَأَخْرَجُوا مِنْ دِيَارِكُمْ

this way, if asked to leave their homes or go to the battlefield for the cause of Allah, will not do so, excepting a few. If they had done what Allah had counselled them to do, it would have been better for them and their *iman* would have become more firm. Allah has surely given them a great reward and guided them to the straight path.

(69-70) If they had obeyed the divine order they would have joined the caravan of those following the straight path whom Allah had blessed. In the caravan, led by *anbiya*, would be those who validate their *iman* by action, those who safeguard the system vigilantly, and *salibeen* (the virtuous, righteous). How blessed and pleasant is this company! Such is the bounty from Allah and it is sufficient that Allah knows all.

(71) You should take every precaution in order to safeguard the system. When you go to war you can advance in detachments or altogether as may seem necessary.

(72) There are certainly those among you who will lag behind. If any misfortune befalls you, they will say, "It was Allah's favour to us in that we were not present with you."

(73) But if success comes to you they are sure to say as if they had never been amongst you before, "How well it would have been if we were with them; we could also have shared in their gains and achievements."

(74) The fact is that only they can fight in the cause of Allah who barter the life of the present for the life to come. Whether they are slain in battle or come back victorious, Allah will give them a great reward in the near future.

(75) War in the cause of Allah is for the help of oppressed people. Allah helps oppressed people through human agency and not directly. This is illustrated by the following: In Al-Madinah, the *momineen* had

مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا ۖ وَإِذَا لَأْتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ۖ وَكَلَّهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ۖ

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۗ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ عِلْمًا ۖ

يَأَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ الْفِرُوا جَمِيعًا ۗ

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبْتَغَىٰ فَن يُكَلِّفُ لِنَفْسِهِ أَصَابًا ۗ فَأَصَابَكُمْ مُصِيبَةٌ قَالُوا فَمَا نَحْنُ بِمُعْتَبِرِينَ وَلَا تَحْزَنُوا ۗ أَعْمَرَ اللَّهُ عَلَيْكُمْ إِذْ لَمْ أَكُنْ مَعَهُمْ شَاهِدًا ۖ

وَلَكِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لِيَقُولُوا كَأَن لَّمْ نَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ لِّيُتَنَبَّأَ عَنْكُمْ فَأَفُوزُوا فَوْزًا عَظِيمًا ۖ

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ يُغْلَبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۖ

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۗ

established their own state but those who could not leave Makkah were greatly oppressed. They cried to Allah for help and Allah said to the *momineen* in Al-Madinah, "What has happened to you that you do not fight in the cause of Allah? Do you not hear the cries of the helpless men, women and children in Makkah who entreat Allah, 'O our *Rabb!* Rescue us from this city whose inhabitants are oppressors. Send us someone who will protect and defend us."

(76) This is fighting in Allah's cause which is undertaken by the *momineen*. On the contrary, the *kafireen* fight for the cause of ungodly authorities. So, O *Jamat-ul-Momineen*, you should fight the friends of Satan. Mark! The cunning of Satan proves futile.

(77) In the initial phase of the establishment of the system of *sala* and *zaka* the programme was only concerned with teaching and training with no occasion for confrontation. During this phase, these people were very enthusiastic, but when fighting was required of them, a group from amongst them became fearful and said to Allah, "Why have You enjoined war upon us? Could You not postpone it for a while?" Tell them O *Rasool*, "Very little is the enjoyment of this world and the future is all good for those who have lived according to the laws of Allah. They will never be dealt with unjustly, not in the very least."

(78-80) Also tell them, "Death is sure to overtake you wherever you may be even though you may be in strong towers."

Their mentality is such that if something good happens to them they say, "This is from Allah," but if any evil betides them they say, "It is because of you, O *Rasool*."

Say to them O *Rasool*, "If you want to understand the correct position, I will explain it to you." The fact is that everything in the universe happens in accordance with

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

الْمُتَرِّ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا



Allah's laws. If you act according to these laws the results will be good and if you act contrary to these laws you will bring about your misfortune. Good and evil do not come from the *Rasool*. His function is only to communicate to you the laws of Allah and to establish an order based on them. Obedience to Allah's laws will be through this order. It is up to you whether you obey these laws or not. If you turn away from them it will not be for the *Rasool* to compel you to obey them. You will face the consequences of your actions yourselves.

(81) Amongst them there are people who profess to obey you O *Rasool*, but when they meet at night they plot against what you had said - Allah records their plots. You should keep clear of them and put your trust in Allah Who is all-sufficient as a protector.

(82) Do they not reflect upon the Quran? Were it from anyone other than Allah they would have found many inconsistencies therein.

(83) These people are not habituated to a disciplined life. Whenever they hear any news of peace or danger they broadcast it directly. Had they brought the news to the notice of the *Rasool* or the local authority, those who have been charged with the responsibility of scrutinizing news would have found out the truth. Were it not for Allah's goodness towards you, the majority amongst you would have followed Satan.

(84) O *Rasool*, you should fight in the cause of Allah, for you are not responsible except for yourself. You should train the *momineen* to enable them to fight. The time will soon come when the onslaught of the *kafireen* will be checked. Allah is the stronger in power and the stronger to restrain them.

(85) As already stated, you will implement your programme depending on yourself alone. If anyone stands by you he

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ  
غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ  
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ۝

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۖ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا  
فِيهِ اخْتِلَافًا كَثِيرًا ۝

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ  
إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ  
مِنْهُمْ ۖ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا  
قَلِيلًا ۝

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ  
الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكْفِئَ بَأْسَ الَّذِينَ كَفَرُوا ۗ وَاللَّهُ  
أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ۝

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۚ وَمَنْ يَشْفَعْ  
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
مُقِيمًا ۝

will have a share in the good results which accrue and if anyone stands by your opponents he will have a share in the evil consequences which follow. Allah is the dispenser of all things.

(86) If you receive life-giving help from someone you must repay in the like measure if not more. Allah takes account of all things.

(87) Whether anyone stands by you or not, you should remain firm in your conviction that power and authority in the entire universe belong to Allah alone. The confrontation between truth and falsehood will certainly take place. There is no doubt about this. Whose word can be truer than Allah's?

(88) There should be no difference of opinion regarding the *munafiqeen* whom Allah has cast away for their actions. Do you desire to bring back to the right path those who have intentionally taken up the wrong path? As long as the latter are determined to follow the wrong path, none can guide them.

(89-90) You desire to bring them to the right path but their effort is that they should make you *kafireen* like themselves so that you would be on their level. Do not take any of them for friends until they forsake their homes in the cause of Allah. If they turn traitor, seize them and slay them whenever you find them. Mark again! Do not take any of them for friends and helpers except those who have taken asylum with a people with whom you have an alliance or those who come over to you saying, "We wish to remain neutral." The fact is that if the latter had sufficient power they would have fought you. Nevertheless, if they come to you professing to be neutral you should accept their offer of peace and should not proceed against them.

(91) Amongst them there are those who

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنِينَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ سَبِيلًا ۝

وَقَدْ لَوِ تَلَفْتُمْ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ  
أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ  
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا  
نَصِيرًا ۝ إِلَّا الَّذِينَ يَبْتَغُونَ إِلَىٰ قَوْمِهِم بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقًا أَوْ  
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوا قَوْمَهُمْ ۗ  
وَلَوْ شَاءَ اللَّهُ لَسَلَطَهُمْ عَلَيْكُمْ فَلَاقَتْكُمُ الْفِتْنَةُ فِيمَا كُنْتُمْ  
يُقَاتِلُونَ ۗ وَالْقَوْلُ الْيَمِينُ السَّلَامُ ۗ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ

سَبِيلًا ۝

سَتَجِدُونَ آخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۗ كُلُّ

profess neutrality but if there is a call from their people to join them in creating disorder, they plunge into mischief-making. If they neither withdraw from you nor give you a guarantee for peace, nor restrain their hands, seize them and slay them wherever you find them. You have a clear sanction from Allah against them.

(92) A *momin* would never kill another *momin* except by mistake. If he kills another *momin* by mistake he should set free a believing slave and pay blood-money to the family of the deceased unless they forego it as an act of grace. If the deceased belongs to a people hostile to you, setting free a slave is enough. If the deceased belongs to a people with whom you have an alliance, a believing slave should be freed and blood-money should also be paid. One who finds this beyond his means should fast for two consecutive months. His repentance will be accepted. Allah is wise and knows well why He so enjoins.

(93) But whoever kills a *momin* with full intention, his punishment will be as stated in 2:178. He will receive this punishment in this world. In the life hereafter his recompense will be *jahannam* to abide in. He will be cast away by Allah Who will prepare for him a dreadful torment.

(94) When you go forth to fight in the cause of Allah, make sure that you know who your friends and enemies are. If anyone sends you an offer of peace do not say to him, "You are not sincere in your offer," and wage war against him. In this way you may get some spoils of war but do not forget that whatever you will get by obeying Allah's laws will be much more. You used to look for such excuses in the pre-Islam period. Allah has shown you the right path. You should therefore probe carefully before taking a decision. Allah is well-aware of what you do.

(95-96) When an order is given for war,

رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ  
السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فخذُوهُمْ وَاقتلُوهُمْ حَيْثُ تَقِفُوهُمْ  
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ۝

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا  
خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ  
يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ بِيْتَاقٌ فِدْيَةٌ  
مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ  
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ  
اللَّهُ عَلَيْهِ وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا  
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ  
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ  
اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

some amongst the *momineen* respond very enthusiastically and prepare to fight with all their means and their persons, while others are rather slow. It is obvious that the former and the latter cannot be esteemed alike. Allah will grant a higher place to the former. The good promise of Allah however extends to both. The distinction is only in the grant of a higher reward to some ranks; protection and means of development are all granted by Allah according to the measures appointed by Him.

(97) *Hijra* (migration) plays a very important role in the life of *momineen*. Those who are content to live a wretched and oppressed life in an ungodly society will be asked by the *malaika* at the time of their death, "Why did you lead such a wretched life?" They will answer, "We were weak and helpless." The *malaika* will then say, "Was not the earth of Allah vast enough for you to undertake *hijra* to some favourable place?" These people lead a life of *jahannam* in this world and, in the hereafter also they will abide in *jahannam*.

(98-99) The exception is those men, women and children who were truly weak and unable to seek means of escape and did not know where to go. For them there is hope of leniency from Allah Who is forbearing and protective.

(100) Whoever undertakes *hijra* (migration) for the cause of Allah will find a place of refuge and plentiful resources. Whoever leaves home to undertake *hijra* to a place where the Quranic order is established and is overtaken by death on the way, will be fully rewarded by Allah for Allah is the Protector and the *Raheem*.

(101) When you set out on a journey and apprehend danger from your enemy, there is no harm if you shorten your *sala* (because) the *kafireen* are your open enemies.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ  
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ  
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا  
وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ  
أَجْرًا عَظِيمًا ۖ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ  
غَفُورًا رَّحِيمًا ۝

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ لِنَفْسِهِمْ قَالُوا فِيمَ كُنْتُمْ  
قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ  
وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ  
مَصِيرًا ۝

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَّا  
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝ فَأُولَٰئِكَ عَسَى اللَّهُ أَن  
يَعْفُو عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُورًا غَفُورًا ۝

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا  
وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ  
يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا  
رَّحِيمًا ۝

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ  
الصَّلَاةِ ۖ إِنَّ خِفَتُمْ أَن يُغْتَابِكُمُ الَّذِينَ كَفَرُوا ۗ إِنَّ الْكَافِرِينَ  
كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ۝

(102) O Rasool! If you are with your *jama* while they are on a march and you arrange their *sala*, it should be in the following manner: let a batch of your followers join in the *sala*, retaining their arms. When they have done their *sajda*, let them retreat to the rear and let another batch join the *sala*. They should, however, take every precaution and retain their arms. Your enemies desire that you should become inattentive towards your arms and provisions so that they can fall upon you suddenly. If it is not convenient for you to retain your arms due to rain or illness, you may set them aside but even then you should be very watchful of your enemies. There is no doubt that, ultimately, your enemies will face a humiliating defeat, but you have to be very cautious about them.

(103) When you have finished *sala* in this state of insecurity, you should be mindful of the code of divine law at all times - sitting, standing or lying down. When you feel secure, perform your *sala* in the regular way. It should be noted that assemblies of *sala* are held at appointed times and participation in these assemblies is obligatory.

(104) Be prompt in pursuing your enemies in the battlefield. If you face hardships in war remember that your enemies also face similar hardships. In this way you are on the same footing. However, they cannot aspire for what you hope from Allah. This assurance is given to you by Allah Who is indeed all-knowing, wise.

(105-106) From the discussion regarding war affairs, We now turn to social problems. For this purpose, O Rasool, We have sent down to you the code of laws based on truth so that you might judge between people in the light of what Allah has revealed to you. Do not be an advocate for those who betray their trust. Awarding

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

فَإِذَا أَقَضْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقَعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

judgment between people is a grave responsibility and the protection of divine laws must be sought at all times, for certainly it is Allah alone Who is the protector and the *Rabeem*.

(107) Do not plead on behalf of those who are false to themselves or harbour deceit in their hearts, for Allah does not like those who betray their trust and persist in sinful ways. (They think that by deceit they have gained something, whereas they have weakened their *nafs* by such actions, and this in actual fact amounts to betraying themselves.)

(108) These people can hide their crimes from others but not from Allah, for He is with them when they hold their nightly conference in secret to discuss such matters which He does not approve of. Allah's law of *Mukafat* encompasses their entire doings.

(109-110) Those who plead on behalf of such people should remember that they can plead for them in this world but no one will be able to do so in the hereafter. None can be their champion then. Allah's law of *Mukafat* (retribution) is that whoever wrongs another or himself, shall have to suffer the consequences thereof, except those who secure protection through adherence to divine laws, for most certainly you will find that it is Allah Who is the protector and the *Rabeem*.

(111) To reiterate: whoever commits a wrong, wrongs himself. Allah is ever-knowing, wise.

(112) If a person commits a crime himself and then foists it on the innocent, he takes upon himself the burden of a calumny and a heinous crime.

(113) It is Allah's favour and *rahma* that He has sent down to you a code of laws, explained its rationale to you, and given you knowledge of what you did not know

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ  
مَنْ كَانَ خَوَّانًا أَثِيمًا ۝

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ  
إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۖ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ  
خَبِيرًا ۝

هَآئِنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ  
اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۝ وَمَنْ  
يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا  
رَحِيمًا ۝

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۖ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ۝

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا  
وَإِثْمًا مُبِينًا ۝

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَيَّبَتْ طَآئِفَةٌ مِّنْهُمْ أَنْ  
يُضِلُّوكَ ۖ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۖ  
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ  
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ۝

before. Had it not been for this grace, a party of your enemies, who plotted against you to lead you astray, would have been successful.

Now, they can neither lead you astray nor do you any harm. They can only lead themselves astray. This is a great blessing for you from Allah.

(114) These *munafiqeen* hold secret consultations but not for a good cause. Their consultation would be good only if they were to enjoin contributions for the betterment of humanity or that which is right and conducive to promoting goodwill amongst people. Those who do the above without any ulterior motive shall have a mighty reward and blessings of the highest value from Allah.

(115) If anyone, after receiving such clear guidance, sets himself up in opposition to the *Rasool*, or follows any path other than that of the *momineen*, he will become the companion of those whom he has himself chosen and they will lead a life of hell. And what an evil end of a journey that is!

(116) There is a possibility that the ill-effects of minor shortcomings may be removed through good action but no protection is available to those who commit *shirk*. *Shirk* takes a person very far away from the right path (4:48).

(117-119) Look at the stupidity of those who commit *shirk* that they invoke lifeless goddesses instead of Allah. They are indeed motivated by Satan, the castaway, whom Allah had condemned, him having said, "I will certainly draw to myself a definite portion of your devotees. I will mislead them and raise false hopes in them (that their goddesses will grant them what they want). I will command them to slit the ears of cattle and deface Allah's creation."

Allah has cast Satan away and whoever takes him for a friend shall suffer a manifest

لَا خَيْرَ فِي كَثِيرٍ مِّنْ تَجْوَاهُهُمُ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ۗ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا ۖ وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۗ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۗ وَلَا ضَلَّتْهُمْ وَلَا مَنِيَّتْهُمْ وَلَا مَرَّتْهُمْ فَلِيَبْتَلَنَّ أَذَانَ الْاِنْعَامِ وَلَا مَرَّتْهُمْ فَلِيَعْبُرَنَّ خَلْقَ اللَّهِ ۗ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۝

loss.

(120-121) Satan makes false promises to and raises vain hopes in those who follow him. However, his promises are nothing but delusion. Hell shall be the abode of those who are duped by him and they shall find no escape from it.

(122) Those who believe in divine laws and act accordingly, will be admitted to gardens in which streams flow to dwell therein forever. This is a promise from Allah which always holds good. Whose word can be truer than Allah's?

(123) Mark it that a paradise-like life cannot be achieved through wishful thinking - be it yours or that of *Ahl-ul-Kitab*. Whoever does wrong shall reap the consequence thereof and shall not find anyone to protect and help him except Allah.

(124) On the other hand, those men or women who are *momin* and do good shall enter *janna*, and not the least injustice will be done to them.

(125) In view of what has been stated above, ask them as to which *deen* is better than one in which every individual surrenders to the laws of Allah, does good to others, and follows the path of Abraham the *Haneef*! And, Allah had taken Abraham for a friend.

(126) The *deen* referred to above prevails throughout the universe and encompasses everything (a similar *nizam* should prevail in human society as well.)

(127) A significant part of this *deen* relates to family life concerning which We have already given you instructions (4:3). Allah supplements those instructions, which relate to women without husbands, whether widows or unmarried. You wish to marry these women but deny their legal dues. It is essential to pay these dues. Similarly, the dues of orphans and those who are unprotected

يَعِدُهُمْ وَيُمِيتُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝ أُولَٰئِكَ  
مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَخْرِصًا ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ  
أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝

لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى  
بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَابْتَدَأَ  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۝ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ  
عَظِيمًا ۝

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۝ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۝ وَمَا يُنْفَىٰ  
عَلَيْكُمْ فِي الْكِتَابِ فِي نِكَاحِ الزَّوْجِ لَا تُؤْتُونَهُنَّ مَا كُتِبَ  
لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ  
وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۝ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ  
كَانَ بِهِ عَلِيمًا ۝



in society must be paid justly. Allah is aware of whatever good you do.

(128) If circumstances are such that a woman fears ill-treatment or aversion on her husband's part, the two may settle their affairs amicably, for amicable settlement is always good. Self-interest is the main hurdle in the way of such a settlement, for the human mind is prone to it. If you also keep the other person's interest in view and adhere to Allah's laws, this hurdle may be overcome. Allah is well aware of what you do.

(129) Permission to marry more than one wife was given subject to the condition that you do justice to (all) your wives (4:3). Allah knows that it will not be possible for you to hold this balance evenly (as far as romantic emotions are concerned), however keen you may be to do so. Justice will be secured if you do not incline towards one wife so much that another is left, as it were, suspended. If you observe fairness and be mindful of Allah's laws you will secure protection and nurture from Him.

(130) If the efforts for settlement are unsuccessful you may separate (divorce) in accordance with the instructions given by Allah (4:35). Do not let the fear of being left without provision become a hurdle in separation. The divine system will provide for you in abundance. Allah is bountiful and wise.

(131-132) Everything in the universe is busily engaged in carrying out Allah's plan. His plan should be similarly implemented in the human sphere. We had enjoined this upon the people who were given the Book before you and similarly you also are being enjoined to be mindful of Allah's laws. Even if you do not do so, Allah's laws will continue to operate in the universe as they do now. And to Allah belongs whatever is in the

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۝ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۝ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ۝ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝ وَكَفَى بِاللَّهِ وَكِيلًا ۝

heavens and all that is on the earth. And Allah alone is sufficient to carry out His affairs.

(133) If He wills, He could put all humanity away and bring in some others. Undoubtedly, Allah has the power to do this.

(134) Those who desire provisions of this world should know that if they adhere to Allah's laws they can have provisions of this world as well as those of the hereafter, for Allah is all-hearing and all-seeing.

(135) For this purpose justice should prevail. Justice depends mainly on evidence. O *Jamat-ul-Momineen*, if you are called upon to give evidence, do not appear as a witness on behalf of either party, but for Allah. Be truthful in giving evidence even though it be against your own selves or your parents and kinfolk, whether the party concerned be rich or poor. Allah safeguards the interests of both parties. Do not follow your own inclinations lest you should swerve from justice. Do not foist your statements nor show aversion to appearing as a witness. Allah is well aware of what you do.

(136) O you who profess to believe! Hold fast unto your belief in Allah, His *rusul*, the book which He has sent to this *Rasool*, and those which He had sent earlier. He who denies Allah, His *malaika*, His books, His *rusul* and the hereafter has surely gone far astray.

(137) Those who believe, then disbelieve, and then believe again, and disbelieve once more, and then grow stubborn in their denial of the truth, will not find protection from Allah nor the straight path.

(138) O *Rasool!* Announce to the *munafiqeen* that a very severe chastisement awaits them.

(139) Do those who take for friends *kuffar* instead of *momineen* seek power and

إِنْ يَشَاءُ يُدْهِمَكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخِرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ۝

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ لَعَنْتُمْ أَوْ كَانِ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَدَّوْا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۝

بَشِيرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝

prestige from them? Tell them that all power and prestige comes from Allah and can be had by adherence to His laws.

(140) Leave aside friendship with the *kuffar*. It has already been communicated to you in the Book that if you hear Allah's laws being rejected and scoffed at, do not sit in such company until it changes its discourse. If you do not do so, you will be reckoned as one of them. Allah will surely gather together all *munafiqeen* and *kuffar* in hell.

(6:68).

(141) The *munafiqeen* (hypocrites) wait and watch about you. If victory is granted to you, they say to you, "Were we not with you?" and if success falls to the lot of the unbelievers (*Kuffar*), they say to them, "Did we not encourage you to attack the believers and protect you from them?" Tell them that Allah will judge between you on the Day of Reckoning. Never will Allah allow the unbelievers the upper hand over the believers.

(142) They adopt two-faced tactics towards Allah's system and delude themselves into thinking that they are deceiving Allah. In fact, they are deceiving themselves (2:9). When they join the assembly of *sala*, they do so grudgingly. They ignore the purpose of *sala*, paying attention only to its formal aspect in order to be seen by others (2:54, 107:4-7).

(143) They belong sincerely neither to one party nor to the other but hover like a fly between the two. Those who discard the path shown by Allah will never find a way.

(144) O *Jamat-ul-Momineen*! Befriend only the *momineen* and not the *kafireen*. If you befriend the latter, this action alone will be sufficient as evidence against you.

(145-146) The *munafiqeen* will surely be in the lowest depths of *jahannam* where they will find no helpers. The exception is those

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَعْدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۖ

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْكُمْ وَمَتَّعَكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۖ

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ۗ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ ۗ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۖ

مَذَبِّدَيْنَ بَيْنَ ذَلِكَ ۗ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَكُنْ تَجِدْ لَهُ سَبِيلًا ۖ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَنْ تَرِيدُوا أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ۖ

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ۗ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۗ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

who make amends and hold fast to Allah's laws, adhering to the *deen* sincerely. Only then will they be reckoned amongst you. The *momineen* will soon be rewarded abundantly by Allah.

(147) Why should Allah deal out chastisement to you if you believe in His laws and adhere to them sincerely? Allah knows about every sincere action and rewards it.

(148) Publicizing evil is not liked by Allah but it is permissible for one who has been wronged to talk about the injustice done to him. Surely Allah is all-hearing, all-knowing (as to the intent for such publicity).

(149) As for good, there is no harm if you publicize it or conceal it. To be forbearing towards others' shortcomings is a good thing. See how Allah, with all His power, is forbearing.

(150-151) Those who deny Allah and His *rusul*, those who believe in the laws of Allah operating in the outer universe (i.e., the laws of nature) but do not believe in the laws given by Him through His *rusul* for the guidance of mankind, and those who accept a part of these laws, rejecting the others and desire to take a course in between, all of them are truly unbelievers. Allah has prepared a humiliating chastisement for them.

(152) On the other hand, those who believe in Allah and His *rusul* and make no distinction amongst them are *momineen*. They will be rewarded by Allah, who is the protector and nourisher.

(153) The *Ahl-ul-Kitab* demand that a ready-made book should be sent to them from above. They had made an even greater demand of Moses asking him, "Show us Allah visibly." They were so bold in making such a demand but so weak that they were terrified even of the thundering noise of the

وَيَهْمُ اللَّهُ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ  
أَجْرًا عَظِيمًا ۝

مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا  
عَلِيمًا ۝

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۖ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ۝

إِنْ تَبَدُّوا خَيْرًا أَوْ خَفَوْهُ أَوْ تَعَفَّوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا  
قَدِيرًا ۝

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ  
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ ۖ وَيُرِيدُونَ أَنْ  
يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۗ أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا  
لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ  
سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا  
مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الضُّعْفَةُ  
بِظُلْمِهِمْ ۖ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا  
عَنْ ذَلِكَ ۖ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ۝

earthquake (2:55, 7:155).

They deified a calf after they had received clear guidance from Allah. But even thereafter Allah was forbearing towards them and conferred unquestioned authority upon Moses.

(154) They were afterwards given security by being placed in a valley with a mountain protecting them from the back. A covenant was taken from them to enter the city submissively (2:63) and also not to transgress the prohibitions imposed in relation to the Sabbath (2:65). This was a very firm covenant taken from them.

(155) They violated their covenant, denied the laws of Allah, murdered their *anbiya* unjustly and professed boastfully that their hearts were sealed and nothing new would enter them. The seal upon their hearts was the result of their wrong-doings and now they do not profess *iman* but for a few of them.

(156-157) They charged Mary with a grave calumny. They boasted that they had murdered Jesus, son of Mary, *Rasool* of Allah, although the fact is that they neither murdered him nor crucified him. What they took for reality was merely something which appeared to them as such.

On the other hand, those who differ from Jews (i.e., Christians) are also in doubt about the matter. Their knowledge is no more than surmise. It is certain that they (i.e., Jews) did not murder Jesus.

(158) The Jews say that by crucifying him they had inflicted a degrading death upon him. Allah has raised Jesus very high in His ranks. He had power enough to protect Jesus from his enemies and He did so with great sagacity (3:54).

(159) The Christians are so firm in their belief that each one confesses before his death that Jesus was crucified and atoned for

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بَيْنَهُمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝

فِيمَا نَقَضْتُمْ بَيْنَهُمْ وَكَفَرْتُمْ بِآيَاتِ اللَّهِ وَقَتَلْتُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ  
وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا  
قَلِيلًا ۝

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ۝ وَقَوْلِهِمْ إِنَّا قَتَلْنَا  
الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ  
شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ  
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَامَةِ  
يَكُونُ عَلَيْهِمْ شَهِيدًا ۝

their sins. On the Day of Reckoning, Jesus himself will bear witness against them (5:116-117).

(160-161) Due to the wrong-doings of the Jews, they were forbidden to partake of what was lawful earlier (6:147).

Their wrong-doings included obstructing many from following the path of Allah, taking *riba* (usury) although it was forbidden and devouring others' property unlawfully. Allah has prepared a grievous torment for unbelievers amongst them.

(162) Amongst them, however, there are people who acquire true knowledge and then believe in what has been sent down to you, O *Rasool* and what was revealed earlier, and cooperate in establishing the order of *sala* and *zaka*. They really believe in Allah and the hereafter and to them We will give a great reward.

(163-164) (*Islam* is not a new *deen*.) We have, O *Rasool* sent Revelation to you as We sent it to Noah and the *anbiya* after him, e.g., Abraham, Ishmael, Isaac, Jacob and their progeny, Jesus, Job, Jonah, Aaron and Solomon, and We gave Zaboor (Psalms) to David. We have sent similar revelations to the *anbiya* mentioned to you earlier including Moses, as well as to those who have not been mentioned specifically.

(165) The mission of the *rusul* was to give people tidings to the effect that if they adhered to Allah's laws they would lead a blissful life and to warn them that if they did not do so they would lead a life of degradation and ruin. The *rusul* were sent so that people would not say that they had not been told by Allah how they should lead their lives. None should have a plea against Allah after clear guidance had been given to them through *rusul*. Allah is indeed almighty, wise.

(166) Allah bears witness to the truth of what, out of His Own wisdom, has been

فَيُظْلِمُونَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ أُحِلَّتْ لَهُمْ  
وَيُصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۗ وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ  
وَآكُلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا  
أَلِيمًا ۝

لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ  
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ  
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا  
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ  
يُوسُفَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ۗ وَرَسُولًا قَدْ  
قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ ۗ وَرَسُولًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ  
مُوسَى تَكْوِيمًا ۝

رُسُلًا مُبَيِّنِينَ وَمُنذِرِينَ لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۗ وَالْمَلَكُ  
يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا ۝

sent down to you O *Rasool*, and the *malaika* (i.e., the magnificent system prevailing in the universe) also bear witness to that effect. Allah is sufficient as a witness.

(167) Those who do not believe in the revelation and create obstructions in the way of Allah, assuredly go far astray.

(168-169) Those who reject Allah's laws and perpetrate *zulm* will not find protection from Allah nor the straight path to the destination prescribed by Him. The path which they follow will lead them to hell where they will abide for a long time; indeed, it is easy according to the law of *Mukafat*.

(170) O Mankind! Now that a *Rasool* has come to you bearing truth from your *Rabb*, believe in him, it will be good for you. But if you do not believe, mark that no harm will be done to Allah. The entire universe is busy in carrying out Allah's plan which is based on knowledge and wisdom.

(171) O *Abul-Kitab* do not exceed the limits prescribed by your *deen* [i.e., keep everyone in his proper place (5:77)]. Speak nothing but the truth about Allah. The Messiah, Jesus son of Mary, is nothing but a *rasool* from Allah who was raised according to Allah's law which was conveyed to Mary. His teachings were based upon revelation which was the source of his strength. So you believe in Allah and His *rusul*, including Jesus, and do not believe in the Trinity. If you refrain from believing in the latter it will be good for you. Bear in mind that Allah is the only authority, far above the concept of having a son (as already stated 2:116). The entire universe is busy in accomplishing His plan and He is sufficient as a guardian.

(172-173) You deify Jesus and the *malaika* but neither of them disdain to be Allah's servants. Allah will gather all those who are arrogant and disdain to be His servants. But to those who believe in Him

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلًّا بَعِيدًا ۝

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ ۖ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةً ۚ إِنَّمَا خَيْرًا لَكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۖ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَكُفَى بِاللَّهِ وَكِيلًا ۝

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۚ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۖ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

and act according to His laws, He will give compensation in full and much more out of His bounty. However, those who have been disdainful and stiff-necked will face a grievous chastisement and find no helper or friend besides Allah.

(174-175) O Mankind! Allah has sent to you a manifest light (the Quran) which is a clear proof of the truth of His laws. Allah will admit those who believe in Him and hold fast to His laws, to His *rahma* and blessings and will show them the path which leads to His blessings.

(176) At the beginning of this *surah* (chapter) instructions were given regarding the distribution of inheritance of a deceased who leaves no children but has brothers, sisters and parents (4:12). The inheritance of a deceased who leaves neither children nor parents should be distributed as follows:

1. Should the deceased be a man having only one sister, she will have one-half of the inheritance

2. Should the deceased be a woman, her brother shall be her sole heir

3. Should the deceased be a man having two (or more) sisters, they will together have two-thirds of the inheritance (4:11)

4. If there are several brothers and sisters, distribution should be made according to the law that the share of a male is twice that of a female

Allah has made these laws clear to you so that you may not err. Allah knows all things.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَوَلَةٌ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِيهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ قُلِ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ





## Surah 5: Al-Maidah (The Repast)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Jamat-ul-Momineen*, observe the restrictions imposed on you by Allah carefully. He has made animals which graze, lawful for you as food, excepting those for which instructions were given separately (2:173, 5:3). If you are on pilgrimage, do not hunt these animals. Verily, Allah ordains what He deems proper.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَهَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ٥

(2) Do not profane (i) the symbols designed by Allah (2:158) and (ii) the sacred months during which it is prohibited to wage wars. The animals which pilgrims take for their use must be protected (22:28, 22:36). Those who go for pilgrimage must not be ill-treated so that they may be in a position to seek the bounties of their sustainer and His accord and discuss their programmes and plans peacefully. When *Hajj* is over, you may resort to hunting again. In Makkah you will meet those who inflicted great hardships on you for a long time, even obstructing your entry to the Ka'bah. Now you have overcome them but the feeling of revenge should not prevent you from doing justice to them and should not induce you to indulge in excesses (5:8). Cooperate with one another in matters dealing with the welfare of humanity. Adhere to the laws of Allah. Let the action of your enemies be judged by the law of *Mukafat*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٥

(3) Allah has declared the following to be *haram* (prohibited) (2:173):

carrion

flowing blood (6:146)

the flesh of swine

that which has been dedicated to someone other than Allah

that which has been killed by strangling or by being gored

that which has been partly eaten by a

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَحُمُّ الْخَنزِيرِ وَمَا أَهِنَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيغَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْآزْوَاجِ ۗ ذَٰلِكُمْ فُسْقٌ ۗ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۗ فَمَنْ اضْطُرَّ فِي مَخْبَصَةٍ غَيْرِ مَتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٥

wild beast unless you have slaughtered it properly before its death that which has been sacrificed on altars that which has been apportioned by means of divining arrows (a superstitious custom amongst the *mushrikeen* at that time), as such things would take you away from the right path.

However, if one is faced with a situation when he can find nothing else to eat except the above, and his life is threatened, then he can partake of what has been declared *haram* provided he is driven to it by starvation and not out of greed or the desire to violate the divine laws (2:173).

Your adversaries who had rejected your *deen* have now given up hope of reaching any compromise with you. They will confront you openly now. Do not be afraid of them. Your ascendancy over them has been completely established and thus Allah has bestowed His full blessings upon you and Islam has been assigned for you, as your *deen*, so there is no need for fear or compromise. You should only fear the consequences of disobeying Allah's laws. And most certainly Allah is the protector and the *Raheem*.

(4) People ask you, O *Rasool*, what is made lawful for them. Tell them that, except what is *haram*, all pleasant things are *halal* (permissible). You can also eat the flesh of animals seized by your beasts of prey that you have trained by means of the capability given to you by Allah. You must pronounce the name of Allah over these animals and thus take good care of the laws of Allah Who is swift in reckoning.

(5) To reiterate: Excepting that which has been declared to be *haram*, you may partake of everything else which is good and pleasant for you. Also lawful for you is the food prepared by those who were given the Book (provided it does not contain that

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامَكُمْ حَلَّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ فَحُصْنَيْنِ غَيْرِ مُسْفِحِينَ وَلَا مَنَعِيَّ أَحْدَانٍ وَمَنْ يَتْلُفْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ۝

which is prohibited to you and if they also partake of your food).

Chaste and *momin* women are lawful for you in marriage and also chaste women from amongst the people who were given the Book before you, provided you give them their dower and marry them for the purpose of leading a conjugal life and not for the mere satisfaction of your lust. Do not have a secret relationship with them (4:25). Those who do so exchange *deen* for *kufir*. All their actions are rendered waste and in the hereafter they will be the losers.

(6) O *Jamat-ul-Momineen*, at the time of *salat* wash your faces and your hands and arms up to the elbows and pass your (wet) hands lightly over your head and wash your feet up to the ankles. If you have cohabited with your wives, then take a full bath. If you cannot wash yourself due to sickness when water is harmful to you or when you are on a journey or have returned from the call of nature or have touched a woman, and water is not available, you can cleanse yourselves by using soil and wiping your hands and face (4:43).

Allah does not want to impose hardship upon you. His intention is only to keep you in a clean state so that He can bestow the full measure of His blessings upon you and so that your efforts may fructify.

(7) Keep in mind the blessings bestowed on you by Allah and the covenant made with Him by you, saying, "We have heard and we will obey." Therefore, fulfil your covenant by adhering to the laws of Allah. Allah's law of *Mukafat* is aware even of what is harboured within you.

(8) O *Jamat-ul-Momineen*, always stand up for justice in the cause of Allah. Let not others' enmity towards you make you deviate from the path of justice. Always, and in all circumstances, act justly. This is akin to

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ  
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ  
أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ  
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا  
وَاطَعْنَا وَأَتَقْنَا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا  
يَحِبُّكُمْ شَنَا نَقَوْرٍ عَلَىٰ آلَا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*taqwa*. Always adhere to the laws of Allah Who is aware of all that you do.

(9-10) Allah has promised that for those who believe and do good, there will be protection and great reward. On the other hand, *jahem* shall be the abode of those who reject Allah's laws outright and those who profess to believe in them but whose profession is belied by their actions.

(11) O *Jamat-ul-Momineen*, recollect the blessings which Allah showed to you when a certain people were bent upon acting high-handedly towards you. He restrained their hands. Therefore, you should adhere to Allah's laws and repose your trust in Him.

(12) Allah had taken a covenant from the *Bani-Israel* and had raised twelve leaders (guardians) from amongst them. Allah had assured them that if they established the order of *sala* and *zaka*, had faith in Allah's *rusul* supporting their mission, and gave a loan to Allah for humanity's betterment, then He would certainly be with them, remove their weaknesses and admit them into gardens wherein streams flow. But whoever turns back after this, will drift from the path of prosperity in life.

(13) When the *Bani-Israel* breached the covenant, they deprived themselves of the blessings of Allah and their hearts were hardened (2:74). They tampered with the phraseology of divine revelation and even put aside a portion of their commandments. They will continue to indulge in similar activities and you will always discover deceit in them except for a few of them. So forbear and overlook. Allah likes those who lead a balanced life.

(14) That was about the Jews. From those who call themselves the Nazarenes, We had also taken a similar covenant. But they neglected a part of what was ordained. They split into sects and their mutual enmity

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ لَّا يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّا يَفِرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَا يُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

فَمَا نَقِضَهُمْ مِيثَاقَهُمْ لَعَانَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَآسِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْحَسَنِينَ ۝

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ۝

and spite will be everlasting. It will not be long before Allah will let them know the actual position of their self-made faith.

(15-16) O *Ahl-ul-Kitab*, our *Rasool* has come to you to lay open much that you were wont to conceal in your scriptures. He will overlook many of your shortcomings. A light has assuredly come to you from Allah i.e., a book of illumination by which He will guide those who wish to follow the path of peace and complete harmony. He will bring them out of darkness into light and direct them to the straight path of success and prosperity in life.

(17) Those who deify Messiah, son of Mary, indeed commit *kufr*. O *Rasool*! Ask them, "Who could stop Allah if He wished to destroy the Messiah, son of Mary, his mother and all who are on the earth?" All power and authority in the entire universe belongs to Allah alone. He creates what He wishes and provides a measure for everything.

(18) Jews and Christians say, "We are the beloved children of Allah (and notwithstanding what we do, paradise belongs to us)." Ask them O *Rasool*, "Why then does Allah punish you from time to time for your wrongdoings?" (Even your scriptures are replete with accounts of your shortcomings and your sufferings.) You are not the beloved children of Allah. You are like others whom He has created. Both forgiveness and punishment are determined by Allah's law of *Mukafat*. Allah's authority dominates the entire universe. All human beings are accountable to Him and will be judged according to the law of *Mukafat*.

(19) O *Ahl-ul-Kitab*, Our *Rasool* has come to you at a time when the light kindled by the previous *rusul* had become dim and their teachings were made ineffective, so that you may not say, "There had come to us no

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ  
مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ  
مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ  
يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ  
وَمَنْ فِي الْأَرْضِ جَمِيعًا ۝ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا ۝ يَخْلُقُ مَا يَشَاءُ ۝ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ  
بِذُنُوبِكُمْ ۝ بَلْ أَنْتُمْ بَشَرٌ مِّثْلُ خَلْقٍ ۝ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن  
يَشَاءُ ۝ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝ وَإِلَيْهِ الْمَصِيرُ ۝

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ  
أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

bearer of good tidings, nor a Warner." Now a bearer of good tidings and a Warner has come to you and, therefore, you have no excuse for covering your misdeeds. Allah has appointed measures for all things.

(20) Call to mind the time when Moses addressed his people, saying, "Remember the blessings bestowed upon you by Allah, by raising *anbiya* from amongst you and making you possessors of power and authority and giving you what has never been given to any people before (i.e., the privileges both of divine guidance and kingdom)."

(21) He asked them, "O my people enter boldly the land which Allah has assigned to you and do not turn back lest you be the losers."

(22) They said to Moses, "Therein live people who are most powerful and oppressive. Surely we will not enter that land till they are out of it. If they leave, we will certainly enter it."

(23) Thereupon two men from amongst them<sup>(1)</sup> who feared to disobey Allah's laws and whom Allah had favoured with His blessings, said, "Why do you feel so weak and timid? Rush into the city through its gate. Once you have done that, you will be victorious. You should trust in Allah if you truly believe in Him."

(24) They said, "O Moses! Never shall we enter the land while they are there. If you are so confident about Allah's help, you and your *Rabb*<sup>(2)</sup> can go and fight with them. We will wait and see."

(25) Grieved by their attitude, Moses exclaimed, "My *Rabb*! I have no control over anyone except myself and my brother. You should decide between the two of us and these unruly people."

(26) Thereupon Allah said, "Let this

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا ۖ وَأَنْتُمْ كَمَا لَمْ يَأْتِ أَحَدًا مِّنَ الْعَالَمِينَ ۝

لِقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ۝

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۖ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ۝

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخْفَوْنَ أُنْعِمِ اللَّهُ عَلَيْهِمَا إِذْ خَلُّوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَالْتَمِسُوهُ عَلَيْهِمْ ۖ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ۝

قَالُوا يَمُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ۝

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ۝

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ۝

(1) Probably these two men were Moses and Aaron.

(2) *Rabb* also means elder brother.

land be forbidden to them for forty years. They shall wander in the wilderness in utter distraction. Since this is the outcome of their own doings, you should not grieve for them."

(27-29) (Isaac and Ishmael were brothers. At first *nabuwwa* (prophethood) remained within the descendants of Isaac. Thereafter, however, it was bestowed upon Ishmael's descendant (i.e., Muhammad (PBUH), and the Jews were very envious of this). To illustrate the results of envy, Allah relates to them, in due form, the story of the two sons of Adam<sup>(3)</sup> (i.e., two persons). Each of them made an offering to Allah. The offering of one of them was accepted, and that of the other was not. Thereupon, the one whose offering was rejected said to the other out of anger and spite, "I will surely kill you." The other replied, "(I have done nothing against you that you should kill me) Allah accepts offering from the *muttaqeen*. You may stretch forth your hand to kill me but I will not do anything. I am very much afraid of disobeying Allah's laws. It may, however, come about that in defending myself I may cause some harm to you. You will be responsible both for your intention to kill me and the injury you might receive at my hands. You will be the dweller of *jahannam*. This is the recompense of *zalimeen* (usurpers)."

(30) (Despite what his brother said) Cain made up his mind to slay his brother and indeed did so and thus became one of the losers.

(31) He killed his brother in anger but when his anger subsided, he was regretful. It so happened that he saw a raven scratching the earth. This made him think that the raven was suggesting to him that he should have covered his brother's fault instead of killing

وَإِثْلَ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَكَمْ يَنْتَقِبُ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَنْتَقِبُ اللَّهُ مِنَ الْمُتَّقِينَ ۝ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ ۝ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِآيَاتِي وَإِنَّمَا فِتْنَتُنِي مِنَ أَصْحَابِ النَّارِ ۝ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ۝

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ۝

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْأَةَ أَخِيهِ ۝ قَالَ يَا وَيْلَتَى أَعْمَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْأَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ۝

(3) Called Cain and Abel in the Torah.

him. When this dawned upon him he became extremely ashamed of himself.

(32) Unjust murder is such a heinous crime that We laid down for the *Bani-Israel* that if one kills another except as a punishment for murder or for spreading disorder in the land it shall be as if he has killed all mankind. On the other hand, if one saves the life of a single person it shall be as if he has saved the lives of all mankind.

Our *rusul* came with instructions as clear as this but the majority of the people continued to commit excesses.

(33-34) The retribution for those who are against the divine system and go about spreading disorder in the land, is execution, crucifixion, physical restraint<sup>(4)</sup> and banishment from the country. This is their punishment and disgrace in this world and in the hereafter they will have even greater chastisement. If they surrender and repent before they are overpowered, they may secure Allah's protection and *rahma*.

(35) O *Jamat-ul-Momineen*, adhere to Allah's laws and try to secure a high rank in His eyes. For this you should strive hard in the cause of Allah. This is how you will be successful in your efforts.

(36-37) Those who oppose the divine order will not be able to protect themselves from torment on the day of reckoning even if they possessed all the treasures of the world twice over and offered it as ransom, since this ransom would not be accepted, for a grievous suffering awaits them. No matter how much they want to flee from *jahannam*, they will not be able to do so - a long lasting suffering awaits them.

(38-39) As to a thief, man or woman, such restrictions should be imposed on them which render them incapable of committing

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ  
كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسْرُفُونَ ﴿٣٢﴾

إِنَّهَا جَزَاءُ الَّذِينَ يَحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ  
يُنْفَوْا مِنَ الْأَرْضِ ۗ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ۗ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي  
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مِمَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ  
لِيَقْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۗ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ۗ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ  
مِنْهَا ۗ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٦﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ  
اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۗ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ  
اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٨﴾

(4) The literal meaning of the text is "to cut their hands and feet."



such a crime<sup>(5)</sup>. If they feel regret and make amends thereafter and the authority concerned is satisfied that they can be reclaimed, the divine order shall take steps to protect them and make provision for their nourishment (till they are capable of earning on their own), and they may be forgiven.

(40) Do you not know that Allah has the highest authority in the entire universe? He has appointed laws for punishment and forgiveness according to the measures He has devised.

(41) O *Rasool*, let not those people cause you grief who run headlong towards *kufri* (denial of the truth). They are (i) those who profess to be believers but, in fact, are not, and (ii) from amongst the Jews. They come to you so that on going back to their companions they may coin lies. They pervert the words of their scriptures and say to their followers, "If the believers give you something like this you should accept it, and otherwise be wary of it." None will be able to save those who create *fitna* (mischief), from Allah's chastisement. These people do not want their hearts to be purified. For them there is disgrace in this world and great chastisement in the hereafter.

(42) To reiterate: The Jews listen to you only to coin lies. They devour that which is unlawful. Their religious leaders have the authority to decide their disputes but they adopt a very cunning technique - if they want to favour a person and feel that judgement according to Muslim law will be favourable to them, they advise him to go to the *Rasool*.

O *Rasool*! They come to you for judgement. It is up to you to take up their case or decline to interfere. If you decline, it

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

يَأْتِيهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۗ وَمِنَ الَّذِينَ هَادُوا ۗ سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۗ يَحْمِلُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۗ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۗ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّخْتِ ۗ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُدُّوكَ شَيْئًا ۗ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

(5) The literal meaning of the text is "cutting off the hands." When the divine order of *Rabubiyya* is established, every person will be guaranteed the means of livelihood. If anyone commits a theft under such circumstances, he deserves the highest punishment. Those who commit crime due to psychological abnormality will get treatment, not punishment (see also 12:31).

will do you no harm, but if you judge between them, judge justly. Allah likes those who judge fairly.

(43) It is surprising that they come to you for judgement, when they have the Torah with them and they profess that it contains Allah's commandments. They turn away from the Torah. The truth is that they do not really believe in anything - leave aside their own book.

(44) The fact is that We had sent them the Torah which contained guidance and light. Their *anbiya* who surrendered to Allah's laws used to settle their disputes according to it. The *rabbis* and guardians of law who were vested with the responsibility of safeguarding Allah's revelation and who also bore witness to its truth, did likewise. So, O Jews! Fear none except Me and do not barter My injunctions for a paltry price.

Mark this: Those who do not decide their affairs according to what Allah has revealed - they are the ones who in fact are the *kafireen*.

(45) In that book (the Torah) We had laid down the law for them, "Life for life, eye for eye, nose for nose, ear for ear and tooth for tooth, and for other injuries like for like. If the injured person foregoes retaliation out of kindness, this will serve as atonement for the criminal's wrongdoing. As for the judges they should remember, "Those who do not judge according to what Allah has revealed are, in fact the *zalimeen*."

(46) We sent Jesus, son of Mary, in the line of the *anbiya* of the *Bani-Israel* to confirm that which was already in the Torah. We gave him the *Injeel*, which also contained guidance and light and confirmed the teachings of the Torah. To reiterate: The *Injeel* (the Bible) contained guidance and light and confirmed the teachings of the Torah but the guidance and good counsel

وَكَيْفَ يَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ  
بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ۝

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ  
أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّيُّونَ وَالْأَحْبَارَ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ  
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنَ اللَّهَ وَلَا تَسْتَكْبِرُوا  
بِآيَاتِي تَمَنَّا قَلِيلًا ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ ۝

وَكُنْتُمْ عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ  
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُومَ قِصَاصٌ ۖ فَمَنْ  
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ۝

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ  
التَّوْرَةِ ۖ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ۖ وَمُصَدِّقًا لِمَا بَيْنَ  
يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِلتَّقِيينَ ۝

contained in it was beneficial only for those who cared to adhere to Allah's laws.

(47) The followers of the *Injeel* (the Bible) were asked to administer justice according to that book and were warned that those who do not decide their affairs by what Allah has revealed are indeed, the *fasiqeen* (transgressors).

(48) O Rasool, likewise We have sent you a book based on truth. It validates and subsumes the true teachings of the earlier books. You should judge between them according to what Allah has revealed and do not follow their desires which make you deviate from the truth. You might ask yourself when Allah's guidance sent to all the *anbiya* was the same (and differences were created subsequently by their followers), why Allah did not compel the latter to follow His laws. The answer is that doing so would have been against Allah's plan according to which freedom of the will has been given to human beings. The moral responsibility for all actions derives from this freedom. Moreover, this gives them the greatest incentive to do good deeds, so, O *Jamat-ul-Momineen*, be expeditious in doing good deeds, the result of which will come about according to Allah's law of *Mukafat*. When the divine order is established the differences and variations created by the followers of the earlier *anbiya* will become manifest.

(49) O Rasool! Judge between them by what Allah has revealed and follow not their desires. Be on your guard lest they tempt you away from any of the commandments of Allah. If they turn away from the judgment you give, they will certainly fall into *fitna* for some of their wrongdoings. A good many of them are *fasiqeen*.

(50) Those who turn away from the judgement you give, in fact wish to revert to

وَلِيَحْكُمَ أَهْلَ الْأَنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَاءُوا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحِدًا مِنْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۗ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ۝

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ۝

the time of *jahiliyyah* (ignorance). But the true *momineen* know that there can be no law or system better than the one given by Allah.

(51) The differences between the *momineen*, on the one hand, and Jews and Christians, on the other, have become clear. Therefore, O *Jamat-ul-Momineen*, do not make them as your allies. Despite the mutual enmity between Jews and Christians, they are one in their opposition to you. Mark this: Whosoever takes them as friends will be reckoned as one of them. Certainly the *zalimeen* do not benefit from Allah's guidance.

(52-53) You will see that the *munafiqeen*, whose hearts are diseased, hasten towards befriending Jews and Christians. They say that if they remain aloof from them they will fall into trouble. The time will soon come when you will gain victory over these people or some other event of His devising may take place. Whatever they conceal in their hearts will become manifest and they will feel regret. At that time the members of the *Jamat-ul-Momineen* will say to one another, "These were the people who used to swear that they were on our side." Then all the efforts of the *munafiqeen* will be rendered waste and they shall be the losers.

(54) O *Jamat-ul-Momineen*, beware that if you turn away from Allah's *deen* (you should not fancy that it will cause any harm to Allah, nay - you will in fact harm your own self). We will replace you by others who will obey Our laws in preference to everything else in the world and the result of their obedience will be recompense from Allah. They will act with humility towards each other but will be firm towards their adversaries. They will strive hard in the cause of Allah and will not care about what others say. This is a blessing from Allah, which He bestows on those who wish to have it according to His laws, for

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۚ فَصَوَّىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِصِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ ۚ لَدِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ لَمَعْلُومٌ حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۚ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعْدَاءٍ عَلَى الْكَافِرِينَ ۗ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

Allah is infinite and all-knowing.

(55-56) Mark this: Your friends are Allah and the *Rasool* and the *Jamat-ul-Momineen* who establish the system of *Sala* and *Zaka* and always keep themselves collectively submissive to Allah's laws. Those who take Allah and His *Rasool* and the *Jamat-ul-Momineen* for friends, will form a community responsible for the enforcement of Allah's laws. They will surely gain the upper hand.

(57) The *kuffar* and the *Ahl-ul-Kitab* jointly scoff at your *deen*. Therefore, you should not take them as your friends. You should adhere to Allah's laws if you are true believers.

(58-59) When you call the *momineen* to *salat*, these people make it an object of jest. They do not understand that this call is for an assembly of those who strive for their betterment. O *Jamat-ul-Momineen*, ask these *Ahl-ul-Kitab*, if they seek vengeance from you for believing in Allah and what was revealed to their *Rasool* as well as to the earlier *anbiya*. Most of them are, indeed, *fasiqeen*.

(60) Let Us tell you that those who lead wretched lives are the ones who, as a result of their wrong-doings, deprive themselves of Allah's blessings, incur His wrath, degrade their humanity, become objects of ridicule and scorn and are subjected to those who are most oppressive (2:61, 65). They are in such a wretched position because they have strayed far away from the straight path.

(61) Whenever they come to you they say, "We believe," whereas, the fact is that they both came and went back as unbelievers. Allah knows well what they hide.

(62) You will find many of them hastening towards wrong-doing and excesses and keen on devouring what is unlawful. How heinous is all that they do!

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۖ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ۗ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ ۖ

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا مَا هُزُوعًا وَلَعِبًا ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۗ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِمَّا آتَاكُمُ اللَّهُ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قَبْلُ ۚ وَإِنَّ أَكْثَرَكُمْ فَاسِقُونَ ۗ

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَلِكَ مَثُوبَةٌ عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ۗ

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ۗ

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السَّخِطَ ۗ لَيْسَ مَا كَانُوا يَعْمَلُونَ ۗ

(63) Why do their guardians of law and rabbis abstain from forbidding them to tell lies and devouring what is unlawful? Instead of enforcing Allah's laws, they follow their self-made laws. How heinous is all that they do!

(64) When Allah asks the *Jamat-ul-Momineen* to give financial help for the establishment of the Divine Order, the Jews say, "Look at their Allah. His own hands are tied and He is begging for help." The fact is that the Jews have become so miserly that they do not spend anything for the benefit of mankind with the result that they are deprived of Allah's bounties. Allah's hands are stretched out wide open but His ways are His own. His plan is implemented through the instrumentality of human beings. Instead of reflecting on what We are saying, their *kufir* and excesses are accentuated by it because it points out their weaknesses and wrong-doing. The result of their attitude is that they develop enmity and spite towards each other. Wherever they live they will try to spread disorder and kindle the fire of war which Allah puts out through other people. They run about spreading disorder in the land. Allah does not like such *mufsideen* (those who promote disorder).

(65) Notwithstanding all this, if the *Ahl-ul-Kitab* had believed in the Quran and adhered to the laws contained therein, the ill-effects of their past misdeeds would have been removed and they would have been admitted to Allah's blessings.

(66) If Jews and Christians had established their systems in conformity with the true teachings of the Torah and the Bible, they would have received sustenance from everywhere. They did not do so. Then another opportunity had come to them. If they had believed in the revelation contained in the Quran and acted according to its laws,

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ  
الشُّحْتَ لَكَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا إِيَّاهُ قَالُوا بَلْ  
يَدُهُ مَبْسُوطَةٌ يَنْفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا  
أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ  
وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَا دَخَلْنَاهُمْ جَنَّةَ النَّعِيمِ ﴿٦٥﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَمِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ  
وَكَثِيرٌ مِّنْهُمْ سَاءٌ مَا يَعْمَلُونَ ﴿٦٦﴾

similar beneficial results would have followed. There are only a few amongst them who follow the middle course; others are evil-doers (3:143). Those who deny the truth cannot follow the right path.

(67) Despite their opposition, O *Rasool*, you should continue to deliver Allah's message to mankind. If you do not do this, you will fail to perform the function of a *rasool*. Allah will safeguard your mission from evil-doers (3:144). Those who deny the truth deprive themselves of the chance to follow the right path.

(68) Say, "O *Ahl-ul-Kitab*, until you follow the true teachings of the Torah and the Bible which are contained in the Quran, nothing will be of any avail to you." O *Rasool*! You will see that the revelation sent to you will provoke greater disdain and *kufir* amongst them. You should not grieve for those who reject Allah's revelation.

(69) The Jews believe that paradise is reserved for the *Bani-Israel* and the Christians believe that the Messiah atoned for their sins. O *Rasool*, tell them that this is their vain imagining. Allah's law is that any person from amongst:

1. Jews, Christians, Sabaeans
2. Those who believe in Allah without formally adopting any particular religion
3. Those who are Muslim only by virtue of being born in a Muslim family (4:136; 57:28)

Whoever believes in Allah's law of *Mukafat* as stated in the Quran and leads his life accordingly will be duly rewarded. Such persons will lead a life of heavenly bliss, free of fear, grief and anxiety (2:62).

(70) This is what We also said to the *Bani-Israel*. We took a covenant from them and sent *rusul*, one after another, to them. Instead of following them, as soon as a *rasool* said anything that was not agreeable to them,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّيِّئُونَ وَالنَّاصِرِينَ مَنْ أَمَّنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا لَكُمْ جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَزَيَّنَّا لَهُمْ فِرْيَانًا فَحَدَّبُوا فَقَدَرُوا فَيَقْتُلُونَ ﴿٧٠﴾

they declared him an impostor and sometimes even plotted to kill him (2:87).

(71) They imagined that regardless of what they did, they were not accountable to anyone. Because of this attitude of theirs they lost the capability of understanding. Because of Allah's law of respite, they were not punished immediately. Some of them took advantage of the opportunity and changed their behaviour. They received Allah's blessings. This state of affairs, however, continued for a short while. After that, they resumed their past behaviour with the same results. Allah is watching to see how they are behaving now.

(72) The Christians who deify the Messiah, son of Mary, are certainly unbelievers. The Messiah had asked the *Bani-Israel* to obey only Allah Who was his *Rabb* as well as the *Rabb* of the *Bani-Israel*. Whoever ascribes divinity to any being besides Allah can never be admitted to *janna*, and *jahannam* shall be his abode. Such *zalimeen* shall have no helpers.

(73) Similarly, those who believe in the Trinity are also *kafireen*. There is no god but Allah, the One. If they do not desist from their wrong belief, they will be considered *kafireen* for whom there is great chastisement.

(74) Will these people not turn towards Allah and seek His protection? They should remember that He alone is the protector and *Rabeem*.

(75) The Messiah was no more than a *rasool*. Surely, similar *rusul* came before him and passed away (3:143). The Messiah was a *rasool* and his mother was a woman who upheld the truth. They were human beings and lived on food like other human beings.

Mark, how clear are Allah's assertions and notice how the Christians turn away from such plain truth.

وَحَسِبُوا إِلَّا تَكُونُ فِتْنَةً فَعَبَّوْا وَصَبَّوْا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمَّوْا  
وَصَبَّوْا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ  
يَبْنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ  
حَزَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثَةٌ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ  
وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ  
عَذَابٌ أَلِيمٌ ۝

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ وَاللَّهُ عَفُورٌ رَحِيمٌ ۝

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمَّهُ  
صَدِيقَةٌ كَأَنَّا يَأْكُلُ الطَّعَامَ أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ  
أَنْظِرْ آلِي يُؤْفَكُونَ ۝



(76) Say to the Christians, O *Rasool*, "Will you obey, besides Allah, those who do not have the power either to harm you or to benefit you? Allah is all-hearing and knowing."

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ شَيْئًا وَأَلَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

(77) Say to the *Ahl-ul-Kitab*, "Do not exceed the limits of your *deen* (4:171) and do not say anything about it except the truth. Do not follow the desires of those who had gone astray in the past, had led many others astray and are still straying from the right path."

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

(78-79) What is being said about the *Bani-Israel* is nothing new. David and Jesus said the same thing about those who adopted *kufir* from amongst their people. This was because the latter were rebellious and had committed excesses. (The concept of good and bad had become so oblivious from their minds that) they would not prevent one another from doing whatever hateful things they wanted to do. How heinous was what they did!

لَعْنَةُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

(80) You will see many of them befriending the unbelievers. How bad is the material they are preparing for their future that Allah will never approve of! They will certainly live in torment and distress.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَكَّلُونَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

(81) Had they believed in Allah, this *Nabi* and in that which has been sent down to him, they would certainly not have taken them as their friends. But many of them are *fasiqeen*.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا آلِهِمْ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

(82) O *Rasool*! Of all people you will find the Jews and the *mushrikeen* of Makkah the most bitter in their enmity towards the believers. On the other hand, you will see those who call themselves the Nazarenes nearest in social relationship to the believers<sup>(6)</sup>. This is so because amongst them there are priests and monks who are not given to arrogance (their followers naturally

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّكَ ذَلِكَ بِأَنَّهُمْ قَبِيلٌ مِّنْهُمْ وَرَهْبَانُهُمْ لَا يَسْتَلْزِمُونَ ﴿٨٢﴾

(6) There is a difference between making allies and contracting social relationships. The Quran has prohibited making allies with both Jews and Christians (5:51).

imbibe their character).

(83-85) They are so tender-hearted that when they hear what has been revealed to the *Rasool* and reflect upon it, they recognize its truth and you will see their eyes overflow with tears. They say, "O our *Rabb* we believe in this revelation; reckon us amongst those who bear witness to this truth. When we have recognized the truth, why should we, then, not believe in it? We yearn to be admitted with the community of the *salibeen*." Due to their belief and sincere desire, Allah admitted them into *janna* wherein streams flow. This is the recompense of those who live according to the divine laws.

(86) On the other hand, those who reject Allah's laws and consider them false are destined for *jabeem*.

(87-88) The Christian monks adopted monasticism and renounced many of the pleasant things of life (57:27). O *Jamat-ul-Momineen*! You should not do this and do not treat as unlawful the pleasant things which Allah has made lawful for you. If you do this, it will be tantamount to overstepping the bounds. Allah does not like those who do this.

You should eat of the wholesome things which Allah has made lawful for you and adhere to the divine laws in which you believe.

(89) (If you have taken an oath not to partake a particular lawful thing, mind it that) Allah holds you accountable only for oaths taken with serious intent and not for frivolous oaths (2:225). The atonement for breaking serious oaths is to feed ten poor persons with such food as your family eats, or to provide clothes to them or set free a captive<sup>(7)</sup>. But one who cannot afford this should fast for three days. This is the

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا فَكُنَّا مِنَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا  
لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ  
الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَكَاتِبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبَاتًا  
وَآتُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يَأْخُذُكُمْ بِمَا عَقَدْتُمْ  
الْأَيْمَانَ ۚ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ  
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ  
أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ  
بَيَّنَّ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

(7) Question of setting free of a captive relates to the time when slavery still operated in the society. Islam banned slavery for good.

atonement for breaking serious oaths, which you have sworn wrongfully. Serious oaths that you have sworn rightfully must be kept. Thus, in this way Allah makes His directives clear to you. For this, you should be thankful to Him.

(90-91) O *Jamat-ul-Momineen* those things which benumb the human intellect e.g., wine, and easily acquired money e.g., through games of chance (2:219), animals sacrificed upon altars and divining arrows (5:3) are abominable and devised by Satan, so refrain from them in order that you may be prosperous. Satan only wants to breed enmity and spite amongst you by means of wine and games of chance and to hold you back from adhering to Allah's laws, particularly *sala*. Will you not refrain from them?

(92) You should obey Allah and His *Rasool* i.e., the divine order established by the *Rasool*, and be on your guard. If you turn away you should know that the *Rasool's* responsibility is only to deliver the message.

(93) Those who believe and do good shall not be blamed for what they may have taken before. If in future they refrain from eating what is unlawful, continue to believe, do good and adhere to Allah's laws, they will lead a virtuous life. Allah likes those who lead such lives.

(94) As stated earlier (5:1), hunting while performing *Hajj* is prohibited. If there is an animal which is lawful and within your lance's reach, you would be greatly tempted to hunt it. In such a situation it will become manifest whether you adhere to Allah's laws or not. Whoever transgresses the limitations imposed by Allah will suffer a painful chastisement.

(95) So, O *Jamat-ul-Momineen*, you should kill no game while you are performing pilgrimage. If anyone does so intentionally,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ  
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّمَا يُرِيدُ الشَّيْطَانُ  
أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ  
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ۝

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَبُوا إِنَّمَا  
عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ۝

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِبُوا إِذَا مَا  
اتَّقَوْا وَأَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا  
وَاللَّهُ يُحِبُّ الْهَاسِنِينَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا كُنْتُمْ تَكُونُونَ إِنَّمَا  
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَجْمَعًا وَيُطَهِّرَ الصَّالِحِينَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ  
مَّتَعِيْدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

he should bring to the Ka'bah as compensation the offering of an animal of like value - this being determined by two just persons. Or he may atone by feeding the poor, or by fasting for an appropriate period. This is required so that he may realize the gravity of his deed. Allah has overlooked what was done in the past but if anyone repeats the offence, Allah will impose a penalty upon him. Allah has the power and authority to impose punishment.

(96) Prohibition of hunting during pilgrimage is confined to game living on land. The game of the sea - whether it is in the water or brought on the land - is however, lawful as provision for you as well as for those who are on a journey. Every action will be judged according to Allah's law of *Mukafat*.

(97-99) Allah has made the Ka'bah a sanctuary and also the centre of the divine order whose ultimate aim is to set all humanity upon its feet and make it independent. You should respect the sanctity of the months during which war is prohibited and abstain from injuring animals brought by the pilgrims. These things are told to you, so that you should know that Allah is the protector and *Raheem*, but He is also very strict in punishing. So far as the *Rasool* is concerned, his function is only to deliver the message. But Allah knows what you do openly and in secret.

(100) Say to them O *Rasool*, the lawful and the unlawful are not alike in value even though the abundance of what is unlawful may appear attractive to you. Therefore, O people of wisdom and reflection, adhere to the laws of Allah so that you may prosper.

(101-102) O *Jamat-ul-Momineen!* (what is necessary for the guidance of mankind has been given through the revelation and prescribed in the Quran). Do not probe into

هَدِيًّا لِلغَةِ الْكَعْبَةِ أَوْ لِقَارَةِ طَعَامِ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا  
لِيَذُوقَ وَبِالْأَمْرِ عَفَا اللَّهُ عَنْهَا سَلَفٌ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ  
مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ  
عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ  
وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۝

قُلْ لَا يَسْتَوِي الْخَيْرُ وَالظَّيْبُ وَلَوْ أَحْبَبَكَ كَثْرَةُ الْخَيْرِ فَاتَّقُوا  
اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَكُمْ سؤُوكُمْ وَإِنْ  
تَسْأَلُوا عَنْهَا حِينَ يُنزَلِ الْقُرْآنُ يُبَدِّلْكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ  
حَلِيمٌ ۝ قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ۝

what has not been revealed. If you probe into it while the Quran is being revealed and your question is answered, it may cause you embarrassment (so it is better for you to avoid such discussion and if you do something which is wrong and there is no revelation). Allah will overlook that as Allah has in the past overlooked such failings for He is forbearing and protective<sup>(8)</sup>.

People before you (*Bani-Israel*) used to ask Moses such questions. (The result of their probing was that they made extra-revelatory laws a part of an unchangeable *Shariah* and when they found this *Shariah* impracticable, they repudiated their *deen* itself. (2:108) You should not do that.

(103) Allah has not sanctioned the practices of the *mushrikeen* associated with Baheera<sup>(9)</sup>, Saiba, Waseela and Ham - animals dedicated to idols and set free. If these people claim that these practices have been enjoined by Allah, they tell a lie. Even human reason would show that these practices are mere superstition.

(104) When they are asked to come to what Allah has revealed and to His *Rasool*, they will say, "No, we will only follow in the footsteps of our ancestors." In other words they would follow in the footsteps of their ancestors even if the latter lacked knowledge and wisdom and did not follow the right path revealed by Allah (2:170).

(105) O *Jamat-ul-Momineen*! You alone are responsible for the development of your personality (*nafs*). If you follow the right path which may be different from your

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ  
الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَالْكَثْرَ لَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا  
وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا  
يَهْتَدُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا  
أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

(8) Workable details of the Quranic injunctions given in principle have been left to the *ummah* to prescribe according to the exigencies of time. Quranic injunctions remain immutable while their details can be changed by the divine order through mutual consultations if and when necessary. Such an authority or right cannot be exercised by any individual.

(9) *Babeera*, *Sa'iba*, *Waseela* and *Ham*.

Before the advent of Islam, Arab pagans, due to superstition and ignorance, used to earmark certain classes of domestic animals for dedication to their various idols. These revered animals were set free to pastures. Consuming their milk and using them as beasts of burden was prohibited.

ancestors' path, you will not be harmed by those who follow the wrong path. After all, all human actions are judged according to Allah's law of *Mukafat*.

(106) It has been laid down earlier that it is incumbent upon every *momin* to make a legally valid will for his relatives and others close to him (2:180). When anyone approaches death and makes a bequest there should be two just witnesses from amongst you, or lacking that, two from amongst others, if he is on a journey. If the witnesses are required to give evidence, the appropriate authority may detain them after *sala*. If the party against whom they have testified suspects them of untruth, they may swear by Allah saying, "We have not sold our evidence for any price to anyone, even though he may be a kin, and we will not conceal the truth and will give evidence only for Allah's sake. If we tell a lie, we will certainly commit an offence."

(107) If it is discovered later that the evidence given by them was not true, the party against whom they have testified may bring two witnesses from amongst them who would swear by Allah and say, "We affirm that what we will say is more correct than what the previous witnesses have said and we will not transgress the limits imposed by Allah. If we do this, we will be reckoned amongst the *zalimeen*."

(108) In this way it will be more likely that the witnesses will be true to facts since they will be afraid that they might be contradicted by others under an equally solemn oath. O *Jamat-ul-Momineen*! You should keep in mind Allah's laws, hearken to His commands and remember that those who disobey His laws, cannot follow the right path.

(109) On the day of reckoning Allah will assemble the *rusul* and ask them, "What

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِمَّنْ غَيْرُكُمْ إِن كُنْتُمْ صُرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِمَّنْ بَعْدَ الصَّلَاةِ فَيُقْسِمُنَّ بِاللَّهِ إِن رُبِمْتُمْ لَا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّوَلِيُّنَ الْآثِمِينَ ﴿١٠٦﴾

فَإِنْ عُرِّرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِنَّمَا فَاخِرِينَ يَقُولُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانُ فَيُقْسِمُنَّ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَّوَلِيُّنَ الظَّالِمِينَ ﴿١٠٧﴾

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ يَحَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِأَنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

response did you get to your call and to what extent have your followers acted upon it?" They would reply, "We do not have exact knowledge because we could only see what was apparent. You - and You alone - know what was hidden."

(110) In this respect, the case of the followers of Jesus is particularly pertinent (5:117). (Remember) when Allah will say to Jesus, "Recall My blessings to you and to your mother; I had given you Revelation in an authentic form, which gave you tremendous strength and confidence. You preached to people from an early age to an advanced age (3:45)."

I taught you the book and wisdom i.e., the Torah and the Bible. On the basis of this teaching, you said to the *Bani-Israel*, "If you follow my teachings, this will give you a new life and uplift you, enabling you to soar to heights according to Allah's laws. At present, you are blind; you will gain sight anew. At present, people shun you; your new life will be most respectable. At present, the fields of your efforts are barren and lifeless; through this revelation they will become green and fruitful" (3:48, 3:111, 6:123). You were giving the *Bani-Israel* these tidings but they were plotting to kill you. They rejected your teachings by saying that it was nothing but a lie<sup>(10)</sup>.

(111) Allah will further say to Jesus, "When I said to your companions through the revelation given to you, 'Believe in Me and in My *Rasool*'", they said, "We believe and bear witness that we are Muslims."

(112) Without the establishment of the *Nizam-e-Rabubiyya*, humanity is degraded since people are generally compelled, out of necessity, to barter their self-respect for

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ۖ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطَّلِينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرٌ مُّؤْتَمِنٌ ۖ

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي ۗ قَالُوا آمَنَّا وَاشْهَدْ بِأَنفُسِكُمْ ۖ

إِذْ قَالَ الْحَوَارِيُّونَ لِعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۗ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۖ

(10) The literal translation of the words is as follows: "When you fashioned, by My permission, out of clay a thing bearing the semblance of a bird, you breathed into it and, by My leave, it became a bird, and when you healed the born blind and the leper, by My leave, and by My leave, when you raised the dead."

bread. The companions of Jesus said to him, "Is it not possible for your *Rabb* to establish such a system?"<sup>(11)</sup> Jesus replied, "It is possible, provided you have trust in Allah and adhere to His laws."

(113) They said, "If this is done, we will be satisfied and we will bear witness that you have indeed spoken the truth to us."

(114) Thereupon, Jesus, son of Mary, said to Allah, "Help us to establish such a system which will be a means of rejoicing for us as well as for those who would come after us provided they continue to uphold the system. And this would be practical proof regarding the truth of Your law. O Allah! Provide us Your sustenance because all this which we get according to Your law is much better than what we get through man-made systems."

(115) Allah replied, "This will be done but beware that whosoever amongst you turns away from it, will receive a chastisement such as was not given to anyone else in the world."

(116-118) And when Allah will say, "O Jesus, son of Mary, did you ask people to deify you and your mother besides Allah?" He will say, "Your knowledge extends much beyond mine. How could it behove me to say that which I know to be untrue? If I had said such a thing, surely you would have known it. You know even what is in my heart but I do not know what You know. You - and You alone - know all that is hidden from us. I said nothing to them except what You bid me to say, which was that they should obey Allah who is their *Rabb* as well as mine. As long as I stayed with them, I kept a vigilant watch over them. But when You completed the term of my life, You alone watched over them. You have devised measures for everything. If you punish them, they are devotees to you or if

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا  
وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ۝

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ  
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارزُقْنَا وَأَنْتَ خَيْرُ  
الْرَازِقِينَ ۝

قَالَ اللَّهُ إِلَيَّ مَرْجِعُهَا عَلَيْهِمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ  
عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ۝

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّي  
الْهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ  
لِي بِحَقِّ ۖ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ  
مَا فِي نَفْسِكَ ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۖ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي  
بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ  
فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ  
شَيْءٍ شَهِيدٌ ۖ إِنْ تُعَذِّبُهُمْ فَلَهُمْ عَذَابُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

(11) The literal translation is, "Is your *Rabb* able to send down to us a tray of food from above?"



you forgive them, you have the absolute power but your power is blended with wisdom."

(119) Allah will say, "This is the day when the truth of the truthful will benefit them. They shall have gardens wherein streams flow, where they will dwell beyond the count of time. This is because they adhered to Allah's law and Allah recompensed them for it. This is, indeed, the highest achievement."

(120) This is Allah's law of *Mukafat* which encompasses the universe. He wields power over all.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ذَلِكَ الْقَوْلُ الْعَظِيمُ ۝

يَلَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ۝



**Surah 6 : Al-An'aam  
(Livestock/Cattle)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1) Absolute *hamd* (spontaneous praise) is for Allah alone (1:1) who created the universe and devised darkness and light. Those who reject the divine laws, set up peers to Allah.

الْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ  
وَالنُّورَ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ۝

(2) It is He who initiated your creation from inanimate matter and prescribed laws to determine the term of your physical life, and the life hereafter, which He alone knows of. Yet you doubt His existence.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰی اَجَلًا وَّ اَجَلَ مُّسَمًّی عِنْدَ  
ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝

(3) Allah's sovereignty is not confined to the physical universe, it also encompasses the world of human beings (21:21-23; 43:84). Allah knows the apparent as well as the hidden. He is aware of all your activities.

وَهُوَ اللّٰهُ فِی السَّمٰوٰتِ وَفِی الْاَرْضِ یَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَیَعْلَمُ مَا  
تَكْسِبُوْنَ ۝

(4) Allah gives such clear guidance; despite it, those who reject His laws turn away from it.

وَمَا تَأْتِيهِمْ مِّنْ اٰیةٍ مِّنْ اٰیٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِیْنَ ۝

(5) Similarly, O *Rasool*, the people to whom you deliver this guidance are rejecting and ridiculing it but soon they will face the consequences of their mockery.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ یَأْتِيهِمْ اَنْبَاؤُا مَا كَانُوْا بِهٖ  
یَسْتَهْزِءُوْنَ ۝

(6) Have they not seen how many generations before them were destroyed? These people were established more firmly in the land than they, and Allah sent down copious rains upon them causing rivers to flow. Notwithstanding all this, they were destroyed for their offences and then other people were raised in their place.

الْمُرُوْا كَمَا اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنْتَهُمْ فِی الْاَرْضِ مَا لَمْ  
یُمْكِنْ لَّكُمْ وَاَرْسَلْنَا السَّمٰءَ عَلَیْهِمْ قَدْرًا رَّاٰ وَّجَعَلْنَا الْاَنْهٰرَ تَجْرِی  
مِنْ تَحْتِهِمْ فَاَهْلَكْنَهُمْ یَذُنُوْهُمْ وَاَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِیْنَ ۝

(7) Time and again they demand miracles from you and we tell them that *aiman* comes from reflection upon Allah's teachings and not from witnessing miracles. Hypothetically speaking, if He had sent down a ready-made book which they could touch with their hands, those people who had decided not to believe, would still not have believed, and would have said, "This is nothing but obvious fraud."

وَلَوْ نَزَّلْنَا عَلَیْكَ كِتٰبًا فِی قُرْطٰسٍ فَلَسُوْهُ بِاٰیٰدِیْهِمْ لَقَالَ الَّذِیْنَ  
كَفَرُوْا اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِیْنٌ ۝

(8) These people also ask, "Why an angel (*malak*), whom we could see, was not sent down to this *Rasool*?" If Allah had sent such a *malak*, their fate would have been doomed and they would have had no respite.

(9) If a *malak* had been sent down as a *rasool*, he would have obviously come in human form. This would have aroused doubts similar to those which they now have.

(10) O *Rasool*! The fact is that they are not taking the matter seriously. *Rusul* before you were similarly laughed at but, what they had laughed at backfired against them.

(11) O *Rasool*! Say to them, "Travel through the earth and see what has been the end of those who said that Allah's *rusul* were telling a lie."

(12) O *Rasool*! Ask them, "Who wields power in the universe?" and tell them, "It is Allah."

They ask, "If Allah is so powerful why does He not seize us immediately for our offences?" Tell them, "He has provided respite in the law of *Mukafat* and this is His *rahma* towards mankind which He has made incumbent upon Himself (6:54). The results of the actions of wrong-doers will become manifest on the Day of Reckoning which will certainly come. Only those people who are out to ruin themselves will not profess *eiman*."

(13) Whether it is day or night, it is all the same to Allah who hears and knows all.

(14-15) Ask them, "Do you want that I should take as protector and helper anyone other than Allah - Allah who has brought the entire universe into being from nothingness; who provides nourishment to all, but Himself needs none?" Say, "I have been commanded to be the first of those who surrender before Allah's laws and not to be one of the *mushrikeen*. Tell them, "If I revolted against Allah's laws, I too would be

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَ لَقَضَى الْأَمْرَ لَوْلَا يُنظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

وَلَقَدْ اسْتَهْزَيْتَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

قُلْ لَيْسَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ كُتُبٌ عَلَى نَفْسِهِ الرَّحْمَةِ ۖ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

وَلَهُ مَا سَكَنَ فِي الْبَيْتِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ أَعْبُدُوا اللَّهَ أَعْبُدُوا إِلَهًا قَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

fearful of chastisement on the day of reckoning (10:15, 39:13).”

(16-18) On that day, whosoever is saved from chastisement, has invited Allah's *rahma* upon himself, and this is a manifest achievement. This is so because if any affliction or any good comes to anyone according to Allah's law of *Mukafat*, cannot be averted. For all this, Allah has appointed measures. He has supreme authority over human beings and He exercises it with wisdom and full knowledge of their condition.

(19) Ask them, “Whose testimony is the strongest to validate what I say?” Tell them, “Allah's testimony is the best to decide between you and me. This testimony has been revealed to me and is now included in the Quran so that through it I should forewarn you as well as those whom it may reach after you.” Ask them, “Do you still affirm that there are deities other than Allah? If you affirm this I certainly cannot endorse this. I affirm that Allah alone is the sovereign and I abhor what you associate with Him.”

(20) Those to whom We had given the Book before you recognize the truth as they recognize their own children. But they still do not believe and thereby bring about their own ruin.

(21) Just reflect: Who can be more *zalim* than one who foists a lie on Allah and one who considers as a lie the truth which has been revealed by Him. Certainly, they both are *zalim* and will not prosper.

(22) They will be assembled together on the day of reckoning and the *mushrikeen* will be asked, “Where are those whom you assumed to be the associates of Allah?”

(23-24) At that time, they will be able to employ no subterfuge and perforce will have to say, “We swear by Allah that He is our *Rabb* and we never associated any authority

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ ۝ وَإِنْ يَتَسَنَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يَتَسَنَّكَ بِخَيْرٍ فَهِيَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝

قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً ۚ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ أَيْتَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهُ اللَّهِ وَاحِدٌ ۚ وَالَّذِينَ يَرْتَبِعُونَ مِمَّا فُتِنُوا ۚ

الَّذِينَ اتَّخَذُوا الْكُتُبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمْ ۚ الَّذِينَ كُنتُمْ تَزْعُمُونَ ۝

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ۚ أَنْظِرْ كَيْفَ كَذَّبُوا عَلَىٰ أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝

with Him." Behold how these people will lie against themselves, and those whom they have associated with Allah will desert them.

(25) Some amongst them come into your assembly and pretend to listen to you, but they have closed their hearts completely and made themselves hard of hearing lest they should understand what you say. They have become so hardened in their obstinacy that, despite so many proofs, they do not believe the truth. They simply come to quarrel and have an argument with you. They claim that what you say is nothing but ancient tales which have been repeated numerous times before.

(26) These people turn away from your teachings and also keep others away from them. They harm none except themselves but they do not realize how much loss they thus sustain.

(27) If you were to see them set before *jahannam*, you will hear them say, "Only if we could go back! Then we would not treat Allah's laws as false, and would be amongst the *momineen*."

(28) Their regret would not be genuine because they do not want, in earnest, to change their ways. They express regret only because what they used to hide from others would be laid bare. The fact is that if they were to be sent back they would revert to what was forbidden to them. They are certainly liars.

(29) They say, "There is no life other than this and for us there is no life hereafter."

(30) If you were to see them being set before their *Rabb*, and asked by Him, "Is this life not a reality?" You could hear them say, "Yes! By our *Rabb*, it is so." Thereupon, Allah will say, "Taste then the consequences of your wrong-doings which you used to deny."

(31) Those who say that the idea of

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ  
وَفِي أَدَانِهِمْ وُقْرًا وَإِنْ يَرَوْا كَلِمًا لَا يُؤْمِنُ بِهَا حَتَّىٰ إِذَا  
جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ﴿٢٥﴾

وَهُمْ يَبْهَتُونَ عَنْهُ وَيَنْتَوِنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا  
يَشْعُرُونَ ﴿٢٦﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نَتَكَذَّبُ بِآيَاتِ رَبِّنَا  
وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ بَدَّ لَهُمْ مَا كَانُوا يُجْحِفُونَ مِنَ قَبْلِ ط وَكُورُودُ وَالْعَادُ وَالْيَا نَهُوَا عَنْهُ  
وَأَنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ ط قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ط قَالُوا بَلَىٰ  
وَرَبِّنَا ط قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ط حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

confrontation with Allah's law of *Mukafat* is baseless, are indeed losers. When the event comes upon them suddenly, they will say regretfully: "How neglectful were we in this matter," while they bear the burden of their wrong-doings on their backs. How unbearable and torturous is their burden!

(32) This is because they thought that life was confined only to this world. The fact is that, as compared to the life hereafter, physical life is nothing but play and a pastime. For those mindful of Allah's laws, the life hereafter is far better and full of bounties. Can they not understand even this much?

(33) We are well aware that what they say grieves you. But you should know that it is not you whom they charge with falsehood; it is Allah's laws which they treat as false.

(34) This, too, is nothing new. *Rusul* before you were similarly charged with falsehood. They bore the accusation, as well as the harm done to them, with patience. The *rusul* were, however, victorious in the end. This is the law ordained by Allah, which no one can alter.

We narrate the accounts of past *rusul* to you, O *Rasool*, so that you do likewise.

(35) If their rejection grieves you so deeply, remember that their condition for accepting you is that you should show them some miracles. If, hypothetically speaking, you seek out an opening into the earth, or a ladder to the sky and bring them concrete evidence, they will still not believe. If Allah had wished that all human beings should compulsorily follow the right path, it would not have been difficult for Him to create them without freedom of will. So, you should not be amongst those who do not understand the plans of Allah.

(36) We have made the right and wrong paths distinct (18:29). Only those who listen

قَالُوا يَحْسَبُونَكَ عَلَىٰ مَا فَزَعْنَا فِيهَا ۗ وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزِيدُونَ ۝

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۗ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ۝

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ۝

وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا حَتَّىٰ أَنهْمُ نَصْرًا ۗ وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَّبِيِّ الرُّسُلِينَ ۝

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۖ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ۝

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۗ وَالْبَوَالِي يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ۝

to the message of Allah attentively and reflect on it will be able to adopt the right path. Those who have lost the capacity to understand and are like dead will have to confront Allah's law of *Mukafat*.

(37) Again, those who reject the truth ask, "Why has Allah not sent down a miracle to the *Rasool*?" Tell them, "Allah has assuredly the power to do this but, as already stated, it is not His plan to do so. The difficulty is that most of them do not take the trouble to reflect upon these matters."

(38) The law that all creatures should compulsorily follow the path determined for them operates in the outer universe. Allah's law of creation applies to all living beings which live on earth, including human beings as well as birds flying in the air. The difference between human beings and other creatures is that, while the latter are compelled to follow Allah's law instinctively, the former choose their path themselves, exercising freedom of choice. A natural corollary of their freedom is that they are held accountable for their actions. Nothing has been missed in Our scheme.

(39) And they who consider Our laws false are like those who are deaf and dumb and thus grope in the dark (2:8 and 2:171); they go astray. On the other hand, those who adhere to Our laws, follow the straight path.

(40-41) O *Rasool*! Ask those who set up peers to Allah, "If any natural calamity befalls you, or any other sudden change occurs, why do you not ask those whom you associate with Allah to help you if you believe that you are truthful? Even if you call upon them for help, they will not be able to help you. Calamities can only be averted by following Allah's laws. However, when the calamities are over, you again forget divine law and start following ungodly forces."

(42) O *Rasool*! We sent *rusul* to other

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ مِمَّا كَلَّمْنَا مَا قَرَّظْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا صُمُّوا وَبَكُمُ فِي الظُّلُمَاتِ مَنْ يَشَاءُ اللَّهُ يَضِلُّهُ ۖ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْيَرَ اللَّهُ تَدْعُونَ ۖ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

communities before you. As a result of their wrong-doings, these communities were subjected to poverty and distress. They were shaken so that they might realize what could be the consequences of being neglectful of Allah's laws.

(43) If only they had been humble when our suffering came to them! Their hearts are hardened, however, and they did not surrender to Allah's laws. Satan made their course of conduct seem attractive to them.

(44) When they had thus forgotten that of which they were warned, they should have been subjected to chastisement at once. This was not done due to Our Law of Respite. On the contrary, the gates of abundance were opened to them. While they were rejoicing at what they had received, Our Law of *Mukafat* suddenly took hold of them. They became utterly despondent about their future.

(45) Thus the communities, which committed *zulm* (wrongdoing), were uprooted. This was *rahma* (blessing, grace) for those whom they had oppressed, and cause for *hamd* of Allah who is the sustainer of all humanity.

(46) Say to them, "If your faculties of sight, hearing and understanding are paralyzed as a result of going against Allah's laws, is there anyone besides Allah who can restore them?" Reflect upon how We repeat Our basic teaching to impress its truth upon them, but they turn away from it.

(47) Say to the *Jamat-ul-Momineen*, "Do not be apprehensive of Allah's chastisement which comes about as a result of wrong-doings. This chastisement, whether it comes suddenly or after due warning, destroys none but the *zalimeen*."

(48) Our way is that We send Our *rusul* as bearers of glad tidings and warnings. So, whoever believes in them and acts according

فَقَوْلًا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَبَّاسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِهَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾



to their teachings, will face neither fear nor grief.

(49) And those who treat Our laws as false will receive chastisement for their transgression.

(50) O *Rasool*! Say to them, "I do not assert that I possess the treasures of Allah or have knowledge of the unseen. Neither do I assert that I am a *malak* (angel). I only say that I receive Allah's revelation which I follow myself." Ask them, "Is one who is blind at par with one who can see? Do you not reflect upon this?"

(51) Leaving aside those who are incorrigible, O *Rasool*, warn those who believe in the law of *Mukafat*. Tell them that there will be no protectors or intercessors to shield them from Allah's law. They should, therefore, be mindful of His laws.

(52) At the time of the advent of Islam, Arabian society was divided into various tribes, some of which considered themselves to be superior to the others and treated them with contempt. The central theme of the teachings of the Quran was the equality of all human beings, and the *Rasool* was building a community comprising persons belonging to various tribes and even slaves where everyone was treated with equal respect regardless of origin or status. The tribes which considered themselves to be superior to the others could not tolerate this. One of their conditions for making a compromise with the *Rasool* was that persons whom they considered to be inferior should be expelled from the community. The Quran, however, rejected this condition since it violated its fundamental teachings (10:15, 11:113, 17:74, 68:9).

Allah said to the *Rasool*, "Do not drive away those who are poor or of low origin but who strive continuously for the cause of

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْتَهْمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّمَا اتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُنْفِثُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنَ دُونِهِ وِثْقٌ وَلَا شَفِيعٌ لَهُمْ يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾



Allah. Their origin or previous status or poverty should have no bearing on their present position. If you still drive them away you will be from amongst the *zalimeen* (18:28, 11:27-30, 26:111-114, 80:1-11)."

(53) Those who make such a demand betray a sense of their own inferiority. They say tauntingly, "Look! These are the people from amongst us whom Allah has chosen for His blessings." Tell them, O *Rasool*, "Allah knows better than you who is worthy of respect and dignity."

(54) When members of the *Jamat-ul-Momineen* come to you, O *Rasool*, greet them by saying, "May peace be upon you and also Allah's *rahma* which He has made incumbent on Himself. If any one of you commits any wrong unknowingly and later repents and makes amends for it, you will surely find that Allah is the protector and sustainer."

(55) We set forth Our laws clearly so that the path of the wrong-doers becomes distinguishable from that of the righteous ones (18:29).

(56) Say to those who deny the truth, "I am forbidden to obey those whom you call upon besides Allah. I shall not yield to your base desires for if I do, I shall have gone astray and will not be counted amongst those who are rightly guided." Say, "I take my stand upon the clear evidence furnished by Allah which you treat as false."

(57) Say O *Rasool*! "I take my stand upon the clear evidence furnished by my *Rabb*, which you treat as false." Time and again they ask you to urgently bring about the chastisement about which you warned them. Tell them, "It is not in my power to hasten what you ask for. These matters are decided by Allah's law of *Mukafat*. He declares the truth and is the best judge."

(58) Tell them, O *Rasool*, "Had it been in my power to hasten what you ask for. the

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنَّا  
بَيْنَنَا وَالَّذِينَ كَفَرُوا وَاللَّهُ يَأْتِي بِالْحُكْمِ وَيَهْدِي لِمَنْ يَشَاءُ

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ  
عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن  
بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَالَ وَاللَّيْلِ وَاللَّيْلِ سَبِيلُ الْعَجْرَمِينَ

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ قُلْ لَآ  
أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا اسْتَعِجِلُونَ  
بِهِ إِن الْحُكْمَ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

قُلْ لَوْ أَنَّ عِنْدِي مَا اسْتَعِجِلُونَ بِهِ لَقَضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ  
وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

matter would have been decided a long time ago. As already stated, this is decided by Allah's law of *Mukafat* which knows who the wrong-doers are."

(59) With Allah are the keys of the unseen and none knows the unseen but He. He knows whatever is on land and in the sea. Not a leaf falls but He knows it. There is neither a grain below the soil nor anything fresh or dry which has not been taken note of in the lucid book containing the laws of nature.

(60) He (Allah) knows whatever you do during the day time. Then He lays you to rest at night, and wakes you again in the day. The cycle of day and night gradually completes the term of your life. Thereafter, there will be the day of reckoning when whatever you have done will be made manifest to you.

(61-62) Allah's law of *Mukafat* prevails over all human beings. He has appointed guardians over them to see that none of their actions go undetected. When death approaches someone, *malaika* - Our messengers - cause him to die; they have no power to make any change in the term of life. Thereafter, everyone will confront Allah's law of *Mukafat*, Who has complete control over them, Whose word is final, and Who is swift in reckoning.

(63-64) When a calamity befalls those who reject Allah's laws, they invoke Allah in their hearts and say that if they are saved from the calamity, they will be ever-grateful to Him. Say to them, "One is protected or rescued from calamities in accordance with Allah's laws. But, you associate other authorities with Him."

(65) Calamities occur in societies which are not based upon Allah's laws. Sometimes, they take the form of higher classes oppressing the lower classes; at times, of the lower classes rising against the higher classes

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمِ الْأَرْضِ وَلَا  
رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ  
فِيهِ لِقَافَىٰ أَجَلٍ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ ۝

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۖ حَتَّىٰ إِذَا جَاءَ  
أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ۝ ثُمَّ رُدُّوْا إِلَى اللَّهِ  
مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ ۖ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۝

قُلْ مَنْ يُنَبِّئُكُمْ مِنْ ظُلْمِ الْبَرِّ وَالْبَحْرِ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً  
لَّيِّنًا أَمْجِدْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ۝ قُلِ اللَّهُ يُنَبِّئُكُمْ  
مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ۝

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ  
أَرْضِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۖ أَنْظُرْ  
كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ۝

leading to anarchy; and at others, of the two uniting and then splitting into different parties which fight each other.

Reflect on how in different ways and in diverse forms We explain Our teachings so that they may understand.

(66-67) Despite this, your people, O *Rasool*, treat the revelation as false even though it is certain truth. Tell them, "I have not been appointed as a guardian over you. Manifestation of the consequences of your wrong-doing takes place at a time prescribed by Allah's laws and by and by, you will know it (7:182-83)."

(68) When you see those who are making a jest of Our revelation, stay away from them until they change the topic of conversation. If you are so absorbed that you forget that you should leave such company, do so the moment you become aware of it. You should not stay thereafter with these people who are *zalimeen* (4:140, 5:57).

(69) Those who adhere to Allah's laws are not responsible for the way in which these people treat the revelation. They need only admonish them so that they may abstain from what they do.

(70) Stay away not only from those who make a jest of your *deen* (way of life) but also from those who treat their own religion as play and pastime (7:51). Such people are deluded by worldly attractions. Leave them alone but continue to convey to them the teachings of the Quran so that none is destroyed through not receiving Allah's guidance. They cannot be protected from ruin by any friend or intercessor even if every ransom is offered because it comes through their own wrong-doings. They shall have a draught of burning despair and a painful chastisement because of their persistent refusal to acknowledge the truth.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَنْتُ عَلَيْكُمْ بِوَكِيلٍ ۗ لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ۝

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ۝

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ ۝

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَجَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَرُوا بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۗ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَكِيٌّ وَلَا شَفِيعٌ ۗ وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَأَيُّوخذُ مِنْهَا ۗ أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝

(71-72) Ask these people, O *Rasool*, "Do you wish that we should deify aught besides Allah - which can neither help nor hurt us - and turn on our heels after Allah has shown us the right path? If we do this, we will be like the one who is lost in the wilderness and cannot hear his companions calling out to him." Tell them, "The way prescribed by Allah is the only right way and We have been commanded to submit to the laws of Allah Who is the sustainer of all the worlds. He has also asked us to establish the system of *sala* and adhere to all His laws. We will be accountable for all our actions."

(73) It is Allah who has created the universe most appropriately. He initiates creation according to His *amr* (as explained in 2:117); every word of His is the truth. He has complete control over His creation. He infuses life into inanimate forms. He has knowledge of both the seen and the unseen and He is the wise, the cognisant.

(74) The struggle between right and wrong is not a new phenomenon. All *anbiya* have been confronted with it. For instance, in the case of Abraham it originated within his own family. Abraham said to his father Azar (Terah), "You carve an idol out of stone and then make it into a god. I see that you and your people are in manifest error."

(75-79) Abraham's people used to worship heavenly bodies and invited him to associate with them. This induced him to reflect upon the working of these bodies to become certain of his own beliefs which differed from those of his people. When night spread its darkness over him, he beheld a star. He asked his people, "Is this the one you want me to accept as my *Rabb*." When the star set, he said to them, "I cannot accept as god anything which changes." When he beheld the Moon shining, he asked the same question, and when it set he said, "I cannot

قُلْ اَنْدَعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ اَعْقَابِنَا  
بَعْدَ اِذْ هَدٰنَا اللّٰهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيْطٰنُ فِي الْاَرْضِ حَيْرٰنًا  
لَّهٗ اَصْحٰبٌ يَّدْعُوْنَهُ اِلَى الْهُدٰى اْتَيْنَا قُلْ اِنَّ هُدٰى اللّٰهُ هُوَ  
الْهُدٰى ۗ وَاْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعٰلَمِيْنَ ۗ وَاَنْ اَقِيْمُوا الصَّلٰوةَ  
وَالنُّعُوْا ۗ وَهُوَ الَّذِيۙ اِلَيْهِ تُحْشَرُوْنَ ۝

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُوْلُ كُنْ  
فَيَكُوْنُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يَنْفَعُ فِي الصُّوْرِ عَلِمُ الْغَيْبِ  
وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝

وَاِذْ قَالَ اِبْرٰهِيْمُ لَآبِيْهِ اَزَّرَ اَنْتَ كَيْدُ اَصْنَامِ الْهٰٓءِ اِنِّيۙ اَرٰكَ وَقَوْمَكَ  
فِي ضَلٰلٍ مُّبِيْنٍ ۝

وَكَذٰلِكَ نُرِيۙ اِبْرٰهِيْمَ مَكْنُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ  
الْمُوقِنِيْنَ ۝ فَلَمَّا جَنَّ عَلَيْهِ الْيَلُ رَا كُوْكَبًا ۗ قَالَ هٰذَا رَبِّيۙ فَلَمَّا  
اَفَلَ قَالَ لَا اِحْبُ الْاَفْلٰكِيْنَ ۝ فَلَمَّا رَا الْقَمَرَ بَازِعًا ۗ قَالَ هٰذَا رَبِّيۙ  
فَلَمَّا اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيۙ رَبِّيۙ لَآ كُوْنَنَّ مِنَ الْقَوْمِ الضّٰلِّيْنَ ۝  
فَلَمَّا رَا الشَّمْسَ بَازِعَةً ۗ قَالَ هٰذَا رَبِّيۙ هٰذَا اَكْبَرُ ۗ فَلَمَّا اَفَلَتْ قَالَ  
لِقَوْمِ اِنِّيۙ بَرِيۙءٌ مِّمَّا تُشْرِكُوْنَ ۝ اِنِّيۙ وَجَّهْتُ وَجْهِيَ لِلَّذِيۙ فَطَرَ  
السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا ۗ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ ۝

accept the one which changes, as my *Rabb*. If my *Rabb* had not guided me I would have been one of those who had gone astray." Then, when he beheld the Sun shining, he asked his people, "Do you ask me to worship the Sun because it is the greatest?" But when the Sun also set, he said, "O my people! I dissociate myself from you in taking such objects as my god. With single-mindedness, I turn my face towards Allah who brought the universe into existence out of nothingness, and I am not from amongst the *mushrikeen*."

(80-82) His people still disputed with him. Abraham asked them, "Do you dispute with me in respect of Allah who has guided me to the right path?" His people asked him to be fearful of their gods whom he repudiated lest they harm him. He answered, "I am not afraid of your gods whose power to hurt me has not been warranted by Allah. Allah's knowledge encompasses all things. Will you then not reflect? You are the ones who should be fearful because, without any authority, you set up peers to Allah. Which of our ways, then, leads to peace? If you only knew! Those who believe in Allah, do not mix their *eiman* with *zulm*. For them is peace and they are on the right path."

(83) These were the arguments which We had given to Abraham to use against his people. This is how We raised the ranks of people according to Our measures. Surely your *Rabb* is both wise and knowing.

(84-86) We gave Isaac and Jacob to Abraham. Each of them We guided as We had guided Noah and his descendants. Similarly, We guided David, Solomon, Job, Joseph, Moses and Aaron. *Nabuwwa* was bestowed upon them by Allah and they were compensated for the good lives they led. *Nabuwwa* was also bestowed upon Zachariah, John, Jesus, Elijah. They were all

وَحَاجَّةَ قَوْمِهِ ۗ قَالَ إِنَّمَا أَجْتَوِيَ فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ۗ وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۗ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِنْ كُنْتُمْ تَعْلَمُونَ ۗ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ۗ

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۗ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۗ

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْحَسَنِينَ ۗ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ كُلًّا مِّنَ الصَّالِحِينَ ۗ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ۗ

*salibeem*; Ishmael, Elisha, Jonah and Lot We favoured above the rest of mankind.

(87) And We also guided aright some of their fathers, offspring and brethren. We favoured them and guided them to the straight path.

(88) This is the right path prescribed by Allah which any human being may follow. But if they join other paths with this one, then all their actions will be rendered waste.

(89) The *anbiya* mentioned earlier are those to whom Allah had given the code of laws, the authority to enforce these laws and *nabuwwa* (3:78). The Quran contains all the original teachings of the previous scriptures. If the *Ahl-ul-Kitab* reject the Quran, it will not harm the Quran in any way. We have entrusted it to a people who do not reject it (35:32).

(90) The *anbiya* mentioned earlier are those whom Allah had guided. The same guidance has now been bestowed on you, O *Rasool*, which you should follow yourself and also invite others to do so. Tell those whom you invite to follow this path that you ask no recompense for it. This guidance is open to all mankind and is not anyone's preserve.

(91) Those who reject revelation on the ground that it has been sent down to a human being like themselves do not form an accurate or fair estimation of Allah - as is His due (39:67). Ask them, "Who revealed the book which Moses presented to them (and Moses was also a human being!)? That book contained light and guidance for humanity. You transferred it upon various parchments revealing some parts of it but concealing the rest although the entire book contained those truths which neither you nor your fathers knew."

O *Rasool!* Tell them that this book has been revealed by Allah as the book given to Moses was revealed by Him. Tell them this

وَمِنْ آبَائِهِمْ وَذُرِّيَّهِمْ وَأَخْوَانِهِمْ ۖ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ۝

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ۖ فَإِنْ يُكْفِرْ بِهَا فَهُوَ لَآءٍ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ ۝

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيِهِمُ اقْتَدِهْ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۗ قُلِ اللَّهُ لَمْ يَزَلْ فِي خَوْضِهِم لِيَْلْعَبُونَ ۝

and then leave them to their vain quibbling or word-play.

(92) This is the most blessed book which We have now sent to you which validates those truths that were contained in previous scriptures. To start with, through this book, you may warn those who dwell in or around Makkah. Those who believe in the life hereafter will believe in it truly. They will safeguard the *Nizam-us-Sala*.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

(93) Who can be more *zalim* than the one who invents a lie against Allah, or one who claims that he has received revelation from Allah whereas he has received none; or one who says that he can produce the like of what Allah has revealed (8:31)?

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

Just imagine what the situation would be when the *zalimeen* are in the throes of death and the *malaika* stretch forth their hands saying, "Yield up your life (*nafs*). This day you will be recompensed with a humiliating chastisement for imputing to Allah what was false and for rejecting Allah's laws arrogantly."

(94) And Allah will say, "You have left behind all that was yours e.g., all that you possessed and your intercessors whom you assumed would help you in your affairs. Indeed, all your ties have been severed and you have come to us all alone with your individuality with which you were created and all your fancies would have forsaken you."

وَلَقَدْ جِئْتُمُونَا فِرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

(95) As regards life after death, it may be explained through an example. A seed-grain or a date-stone appears to be lifeless but it contains a life-germ which, given appropriate conditions, bursts forth into a living plant. The plant, in turn, bears ears of corn. Each grain of corn is again a source of life. This is how Allah brings forth the living from the dead and the dead from the living.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَالِقُ تَوَقَّلُونَ ﴿٩٥﴾

This is your Allah. Whither do you then



seek other deities?

(96) He causes the dawn to burst forth to enter in the day and has devised the night for rest and the Sun and the Moon for computing time. These are the measures ordained by Allah who is mighty and knowing.

(97) It is He who has designed the stars in such a way that you may be guided by them in the darkness of land and the sea. Thus We have made Our laws clear to those who understand.

(98) It is He who has created you out of a single life-cell (4:1). In the process of evolution, life pauses for a while until it acquires the capacity to reach a higher plane to which it is entrusted for further development. Thus We have made Our plans clear to those who are thoughtful.

(99) It is He who sends down rain through which He brings forth buds of all plants, green foliage, packed ears of corn, palm-trees with branches overhanging with dates and gardens of grapes, olives, pomegranates - alike and unlike. Reflect on how these fruits grow and ripen. In this plan of Ours are signs for those who believe in divine laws.

(100) Yet these people believe that Allah alone is incapable of administering the order of the universe and associate other unseen forces which He has created, with Him. Out of ignorance they also falsely ascribe sons and daughters to Him. He is far above all that they attribute to Him.

(101) There are those who believe that Allah has a son. Reflect deeply over this. Allah brought the entire universe into existence from nothingness. This was obviously not subject to the law of causation. Once the universe had been created, however, this law came into operation. The law relating to procreation

فَالِقُ الْإِصْبَاحِ ۖ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ  
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ ۗ  
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا ۗ  
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ۚ  
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن  
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ  
مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْجِهِ ۗ إِنَّ فِي  
ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ  
عِلْمٍ ۗ سُبْحٰنَہٗ وَتَعَالٰی عَمَّا یُشْفِقُونَ ۝

بَدِيعِ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنۡ يَّكُوۡنَ لَهُ وَلَدٌ وَّلَمْ يَكُنۡ لَّهٗ صَاحِبَةً  
وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

requires the cohabitation of male and female. How could Allah have a son when He has no wife? This is being said by Allah who has created everything and knows everything.

(102) This is Allah - your *Rabb* - other than whom there is no authority, creator of all things. Therefore, you should obey His and only His laws and remember that He is the protector of all.

(103) He cannot be comprehended by vision but He comprehends everything. He is the all-subtle and the all-aware.

(104) Your *Rabb* has revealed the truth clearly. Whoever reflects on it, will do so to his own advantage. On the other hand, those who choose to remain blind to it, will do so to their own disadvantage. Remember, I am not your keeper to force you to reflect.

(105) We have made the truth so clear in diverse ways that those who reflect on it, exclaim, "You have (O *Rasool*) indeed separated the grain from the chaff." In this way, we have made it manifest to a people who are disposed to understand.

(106) O *Rasool*! You should follow that which has been revealed to you from Allah, other than whom there is no authority, and remain aloof from the *mushrikeen*.

(107) If it had been a part of Allah's plan that none should be a *mushrik*, He would not have endowed human beings with free will. This is why we have not appointed you a guardian over them or responsible for their conduct.

(108) The deities whom these people associate with Allah are no doubt false ones. This does not mean, however, that you may revile Allah in retaliation. They adhere to their beliefs because they seem fair to them. The nature of their deeds will become clear to them on the Day of Reckoning.

(109) The *mushrikeen* swear by Allah as

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ  
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَدُنْهُمْ ذُرِّيَّةٌ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ  
الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ  
عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ  
عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ  
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ  
إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

solemnly as they can that if a miracle is shown to them they would certainly believe in its import. Tell them, "It is not beyond Allah's power to show miracles but it is not His plan to do so." The fact is that they will not believe even if a miracle is shown to them.

(110) When this truth was revealed to them earlier, instead of reflecting upon it, they had rejected it outright due to their prejudice, so this time too, they will not believe it and Our law is that We keep their hearts and their eyes turned (away from the truth) and let them loose in their overweening arrogance, blindly stumbling to-and-fro (2:15).

(111) (Hypothetically speaking) even if We were to send down angels to them, or if the dead were to speak to them, or if We were to bring together everything face to face with them, they would not believe. Reflection upon Allah's laws is a prerequisite to belief and these people will not do this as most of them are uncouth.

(112) O *Rasool!* This is nothing new. Whenever a *rasool* came to them, enemies from amongst the *jinn* and the *ins* stood up against them and conferred with each other to frame gilded lies so as to delude people from the right path. As already stated (6:108) it was not a part of Allah's plan to compel people to follow the right path. So you should leave them to their own devices.

(113) Their purpose in fabricating lies is not to reform the people but to incline the hearts of those who do not believe in the hereafter towards them so that the latter would agree with what the former say and do. They also let them earn in whatever manner they like, so that they do not question or check the ways of the former.

(114) O *Rasool!* Ask them, "Do you want that I should seek an authority other than

وَنَقَلِبَ أَفْدَانَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدَّرَهُمْ  
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ  
شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرَهُمْ  
يَجْهَلُونَ ﴿١١١﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَكَوْشَاءَ رَبِّكَ مَا فَعَلُوهُ  
فَذَرَّهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

وَلِيَتَّصِلَ إِلَيْهِ أَفْدَاءُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَضُوهُ  
وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾

أَفَعَبَّرَ اللَّهُ أَلْبَتَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا  
وَالَّذِينَ أَنْتَبَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا  
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

Allah when He has sent down for you the book which states everything clearly? Those who have accepted this book have understood clearly that it has been revealed by Allah and is based upon the truth. There is no need to dispute with them."

(115) Allah's laws based on truth and justice have been set forth in this book in a complete form. None has the authority to make any change in these laws (18:27). This is because this book has been sent down by Allah who hears and knows everything.

(116) O *Rasool!* If you were to follow the majority in the land, they would lead you astray from the path of Allah. They simply follow their own surmises and indulge in conjectures.

(117) Your *Rabb* certainly knows best who has strayed from the right path and those who are rightly guided.

(118-119) Reverting to the subject of *haram* and *halal*, you should eat only that meat on which Allah's name has been pronounced at the time of the animal's slaughter, if you are true believers in His laws. When Allah has made the *halal* and *haram* clear to you (5:3) except when you are driven by starvation (5:3, 6:146), who can declare to be *haram* that which Allah has made *halal* and over which His name has been pronounced? Many a people who follow their own baser desires will try to mislead you through lack of knowledge. Allah knows well who wilfully transgresses His laws.

(120) Allah's laws which relate to concrete matters must be obeyed in accordance with the formal requirements prescribed by the Quran. But that is not all. The purpose underlying those laws must not be overlooked. Thus the outward and the inward aspects of obedience to Allah's laws must be harmonised. Those who do not do

وَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَكْفُرُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ۝ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ۝

وَدَرُّوا ظَاهِرَ الْأُتْمِ وَأَبْأَطْنَةَ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْأُتْمَ سَيُجْزَوْنَ بِهَا كَأَنُؤُا يَقْتَرِفُونَ ۝

so will reap the consequences of their doings.

(121) Do not eat the meat of those animals who have been slaughtered without the name of Allah being pronounced over them; this is against Allah's laws. The leaders of the opposition are ever instigating their companions to wrangle with you. If you yield to them you will be reckoned amongst the *musbrikeen*.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَٰهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

(122) O *Jamat-ul-Momineen!* Compare your position with that of your opponents by means of an example. On the one hand, there is a dead person whom Allah has brought back to life and given light so that he can follow the right path himself and also show this light to others to enable them to follow the right path. On the other hand, there is a person steeped in darkness, who does not care to come out of it. Can the two persons be alike? But thus it is! The deeds of those who deny the truth seem attractive to them.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَشِيءُ بِهِ فِي النَّاسِ كَمَنْ مَثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

(123) Thus, amongst every people there are ringleaders who scheme against those who ask them to follow the right path but their schemes invariably recoil upon them. They are, however, not aware of this.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيُكْفَرُوا فِيهَا وَمَا يَمْلِكُونَ إِلَّا يَأْتِيهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

(124) Whenever, a revelation is presented to them, they say "We will not believe until the revelation is sent to us directly as it is sent to the *Rasool*." Allah knows best to whom the revelation is to be sent. At first, they will be confronted with calamities of lesser magnitude as a result of their wrong doings. If they do not change their course of action, they will then face greater chastisement for the schemes they were planning.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

(125) (Such types of parties have existed since olden times, i.e., those who accept the truth and those who oppose it - and all this happens according to the divine law.) The

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۗ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّهُ بِالسَّمَاءِ طَائِفًا لَّيْلًا ۗ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

law is that whoever, leaving aside bias and prejudice, becomes broadminded, his heart opens to the truth of Islam and the straight path becomes clear to him. And he, who keeps his mind closed, his bosom becomes tight and constricted. To him accepting the truth becomes as difficult as if he was climbing up to the skies gasping.

Those who do not reflect upon the truth remain confused and thus cannot believe.

(126-127) O *Rasool* this is the straight path ordained by your *Rabb*. Surely, We have made Our revelation clear for people who are heedful. For them there shall be an abode of peace with their *Rabb*, Who shall be near to them because of what they had been doing.

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ۝  
لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَيْلُهُمْ بِنَا كَانُوا يَعْمَلُونَ ۝

(128) On the Day of Reckoning Allah shall gather all the *jinn* and *ins* together. He will say to the *jinn*s, "You have exploited the *ins* a good deal." And those among the *ins* who were their votaries will say, "O our *Rabb*! We had indeed used each other in our opposition to the truth until We reached the end of our term which you had devised according to your laws." Allah will reply, "Your abode is *Jahannam* in which you will have to dwell, unless Allah wills it otherwise. And He does not change His laws<sup>(1)</sup>. All this is in accordance with Allah's Law of *Mukafat* and He is the Wise, the Knowing."

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ۚ يَعْشَرَ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ ۚ  
وَقَالَ أُولِيُّهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا  
الَّذِي آجَلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَلِيدِينَ ۚ فِيهَا إِلَّا مَا شَاءَ  
اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۝

(129) This is how different parties of *zalimeen* cooperate with each other in their opposition to the truth and eventually face the same dire consequences.

وَكَذَلِكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۝

(130) (On that day, Allah will also ask them) "O group of *jinn* and *ins*! Did the *rusul* not arise from amongst you announcing My laws and warning you of the consequences of violating them?" They will answer, "We bear witness against our own selves."

يَعْشَرَ الْجِنَّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَخَرَّتْهُمُ  
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ۝

(1) The Quranic style is that wherever *Insha-Allah* comes after *Illa* it means that nothing contrary would happen to whatever has been said before. See *Lughat-al-Quran* Vol. IV page 1,618 under *noon-seen-ye*.

Indeed, the false attraction of worldly gains deluded them. So they will bear witness against themselves that they had been denying the truth.

(131) O *Rasool!* We have narrated all this to you to show you that it is not Allah's way to destroy people arbitrarily before they are duly warned.

(132) Allah's law is that everyone is assigned a position according to his deeds of which Allah is not unaware.

(133-134) Allah is not dependent upon any particular people for the establishment of His *nizam* (divine laws). It is His *rahma* (grace, blessing) to provide opportunities of development to all people. In this way, He has given you an opportunity for development. If you do not avail of it, He will put you away and cause another people to take your place as He raised you from the progeny of others.

This is Allah's law of succession and substitution of nations (9:38-39, 5:54, 21:11-15, 47:38 and 70:40-41). What We say is not an idle threat. It will certainly happen and you cannot thwart Him.

(135) O *Rasool!* Tell your people, "You may do whatever you choose; I will not interfere. On the other hand, do not interfere in My programme. The results will soon show to whom success will eventually belong. Allah's law is that *zalimeen* can never prosper."

(136) How can those people succeed against you who are grossly superstitious? They assign to Allah from the tith and cattle that He has produced a portion and say, "This is for Allah - so deem they - and the other portion is for those whom we associate with Him." That which they assign to Allah's associates is taken away by them so it does not reach Him. And that which is assigned to Allah is also taken away by them

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَفِلُونَ ﴿١٣١﴾

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ﴿١٣٣﴾ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَ كُمْ مِنْ دُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٤﴾ إِنْ مَا تُوْعَدُونَ لَأَيُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٥﴾

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَاوِلٌ ﴿١٣٥﴾ فَسَوْفَ تَعْلَمُونَ ﴿١٣٦﴾ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ﴿١٣٦﴾ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

on the assurance that they will have it sent to Allah. In this way the portion assigned to Allah as well as the other, are both taken away by the priest (and nothing reaches the deserving people). Look! How clever is their settlement.

(137) Their settlement is not confined to tilth and cattle. They believe that if they sacrifice their children it, will please those whom they associate with Allah. Obviously, this is a most barbarous act. Still it seems fair to them.

As already stated, if it were Allah's plan not to bestow upon mankind the freedom of will and choice, these people would not have indulged in such superstitions. Allah will not compel them to adopt the right course. Therefore, leave them to their own ways. They will not listen to your advice.

(138) The matter does not end here. They set aside a part from amongst their cattle and tilth and say, "None shall partake of it except those to whom we may offer it according to our belief." They also say, "Such and such are the cattle which are not to be used for load-bearing and such and such are the cattle on which the name of Allah is not to be pronounced at the time of their slaughter."

These are mere fabrications against Allah. Soon, they will confront the consequences of such fabrications.

(139) And they further say, "Whatever is in the womb of our cattle, if born alive will be reserved for our men and forbidden to our women. But if it is stillborn, all may partake of it."

Allah will recompense them for their fabrications.

Certainly, He is wise and knowing.

(140) Those who kill their children foolishly in ignorance and declare to be *haram* what Allah has made *halal* and thus

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْبَشَرِ كَيْفَ قَتَلُوا أَوْلَادَهُمْ شُرَكَاءَهُمْ لِيُرِدُّوهُمْ وَلْيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ قَدْ رَهْمُوا وَمَا يَفْقَهُونَ ۝

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حَجْرَةٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْقَهُونَ ۝

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّيتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝



invent a lie against Him, will be the losers. Certainly, they have gone astray and are not following the right path.

(141) Allah has produced means of subsistence for His creation. He has produced gardens with and without trellises, palm trees, corn of different kinds, olives and pomegranates - fruits that are similar yet different. O mankind! Partake of them when they ripen. On the day, that the harvest is gathered meet your requirements and give the rest to the *Nizam-e-Rabubiyya* for meeting the needs of others (2:129). Do not keep more than that for yourselves. Allah does not like those who do so.

(142) Allah has created cattle for your use. Some of them are meant for carrying a burden while some are for food. Eat of what Allah has provided for you for food and do not follow in the footsteps of Satan (Shaitan, Devil) as he is your open enemy.

(143) (For food you usually have) eight animals; two of sheep (male and female) and two of goats (male and female) [the other four are mentioned below]. Ask the *mushrikeen*, "Has Allah forbidden to you the two males or the two females of the two pairs? Or has He forbidden to you that which the two females carry in their wombs?" Ask them as to what is the authority for their belief if they speak the truth.

(144) Then there are two pairs (male and female) each of camels and oxen [this makes a total of EIGHT]. Ask these *mushrikeen*, "Has Allah forbidden to you the two males or the two females of the two pairs? Or has He forbidden to you that which the two females carry in their wombs. Were you present when Allah gave this commandment?" Who is a greater *zalim* than one who invents such a lie about Allah to lead people astray without knowledge.

وَهُوَ الَّذِي أَنشَأَ جَنَّتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَقَرَشَاءٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

سُئِلَ أَزْوَاجٌ مِنَ الصَّانِئَاتِ اثْنَيْنِ وَمِنَ الْمَعْرِئَتَيْنِ قُلْ  
عَالِدَاكَرْبَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامٌ  
الْأُنثَيَيْنِ تَبَيَّنَ لِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ عَالِدَاكَرْبَيْنِ حَرَّمَ أَمِ  
الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ  
إِذْ وَصَّيْنَا اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ  
النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

Remember, Allah's law is that *zalimeen* cannot follow the right path.

(145) Tell them, "I do not find in that what has been revealed to me anything forbidden to be eaten by one who wants to eat it - except (1) carrion, (2) flowing blood, (3) the flesh of swine surely, that is an abomination, and (4) that (even if otherwise *halal*) which has been dedicated to someone other than Allah. Eating of such things stops the growth of the self and leads one to wrongful ways."

"However, if one is faced with a situation when he can find nothing else to eat except the above and his life is threatened then he can partake of what has been declared to be *haram* provided he is driven to it by starvation and not out of greed or the desire to violate divine laws (5:3, 2:173)." One who adheres to Allah's laws will find Him to be both protector and nourisher.

(146) We had forbidden to the Jews every beast with claws and the fat of the ox and the sheep except the fat which is on their backs or their entrails or that which sticks to their bones. This was a punishment for their rebellion against the divine laws (although these things in themselves were not unlawful as a food). What Allah says is certainly the truth (4:160).

(147) Allah's book (Quran) has declared these forbidden things to be lawful. If the Jews do not accept this it means that they do not want that their punishment should cease and deny themselves Allah's *rahma*. Who can help those who wish to remain guilt-ridden?

(148) The *mushrikeen* say, "If Allah had so desired, neither we nor our ancestors would have committed *shirk* or regarded anything as *haram* of our own accord." This is nothing new. The people before them also declared Allah's revelation to be false until they tasted the fruits of their deeds. O *Rasool*,

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَدِيقُونَ ﴿١٤٦﴾

فَإِنْ كَذَّبْتُمْ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

say, "Have you any authority against us? If you have, produce it. You follow your own conjectures and do nothing but only indulge in speculations."

(149) Say, "To Allah belongs the argument which is self-evident and, therefore, conclusive. Had it been Allah's plan that all mankind should follow the right path, He would have created them without freedom of will and choice."

(150) Say to them, "Bring those witnesses from amongst you who can testify to your assertion that Allah had forbidden these things to you." If the witnesses come forth, ask them to produce Allah's authority for what they say. If they do not produce such authority, you should not accept their evidence. You should not follow the base desire of those people who declare Our laws to be false, and do not believe in the hereafter. They, in fact, set up peers to Allah.

(151-152) Say, "Come, I will tell you what your *Rabb* has made binding on you:

1. You should not associate anyone with Him;

2. Be kind to your parents [owing to old age and infirmity, they need your attention and care; look after them to meet their needs]

3. You should not deny your children the opportunity for development out of fear of want. Our *Nizam-e-Rabubiyya* is responsible for providing for you as well as for your children;

4. You should not get anywhere close to indecency - either in thought or in action, be it open or secret;

5. Do not take any human being's life - the life which Allah has sanctified otherwise - in pursuit of justice. Allah has enjoined this upon you so that you may learn to use your reason.

Allah further says:

قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝

قُلْ هَلْ مَسَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَيْبِهِمْ يَعْدِلُونَ ۝

قُلْ تَعَالَوْا أَنُؤَلِّمَ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَنْزِلُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَضَعْتُ لَكُمْ تَعْقِلُونَ ۝ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَضَعْتُ لَكُمْ تَذَكَّرُونَ ۝

6. You should not touch the property of those left unprotected e.g., orphans, except when you are required to expend something for their betterment, until they are of age;

7. You should, when required to say something in a disputed manner, speak justly even if your own relatives are involved in the matter; you should fulfil your commitments and promises, since they are not made with one another but are in fact, made with Allah; you must also be fair in your financial/commercial affairs.

Allah has enjoined all these upon you so that you may always keep them in mind.

You should not regard these laws as undue restrictions imposed on you; in fact, by obeying these laws the human personality is broadened and strengthened (2:286 with footnote).

(153) This is the straight path devised by Allah. You should follow it and never think of following other paths. If you do the latter it will divert you from Allah's path. He has enjoined these laws upon you so that you may become *muttaqi*.

(154) Before this, We had also given Moses a book in fulfilment of Our promise to those who wanted to lead a righteous life; it contained clear instructions. This book was a guidance and *rahma* so that they may become certain of the Law of *Mukafat*.

(155) And now We have sent down this blessed book. So follow it and be heedful of Allah's laws so that you may become worthy of Allah's *rahma*.

(156-157) [O People of Arabia!] This book has been sent down to you so that you may not say, "Earlier books had been sent down to the two groups [Jews and Christians] which we were unable to understand;" or say, "Had a book been sent down to us we would have followed its guidance better than them."

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ  
عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ  
شَيْءٍ ۖ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ۝

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ۝

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا ۖ وَإِنْ كُنَّا  
عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ۝ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا  
أَهْدَى مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۖ  
فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ  
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ۝

Now, a clear exposition (which is guidance and *rahma*) has come down to you from your *Rabb*. Who can be more *zalim* than he who treats such a book as a lie and turns away from it? Remember, those who turn away from Allah's laws will soon face severe chastisement for their turning away.

(158) Ask them as to what they are waiting for. They are perhaps waiting for *malaika* to come down to them, or for Allah Himself, or for miracles. Professing *eiman* after witnessing the above will be of no avail to those who have neither believed in Allah before that, nor have done any good deeds in pursuance of their beliefs.

O *Rasool!* Tell them, "You wait and along with you we will also wait to see what happens to you."

(159) *Deen* is one way to be followed by a united *ummah*. O *Rasool!* You should have nothing to do with those who create differences in the *deen* and divide themselves into sects. Their affairs will be decided according to the laws of Allah Who will make them realise what they had been doing.

(160) Whoever does a good deed, will be recompensed for it ten-fold; on the other hand, whoever does anything wrong, will be requited exactly according to the nature of the wrong committed by him and thus no *zulm* is done to him (16:126, 42:40).

(161) Say, "Allah has guided me to the straight and balanced path through an ever true *deen* which was also followed by Abraham who turned away from all that was false and he was certainly not of the *mushrikeen*."

(162-163) Say, "My *sala* and the means which I adopt to establish its system; in short - my living and dying - are all for the cause of Allah, the *Rabb* of the entire universe, who has no partner. Thus have I been commanded and I am the first to submit to

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ  
آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ  
أَمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا أَيُّكُمْ  
مُنْتَظِرُونَ ﴿١٥٨﴾

إِنَّ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا  
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا  
يُجْزَى إِلَّا أَمْثَلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنَّمَا هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ دِينِ  
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا  
شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٢﴾

the commandment.”

(164) Say, “Do you wish that I should seek a *Rabb* other than Allah who is the *Rabb* of all and everything? His Law of *Mukafat* is that no one else shall be responsible for what he does except his own self and no one shall be made to bear another's burden. Everyone will have to fulfil his own responsibility and all affairs will be judged according to the law of Allah who will make clear to them wherein they differed.”

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ  
إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

(165) You have attained power in the land according to the Law of Succession of Nations. Now, it will be seen as to how you exercise this power (10:14). This will determine your place in the history of nations. Allah is swift in reckoning but is also protector and nourisher.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَيفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ  
لَْعَزِيزٌ رَّحِيمٌ ۝



**Surah 7: Al-A'raaf  
(The Heights)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Thus says Allah, the knowing, the wise and the insightful:

التَّصَّ ۝

(2) This book has been sent down to you so that you may warn the erring and remind the *momineen* of their responsibilities. You will have to confront strong opposition; do not be disconcerted by it.

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝

(3) O *Jamat-ul-Momineen*! Follow only that which has been revealed to you by your *Rabb* and do not follow another ally. This course of life is clear but people generally do not follow it absolutely.

إِنِّيَعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ۝

(4-5) Those who rejected divine laws were ultimately destroyed. Destruction overtook them by night or when they were in their mid-day siesta. Then they cried, "Without doubt we were *zalimeen* (usurpers) and so deserve this (21:11-15)."

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فِجَاءَهَا بَأْسًا بَيَّاتًا أَوْ هُمْ قَائِلُونَ ۝ فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ۝

(6-7) Their destruction will not be arbitrary. We will ask Our *rusul* whether they had communicated Our message to them and also ask them if they had received the message. Allah knows the truth but these questions will be asked to meet the requirements of the process of law.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ۝ فَلَنَقْضِيَنَّهُمْ عَلَيْهِمْ يُعْلَمُونَ وَمَا كُنَّا غَائِبِينَ ۝

(8-9) The life and death of nations is determined by their own deeds. If a nation's good deeds outweigh its ill deeds, it continues to prosper but if the opposite is the case, this will lead to its decline and fall. On the day of reckoning, the actions of all nations will be weighed and those whose good deeds outweigh the ill in the scale, will be deemed successful but those whose ill deeds outweigh the good will be the losers since they had disregarded Our messages (101:7-8).

وَالْوِزْنَ يَوْمَئِذٍ بِالحَقِّ ۗ فَمَن تَقَلَّتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَن خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۝

(10) O mankind! We have established you on earth and provided for you means of sustenance. How little gratitude you show!

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ۝

(11) Ingratitude produces disorder in the land. This is illustrated by the story of Adam which has been narrated earlier (2:30-38). We created you and fashioned you and then We asked the *malaika* to bow before Adam, the representative of humanity. They all bowed, but *Iblees* did not; he was not amongst those who submitted themselves.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَهُ كَيْفَ يَكْفُرُ مِنَ السَّاجِدِينَ ﴿١١﴾

(12) Allah said to *Iblees*, "What prevented you from bowing to Adam when We had asked you to do so?" He replied, "I am superior to him. You have created me of fire and him of mere clay."

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

(13) Allah said, "This cannot be a valid proof of your superiority. You should not have been arrogant<sup>(1)</sup>. By doing so, you have degraded yourself. You can therefore no more remain with those who submit to My laws and obey My commandments."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّٰغِرِينَ ﴿١٣﴾

(14-15) He said, "Grant me respite as long as there are human beings on earth." Allah said, "Your request is granted"<sup>(2)</sup> (15:35-39 and 38:77-79)."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يَبْعُثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

(16-17) *Iblees* said, "You have led me astray. You did this on account of Adam. I will sit in ambush for them (human beings) on Your straight path. I shall come upon them from the front, from behind them, from their right and from their left. Then You will find very few of them truly faithful to You."

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

(18) Allah said, "Be gone from here, despised and banished! As for such of them who follow you, I will most certainly fill *jahannam* with all of you."

قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَّدْحُورًا ۗ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

(19) Allah said to Adam, "You and your companion should dwell in *janna* and eat from wherever you please. But do not create dissension and differences. If you do so, you will be from amongst the *zalimeen* (2:35)."

وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ﴿١٩﴾

(1) Birth in a particular family, class or race is not a criterion of superiority or inferiority. The only way to claim superiority is by doing good deeds. All human beings are equally worthy of respect (17:70).

(2) Human beings may subdue but cannot eliminate evil forces (15:40, 38:83).



(20-21) Satan whispered suggestions to both of them, after which their private parts got revealed to them which had hitherto remained unnoticed by them. He told them, "Allah has imposed this restriction on you lest you attain unlimited power or become immortal," and he swore to them both, saying, "I am your sincere adviser."

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢١﴾

(22) So by deceit he brought about their fall and the significance of their private parts dawned on them. They began to cover themselves with the leaves of the Garden. And their *Rabb* called to them, "Did I not warn you against such a pattern of life and also told you that Satan was certainly your avowed enemy<sup>(3)</sup>?"

فَدَلَّهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ ذُرُقِ الشَّجَرِ وَتَادِبُهُمَا رَبُّهُمَا أَلَمْ يَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقْبَلَ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

(23) They both cried out, "O Our *Rabb!* We have indeed wronged ourselves and unless you provide protection and *rahma* for us, we will be ruined<sup>(4)</sup>."

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

(24-25) Allah said to them, "Since you have accepted responsibility for your fault, your repentance is accepted. But you and all other human beings will have to start your life from a lower level. The dissension which you have caused will make all of you each other's enemies. You will stay on earth for a while and will be provided means of nourishment so that you may be able to develop yourselves and attain a higher level of life. You will live on earth, and die thereon, and have life thereafter."

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

(26) O mankind! You will start your life on earth from a lower level. This does not mean that earthly things are forbidden

لِيُبْنِيَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيثًا وَلِبَاسِ الثَّقَلَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

(3) Human beings have a strong desire for immortality. The way to attain immortality as prescribed by Allah is through the development of the self. Those who believe only in physical life think that they can gain immortality through their offspring. This wrong notion misleads them from the right path.

(4) Both Adam and *Iblees* disobeyed Allah's commandment. When Allah asked Adam why he disobeyed Him, Adam accepted his mistake and repented. *Iblees*, on the other hand, did not accept responsibility for his act of disobedience but said that Allah Himself had led him astray. Since the possibility of Adam's reform existed his repentance was accepted. On the other hand, since *Iblees* did not hold himself responsible for his deeds, there was no possibility of his reform. This allegorical story illustrates how the Quran affirms the idea of freedom of will and rejects determinism.

(7:32). They have their utility and also their aesthetic value (3:13). However, the most valuable of all is adherence to the divine laws. But only those who reflect on it will take note of it.

(27) O mankind! Beware that Satan does not lead you astray as he did your ancestors exposing their private parts to them. Satan and his companions watch you from where you cannot see them. They become the friends of those who do not believe in Allah's laws.

(28) Whenever such people commit any indecency they say that their ancestors had done the same and surely Allah commanded us (through our ancestors) to do so.

O *Rasool!* Tell them that Allah never commands indecency. Would you attribute to Allah, something of which you have no knowledge?

(29) Tell them, "My *Rabb* commands only what is right. You should concentrate upon exclusive and sincere obedience to Allah's laws. This way you will once again attain that paradisiacal life from which your ancestors were expelled."

(30) This is how Allah manifests the straight path. One group follows this path, but the other goes astray. The latter are those who consider Satan their friends and delude themselves into thinking that they are following the right path.

(31) O mankind! Be mindful that the attractive things of the world are not forbidden. They do not stand in the way of obedience to Allah. You may eat, drink and utilize these things but do not exceed the limits prescribed by Allah.

(32) Say to them, "Who can declare to be *haram* the good things and wholesome (*tayyab*) articles of food made available to human beings by Allah? In this world these things are available to both believers and

يَبْنِي أَدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَائِكُمْ مِنَ الْجَنَّةِ يَتَزَمَّرُ  
عَنَّهُمْ لِيَأْسَهُمَا لِيُرِيَهُمَا سَوَاءَهُمَا ۗ إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا  
تُرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ۝

وَأَذِ افْعَلُوا فَا حِشَّةٌ قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ  
إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۗ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۗ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ۝

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ  
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ۝

يَبْنِي أَدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا  
تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ  
قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ  
نُقِصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝

non-believers but in the hereafter they will only be for those who believe. Thus, We make Our guidance clear to a people who understand."

(33) Say, "My *Rabb* has declared to be *haram* (1) indecencies - in action or in thought; (2) all those things which debilitate human capabilities; (3) unjustifiable rebellion (4) associating other authorities with Allah; Allah has in no way sanctioned it, and (5) attributing to Allah that of which you have no knowledge."

(34) Our law is that as long as a people follow the right path, they achieve prosperity, but if they deviate from it, they gradually decline until they are overtaken by death. This is called 'the term' of that people which they can neither retard nor advance.

(35-36) O mankind! Our messengers will come to you and announce Our directives to you. Whoever adheres to them and lives righteously by doing noble deeds, which are healthy and constructive for one's own self as well as for society, will be free of fear, grief and anxiety. But those who discredit them and treat them with arrogance, will be the inmates of *jahannam* wherein they shall abide.

(37) Who can be more *zalim* than one who foists a lie on Allah and discredits His laws? During the period of their respite, provisions for physical life according to Allah's laws will be available. When their term of life ends, Our *malaika* will come to them and ask them, "Where are they on whom you used to call besides Allah?" They will say, "They have all forsaken us," and will testify that they are *kafireen*.

(38) Allah will say to them, "You should join the batches of *jinn* and *ins* who have preceded you in hell."

Different batches will enter hell one after the other. When a new batch enters, it

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ  
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى  
اللَّهِ مَا لَا تَعْلَمُونَ ۝

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا  
يَسْتَقْدِمُونَ ۝

يَبْقَىٰ أَدَمٌ إِلَّا مَا يُتَيْدَكُم رُسُلٌ مِّنْكُمْ يَقْضُونَ عَلَيْكُمْ الْبَيْتَ لَا فَمِنْ اتَّقَىٰ  
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ  
يِنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ  
قَالُوا إِنَّا مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا  
عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ۝

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي  
النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا دَارَكُوا فِيهَا  
جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَصَلُّوا فآتاهم عذابًا  
ضعفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ۝

curses the one immediately preceding it. When they are all gathered, the last one pointing to the preceding one will say, "O Our *Rabb*, these are the people who had misled us; give them double chastisement." Allah will say, "All of you will have double chastisement - one for following the wrong path and the other for misleading others (16:25). You do not realize all this."

(39) Those who have entered hell earlier will say to the ones entering later, "You are no better than us so you should taste the chastisement you have earned."

(40-41) Those who discredit Our laws and treat them with arrogance will never receive those blessings which accrue as a result of obeying Allah's laws. Just as a twisted rope cannot pass through a needle's eye, it will not be possible for them to enter *janna*. This is how wrong-doers are recompensed. For them there is the fire of *jahannam* - as a couch below and folds of covering above. This is how the *zalimeen* are requited.

(42) On the contrary, for those who believe and do good things and do not transgress the limits imposed on them, We only impose restrictions on a person in order to broaden his *nafs*, (self), they are the inmates of *janna* (paradise) (2:286, 6:153), wherein they shall abide.

(43) During their earthly life human beings conceal many negative feelings which they have towards others even though they may have cordial relations with them. There will be no such feelings amongst the inmates of *janna* wherein streams will flow (the blessings of such a social order would be everlasting). They will say, "Sincerest *hamd* is due to Allah who has guided us to such a destination. Without divine guidance we would never have reached this place. This truth was brought to us by Allah's *rusul*." It

وَقَالَتْ أُولَهُمْ لِأَخْرَجْتُمْ مِمَّا كَانُوا لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذوقوا العذاب بما كنتم تكسبون ۝

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا نُفَعِّمُ لَهُمْ آبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يُلَاقُوا فِي سِمِّ الْخَيْطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ۝ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ فَجَرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا ۚ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۚ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ ۚ وَتُودَعُوا أَنْ تَلَکُمُ الْجَنَّةُ أَوْ رَتَّبُوها بِمَا كُنْتُمْ تَعْمَلُونَ ۝

will be proclaimed, "This is the *janna* which you have inherited; and since you have inherited this *janna* as a result of your good deeds, you will not be expelled from it."

(44-45) The inmates of *janna* will call out to the inmates of *jahannam*, "We have got what Allah promised us. Have you got what Allah promised you?" They will answer, "Yes, *zalimeen* have been deprived of all these blessings. They are those who turned others away from the path of Allah. They made twisted and crooked the straight and clear *deen* of Allah and did not believe in the Law of *Mukafat* and the life hereafter."

(46) Between the people of *janna* and *jahannam* there will be a veil<sup>(5)</sup> (57:13). On the higher planks there will be people with insight who will recognize others by their visage. They will greet those who, in their estimate, are worthy of entering *janna* with *salam* (2:143, 4:41, 56:10-11).

(47) When they turn their eyes towards the inmates of hell, they will cry out, "O our *Rabbi*! Do not make us companions of the *zalimeen*."

(48-49) The people on the higher planks will recognize another group and say to them, "What you amassed, and on account of which you were arrogant, has turned out to be of no avail to you," and, pointing to the dwellers of *janna*, they will say, "Are not these the people about whom you used to swear that Allah will never bestow His *rahma* upon them? They are entering *janna* where there will be no fear, grief or anxiety."

(50-52) The dwellers of *jahannam* will say to the dwellers of *janna*, "Give us something of the life-giving resources or the provisions bestowed on you by Allah." They will reply, "Allah has made these things *haram* for the *kafireen* who made their *deen* into a

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٤﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَتَعَرَّفُونَ بَعْضُهُمْ بَعْضًا سِيمَاهُمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٥﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٦﴾

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تُسْتَكْبِرُونَ ﴿٤٧﴾ أَهْلُوا الَّذِينَ أَدْبَأْتُمْكُمْ لَكُمْ يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٨﴾

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَوْنَا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٤٩﴾ وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٥٠﴾

(5) Superficially, human beings are all alike. However, their outlook on life differentiates them from each other. This is what the veil means here.

play and a pastime and who were deluded by the attractions of physical life. They rejected Allah's laws and did not reflect seriously on the fact that one day they would have to confront the consequences of their deeds. That is why they have been deprived of Allah's blessings. We had given them a book clearly explaining Our laws which was a blessing and *rahma* for those who believed in it. But they rejected it."

(53) The fact that they do not believe means that they are waiting for the consequences of their deeds to come before them in visible form. When the concrete results of their deeds come before them they will cry out in despair, "Allah's *rusul* did come to us and warn us. But we did not take them seriously. Are there any intercessors who will intercede on our behalf? Or is it possible that we may be sent back to act differently from the way we acted in our earlier life?" This will not be possible. They had earned this ruin for themselves. They have been forsaken by whatever they had fabricated.

(54) O *Rasool!* Tell them that your *Rabb* is the One who has created the universe in six aeons and kept His control over it (10:3). In accordance with His laws, the planets revolve in such a way that day and night succeed each other in quick succession. The Sun, the Moon and other stars also obey His orders. Take note! The domains of *khalq* and *amr* both belong to Allah Who is the source of all blessings and *Rabb* of all the worlds.

(55) Invoke your *Rabb* in humility from within (6:63). He does not like those who do not observe proprieties.

(56) After the Quranic system has restored order in the country, nothing should be done to disturb it. If you are fearful of losing something or have the desire to gain something - in both cases act according to Allah's laws. Allah's *rahma* is

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ  
قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ ۚ قَالُوا لَنَا مِنْ شَفَعَاءَ فَيَشْفَعُوا  
لَنَا أَوْ لِنُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ  
عَنَّهُمْ مَا كَانُوا يَفْتَرُونَ ۝

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ  
اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ۚ وَالشَّمْسُ  
وَالْقَمَرُ وَالنُّجُومُ مَسْجُورَاتٌ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ  
رَبُّ الْعَالَمِينَ ۝

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ  
رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

close to those who lead a balanced life in accordance with His laws.

(57) Allah's *rahma* includes means of subsistence which Allah provides for His creatures without them having to make an effort. This is illustrated by one example taken from the world of natural phenomena. Winds come with tidings of the *rahma* to follow. They bring moisture-laden clouds, moving them towards dead land to shower water over it. The rain produces fruits of all kinds. This is how Allah revives that which is dead. You should reflect upon this.

(58) It is the same rain which falls on all land but, the soil which is rich produces abundantly whereas the soil which is not so rich produces scantily [likewise, the same guidance (Revelation) is received by all but different people react to it differently with different results].

In this way, We repeat Our directives in different ways so that people who want their efforts to bear rich fruit, should get guidance from them.

(59) Stories of previous *anbiya* and their people are narrated to illustrate what has been stated above.

To begin with, We sent Noah to his people who said to them, "Obey only the laws of Allah excepting whom there is no authority. If you disobey His laws, I am fearful that a severe chastisement of a dreadful day will come to you."

(60) Thereupon the chiefs and elders of the people said, "We see that you have fallen into palpable error."

(61-62) Noah said, "I have not fallen into any error. I am a *rasool* (messenger) from *Rabb-il-Alameen* (Sustainer of the Universe) to communicate His messages to you. I give you my sincere advice based upon knowledge from Allah which you do not have.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ  
سَحَابًا نَقَّالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ  
الشَّجَرَاتِ ۖ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِأَذْنِ رَبِّهِ ۗ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا  
نَجَسًا ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّي إِلَه  
غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

قَالَ لِقَوْمِهِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾  
أَلَيْسَ لَكُمْ رَسُولٌ رَبِّي وَإِن تُنصَرُ لَكُمْ وَاعْلَمُوا أَنَّ اللَّهَ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

(63) Do you wonder why Allah has chosen a person from amongst you as His *rasool* to warn you about the consequences of your wrong-doings and to ask you to adhere to His laws so that you may receive His *rahma*?"

(64) But they treated him as a liar. When the Deluge came, he and those who were in the ark with him were rescued but those who rejected his message were drowned since they behaved like blind people.

(65) Likewise, to the tribe of Aad, We sent Hud, who was one of their kin. He said to them, "O my people obey only the laws of Allah excepting whom there is no authority. Will you not be heedful of the consequences of disobeying Him?"

(66-69) The unbelieving chiefs and elders of his people said, "We think that you are of unsound mind and we surely deem you to be a liar." He said, "O my people, I am certainly not of unsound mind. I am a *rasool* from *Rabb-il-Alameen* to communicate His message to you. I give you my sincere and well-intentioned advice. Do you wonder why Allah has chosen a person from amongst you as His *rasool* to warn you about the consequences of your wrong-doings? Remember Allah's blessing in making you successors of the people of Noah, and that He endowed you abundantly with power. Be grateful for the favours of Allah so that you may prosper."

(70) They said, "Do you come to us so that we may give up the gods that our fathers worshipped and obey Allah? We reject what you say. Bring upon us the chastisement with which you threaten us if you are a truthful person."

(71) He said, "Your chastisement has already begun in that you have lost your reason. You wrangle with me over mere names which you and your fathers have

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ  
وَلِتُنذِرُوا أُولَٰئِكَ الَّذِينَ كَفَرُوا ۖ

فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ۖ

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَٰهٍ  
غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ۖ

قَالَ الْهَلَكُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا  
لَنُظَنُّكَ مِنَ الْكٰذِبِينَ ۖ قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ  
مِّن رَّبِّ الْعٰلَمِينَ ۖ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ  
أَمِينٌ ۖ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ  
لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ  
فِي الْخَلْقِ بَصۜطَةً ۖ فَاذْكُرُوا الْآيَةَ لَعَلَّكُمْ تَتَّقُونَ ۖ

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحَدَّةَ أَوْحَدَهُ وَنُدِّرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا  
بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصّٰدِقِينَ ۖ

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي  
أَسْمَاءِ سَمِيَّتِي ۖ وَأَبَاؤِكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطٰنٍ ۖ  
فَاتَّقُوا إِلَٰهِي مَعَكُمْ مِنَ الْمُنْتَضِرِينَ ۖ



devised and for which you have no authority from Allah. Wait and see what follows. I too, will wait.”

(72) And through Our *rahma* We protected him and those who were on his side from chastisement and uprooted those who rejected Our laws. They were those who would have never believed.

(73-74) To the tribe of Thamud, We sent Saleh, who was one of their kinsfolk. He said to them, “O my people, obey only the laws of Allah excepting Whom there is no authority. A case has come before you to determine whether you believe in Allah's laws or not. Here is a she-camel belonging to Allah<sup>(6)</sup>. Leave her to pasture freely on Allah's earth and cause her no harm. If you do so, a grievous chastisement will seize you. Remember Allah's blessing in making you successors to the people of Aad. He has settled you so well in the land that you have built castles in the plains and hewn out houses in the mountains. Bear in mind the favours that you have received from Allah and do not spread disorder in the land.”

(75-76) The proud chiefs and elders did not answer Saleh but, turning towards those who were lowly amongst the believers, said, “Are you sure that Saleh (Salih) is a *rasool* of Allah?” They said, “We do believe in the truth of his message.” But those who were puffed up with pride said, “You may believe if you like but we do not.”

(77) They (broke their agreement with Saleh and thus) revolted against the commandment of their *Rabb*. They hamstrung the she-camel and said to Saleh, “Bring upon us what you threatened us with if you are from amongst the messengers of Allah.”

(78) Thereupon, an earthquake seized them unawares and the following morning

فَأَجْبَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَائِرَ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

وَالِى سَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ  
غَيْرُهُ قَدْ جَاءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ  
آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ  
عَذَابُ آلِيمٍ ۖ وَإِذْ كُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي  
الْأَرْضِ نَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا  
فَإِذْ كُرُوا إِلَى اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٣﴾

قَالَ الْهَلَكَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ  
أَمَنَ مِنْهُمْ اتَّعَلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا  
أُرْسِلَ بِهِ مُؤْمِنُونَ ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ  
كَافِرُونَ ﴿٧٤﴾

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّهِ أَتَيْنَا بِمَا تَعِدُنَا إِن  
كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٥﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٦﴾

(6) The details of this story are given in various chapters e.g., 11:61-68, 26:141-159, 27:45-53, 91:11-15.

they were found lying with their faces downward in their dwellings.

(79) Saleh had already turned away from them saying, "O my people I have delivered to you the message of my *Rabb* and given you my sincere advice. But you do not like your well-wishers."

(80-81) Similarly, Lot was sent to his people to whom he said, "You commit indecencies such as were never committed before by any people. You go after men lustfully rather than after women. You are a people given to abnormal behaviour."

(82) They did not answer Lot but said to each other: "Turn Lot and his followers out of the city. They are the people who make a show of being pure (*T'ahireen*)."

(83) We saved Lot and his followers but not his wife because she was one of those who lagged behind.

(84) And We rained on them a torrent of brimstone (11:82, 54:34). Then see what the end of such criminals was!

(85-87) And We sent Shuaib (Jethro), who was one of their kinsman, to the people of Midian. He said to them, "O my people! Obey only the laws of Allah excepting Whom there is no authority. There has come to you a clear directive from your *Rabb*. Give full in measure and in weight; do not diminish fraudulently what is due to another; do not cause disorder in the land after order has been restored therein. This will be in your own interest if only you believe in it (83:1-3).

Do not sit in ambush upon the paths leading to truth hindering those who believe in it, and do not seek to make the path of Allah crooked. Remember when you were few He multiplied you and see what was the end of those who created disorder.

Some amongst you have believed in the message with which I have been sent, and

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ۝

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۝ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۝ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۝

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۝ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ۝

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ۝

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرِكُمْ ۖ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ۝

وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ فَاقِفُوا الْكَيْلَ وَالْبِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ۝ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُوهَا عِوَجًا ۚ وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَفَرْتُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ۝ وَإِنْ كَانَ طَائِفَةٌ مِّنكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

some others have rejected it. So wait to see how Allah judges between us for He is the best of all the judges.”

(88-89) The chiefs among his people (who were intoxicated with power and wealth) said arrogantly, “O Shuaib! It is better for you if you return to our course of life, otherwise we will expel you and your followers.” He said, “Shall we return to your course of life even though we abhor it? If we return to your course after Allah has delivered us from it, this would indeed be foisting a lie upon Allah. We will never do it. We follow the course devised by Allah who has knowledge of everything. We put our trust in Him.” Shuaib then addressed his *Rabb* and said, “Decide justly between us and our opponents. You are the best of all to decide.”

(90) The chiefs among his people, who were bent upon denying the truth, said to their people, “If you follow Shuaib, you will surely be the losers.”

(91) Thereupon an earthquake seized them unawares and the following morning they were found lying with their faces downward in their dwellings.

(92) Those who had belied Shuaib (were destroyed) as if they had never dwelt in those homes; indeed, they were the losers.

(93) Shuaib had already turned away from them, saying, “O my people! I have communicated to you the directives from my *Rabb* and given you sincere advice. You did not listen to me (and were ruined). How then could I mourn people who had denied the truth?”

(94-95) Given above are examples related to a few of the *anbiya*. However, the fact is that whenever Allah sent a *rasool* to any people, they treated him in the same manner. Those who rejected the *rusul* were initially warned by means of lesser tribulations so

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُغْرِبَنَّكَ يَشْعِيبُ وَالَّذِينَ  
آمَنُوا مَعَكَ مِنْ قَرِينَتَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا  
كَرِهِينَ ۗ قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ  
نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا  
وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْنَا بَيْنَنَا وَبَيْنَ  
قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ۝

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا  
لَخٰسِرُونَ ۝

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمًا ۝

الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَفْتَنُوا فِيهَا ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا  
هُمُ الْخٰسِرِينَ ۝

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ  
فَكَيْفَ أَسَىٰ عَلَىٰ قَوْمٍ كٰفِرِينَ ۝

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِاسِ ۗ وَالضَّرَآءِ  
لَعَلَّهُمْ يَضَّرَّعُونَ ۝ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا  
وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَآءُ وَالسَّرَآءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ ۝

that they might submit to Allah's laws. Some of them heeded the warning and became prosperous. After a while they began to say that the history of their ancestors revealed that such changes in future occurred as a matter of course, and they reverted to their former ways. Thereupon, they were seized unawares.

(96) If those people had believed in and adhered to Allah's laws, the blessings of this world as well as the hereafter would have been opened to them. They rejected those laws and Allah meted out to them what they had worked for (5:66, 7:4).

(97-99) How can those people feel assured that they will not be seized by chastisement whilst they are asleep or playing during the day? How can anyone disregard Allah's plan and feel secure that he would escape the consequences of his actions? Only those who are bent upon self-ruin can feel this way.

(100) Have those who are successors to previous nations not learnt from them as to what the outcome of disobeying Allah's laws is? The initial consequence of disregarding these laws is that people lose their capacity to understand.

(101-102) These are some of the people whose stories We have related to you O *Rasool*. Our *rusul* came to them with clear proofs regarding the truth of their mission. Those whose immediate reaction was to reject them without reflecting upon their message, stuck to their position out of stubbornness. This is how the capacity to understand is lost.

Most of them did make a covenant with Allah but could not keep it for long.

(103) After the earlier messengers We sent Moses with clear instructions to the Pharaoh and his nobles but they did not afford him proper treatment. Behold what

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ  
وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوْ آمِنَ  
أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًىٰ وَهُمْ يُلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ  
اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

أَو لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّو نَشَاءُ  
أَصْبَحْنَاكُمْ يَذُنُوبَكُمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

يَلِكِ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبِيَآءَ ۖ وَقَدْ جَاءَهُمْ رَسُولُهُمْ  
بِالْبَيِّنَاتِ ۖ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبْنَا مِن قَبْلُ ۖ كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ قُلُوبِ الْكَافِرِينَ ۖ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ ۖ وَإِن  
وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠١﴾

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا  
بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

was the end of such *mufsideen*!

(104-105) Moses said, "O Pharaoh! I am a *rasool* from *Rabb-il-Alameen*. It does not behove me to say anything but the truth about Allah. I have brought from Allah a clear verdict (that no person can keep another in his bondage). Therefore, let the *Bani-Israel* go with me (44:18)."

(106) The Pharaoh said, "If you are truthful and have brought a verdict from Allah, show it to us."

(107-108) Moses explained to them the ruinous consequences of disregarding Allah's laws and the blessings which accrue to those who adhere to these laws<sup>(7)</sup> (20:17-21, 26:32-33, 28:32).

(109-110) The nobles of the Pharaoh's court counselled amongst themselves, "Assuredly, Moses is a very cunning and deceitful man. His plan appears to be to drive you out of the land (and become its ruler)."

(111-112) Then they turned towards the Pharaoh and said, "Put Moses and his brother off for a while and in the meantime, send your men to various cities to bring all priests<sup>(8)</sup> with expertise."

(113) The priests came and said to the Pharaoh, "What will be our reward if we overpower Moses<sup>(9)</sup>?"

(114) The Pharaoh replied, "Certainly you will receive a reward and, in addition, you will be raised to the ranks of those nearest to me."

(115) They said to Moses, "Would you initiate the debate or should we?"

(116) Moses said to them, "You may initiate it." They presented their case in such a way that people were mesmerised and they

وَقَالَ مُوسَىٰ يُفْرَعُونَ إِلَيَّ رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۗ حَقِيقٌ عَلَيَّ  
أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ۗ قَدْ جئتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ  
مَعِيَ بَنِي إِسْرَائِيلَ ۗ

قَالَ إِنْ كُنْتَ جئتُ بِآيَةٍ فَاتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۖ

فَأَلْفَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۗ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضٌ  
لِّلنَّظِيرِينَ ۗ

قَالَ الْهَلْأُ مِنْ قَوْمٍ يُفْرَعُونَ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ۗ يُرِيدُ أَنْ  
يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَأَمَّا تَأْمُرُونَ ۖ

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ۗ يَا ثُوَّكُ بِكُلِّ  
سِحْرٍ عَلَيْهِمْ ۗ

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ۗ

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۗ

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْتَ تُلْفَىٰ وَإِنَّمَا كُنَّا نَحْنُ الْغَالِبِينَ ۗ

قَالَ الْقَوَاهُ فَلَمَّا الْقَوَاهُ سَعَرُوا أَعْيَنَ النَّاسَ وَاسْتَرْهَبُوهُمْ وَجَاءُوا  
بِسِحْرِ عَظِيمٍ ۗ

(7) *Asaa* means staff, *soban* means serpent, *yad* means hand. These verses literally mean, "Thereupon Moses cast down his staff and it took the form of a serpent. He drew forth his hand and it appeared brilliantly white."

(8) *Sahir* also means a magician.

(9) The motive behind every action of a priest is to get some reward - he does not work just to uphold the truth. This is because, religion is his profession, hence a source of income (26:42).

also struck them with awe by explaining the consequences of opposing the Pharaoh. And thus they threw a network of great Deceit.

(117) We asked Moses not to be fearful but to present his case as forcefully as he could. The result was that the bewitching arguments of the priests were totally demolished.

(118-119) In this way, the truth prevailed over falsehood. The priests were vanquished on the spot and withdrew humiliated.

(120-122) The priests recognized the truth and submitted simultaneously, saying, "We believe in *Rabb-il-Alameen* who is the *Rabb* of Moses and Aaron."

(123-124) Enraged, the Pharaoh said, "You have believed in Moses without my permission. It appears that you are in league with him and the plan of both of you is to drive us out of the city, and take power in your own hands. You will soon know the consequences of your conspiracy. I shall cut off your hands and feet on alternate sides and then crucify all of you."

(125-126) They said, "You can do whatever you like. Your power extends only to our physical life (20:72). Your case as well as ours will ultimately be decided according to Allah's Law of *Mukafat*. You are taking vengeance upon us simply because we believed in the clear message given by our *Rabb* as soon as it came to us."

Then they prayed to Allah, "O our *Rabb!* Give us patience and consistency in such abundance that until our last breath we remain obedient to Your laws."

(127) The chiefs said to the Pharaoh, "Will you allow Moses and his people to spread disorder in the land and to flout you and your gods?" The Pharaoh replied, "I have decided what to do with them. I shall degrade those respected members of their

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۗ

فَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۗ فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صُغُرِينَ ۗ

وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ ۗ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۗ رَبِّ مُوسَىٰ وَهَارُونَ ۗ

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ أَدْنَىٰ لَكُمْ ۚ إِنَّ هَذَا الْمَكْرَ مَكْرٌ مُّبِينٌ ۗ فِي الْمَدِينَةِ لِفُتْحِهَا مِنْهَا أَهْلُهَا ۗ فَسَوْفَ نَعْلَمُونَ ۗ لَا أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَا صَلْبِكُمْ أَجْمَعِينَ ۗ

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۗ وَمَا نُنْقِمُ مِنْكَ إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا ۗ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ۗ

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرَّكَ وَالْهَيْتَكَ ۗ قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسَجِي نِسَاءَهُمْ ۗ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ۗ

community who have courage and vitality and pose a danger to us while elevating those who are devoid of such qualities. They are our subject people and We have total power over them (2:49, 40:25).”

(128) Moses said to his people, “Do not be afraid of the Pharaoh's threats; adhering to the laws of Allah, and persevere steadfastly. Allah, Who is the sole authority, has made laws for the good of humanity. Whosoever obeys these laws, attains honour and authority and whosoever violates them deprives himself of authority and power (3:25). This is how these matters are ultimately decided (21:105).”

(129) The people said to Moses, “We were oppressed before you came here (with your arrival hope was kindled that our tribulations would end soon). But, by taking a stand against the Pharaoh, you have created new problems for us.”

Moses said to them, “Your earlier troubles were due to your being in bondage. But the difficulties you face now are for the purpose of becoming free. If you remain steadfast, you will see how your enemy will be destroyed shortly and you will have an opportunity to rule in the land in his place. Then Allah will see how you acquit yourself in your own role.”

(130) In the beginning, the Pharaoh's people were warned by means of lesser calamities like years of famine and scarcity of food, so that they might make amends for their wrong-doings.

(131) When good times came, the Pharaoh and his people ascribed it to themselves. But when seized by a calamity they attributed it to the ill-omened presence of Moses and his followers. What they took to be ill-omened was the result of their own actions according to the Law of *Mukafat* (3:164, 4:62-79, 42:30). But most of them

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ  
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى  
رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ  
تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ  
يَذَكَّرُونَ ﴿١٣٠﴾

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا  
بِمُوسَى وَمَنْ مَعَهُ أَلَا تَتَذَكَّرُ أَنَّ اللَّهَ وَلِيُّ الْمُؤْمِنِينَ ﴿١٣١﴾



did not understand.

(132) The Pharaoh and his people said to Moses, "Whatever you may do to intimidate us by your wizardry, we will never believe in you."

(133) They were visited by calamities of various kinds like floods, locusts, insects, frogs and blood-diseases. All these were clear signs to show what happens when the administration of a country becomes steeped in wrong-doings, when the rulers become arrogant and crime becomes rampant.

(134-135) When any of these calamities befell them, the people said to Moses, "O Moses! Pray for us to your *Rabb*, with whom you say you have a covenant. If He removes this distress from us, we will accept what you say and let the *Bani-Israel* depart with you." But whenever Allah gave them respite, so that they may be able to avoid the inevitable doom towards which they were heading, they broke their promises.

(136) So We inflicted Our Law of Retribution on them and caused them to drown in the sea, because they had repeatedly belied Our messages, in fact paid no heed to them.

(137) Power was taken away from their hands and the opportunity to govern the eastern and western portions of the country, so rich in natural resources, was given to those whom they had enfeebled and made powerless. Thus Allah fulfilled His word given to *Bani-Israel* because they had faced every confrontation steadfastly. And We completely destroyed whatever the Pharaoh and his people had wrought and the structures they had raised.

(138-141) The *Bani-Israel* were brought across the sea to a place whose inhabitants were devoted to the worship of some of their idols. They said to Moses, "O Moses!

وَقَالُوا مَهْمَا تَأْتِيَا بِهِ مِنْ آيَةٍ لِنَسْحَرَكُنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٣﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشِفتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ بِكَ وَلَنرْسِلَنَّ مَعَكَ بِنِيِّ إِسْرَائِيلَ ۖ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ آجَلٍ هُمْ بِلِقَاؤِهِ إِذَا هُمْ يَسْتَكْبِرُونَ ﴿١٣٤﴾

فَأَنقَضْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۖ بِمَا صَبَرُوا ۖ وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

وَجِئْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْطِفُونَ عَلَىٰ آصْنَامِهِمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مَتَّبِعُوا مَا هُمْ فِيهِ وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾



Make for us a god such as they have<sup>(10)</sup>.” Moses replied, “You are a very ignorant people. The way which these idolaters follow will surely ruin them since they are clearly in the wrong. Should I seek for you a god other than Allah who has exalted you over other people? He rescued you from the people of Pharaoh who had subjected you to severe hardships, degrading the respectable members amongst you and elevating those devoid of courage and vitality (7:127). Thus Allah bestowed a great favour upon you (2:49, 40:25).”

(142) Then, it so happened that Moses, as per Our command, left his people for thirty nights and We added to them ten, whereby the term of forty nights set by his *Rabb* was fulfilled. Before going, Moses said to his brother Aaron, “Take my place amongst the people and keep them on the straight path. Beware of those who might create mischief (20:85).”

(143) Moses prepared for receiving directives which Allah revealed to him and said, “O my *Rabb!* Show Yourself to me so that I may behold You.” Allah replied, “You shall not see Me, but look towards the mountain - if it remains firm in its place, you shall see Me.” When Allah disclosed His glory on the mountain and caused it to crumble into pieces, Moses fell into a swoon. When he came to, he exclaimed, “You are much above our imagining. I turn to You in repentance and am the first of those who believe<sup>(11)</sup>”

(144) Allah said to Moses, “I have already preferred you over others by giving you My revelation and entrusting to you the accomplishment of My plan. Therefore, hold fast to what I have revealed to you and

قَالَ اَعْبُدُوا اللّٰهَ اَبْعِيْكُمْ اِلٰهًا وَهُوَ فَضَّلَكُمْ عَلٰى الْعٰلَمِيْنَ ۝ وَاِذْ اَنْجَيْنَاكُمْ مِّنْ اِلٍ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْءَ الْعَذَابِ ۝ يَتَّبِعُوْنَ اَبْنَاءَكُمْ وَيَسْتَعْبِدُوْنَ نِسَاءَكُمْ ۝ وَفِيْ ذٰلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝

وَوَعَدْنَا مُوسٰى ثَلٰثِيْنَ لَيْلَةً ۙ وَاَتَمَمْنَا بِعَشْرِ فِتْنٰتٍ مِّمَّاتٍ رَبِّهٖ اَرْبَعِيْنَ لَيْلَةً ۙ وَقَالَ مُوسٰى لِاَخِيْهِ هٰرُونَ اَخْلَفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ۝

وَلَمَّا جَاءَ مُوسٰى لِبَيْعَاتِنَا وَكَلَّمَهُ رَبُّهٗ ۙ قَالَ رَبِّ اِنظُرْ اِلَيْكَ ۙ قَالَ لَنْ تَرٰنِيْ وَلٰكِن اِنظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰنِيْ ۙ فَلَمَّا جَعَلَى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَخَرَّ مُوسٰى صَعِقًا ۙ فَلَمَّا اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ۝

قَالَ يٰمُوسٰى اِنِّىْ اصْطَفَيْتَكَ عَلٰى النَّاسِ بِرِسٰلَتِيْ وَبِكَلٰمِيْ ۙ فَخُذْ مَا اَنْتَبْتُكَ وَكُن مِّنَ الشَّاكِرِيْنَ ۝

(10) The *Bani-Israel* had lived for a long time amongst the Egyptians who were idolaters. They had acquired many of their customs though they had not renounced their own religion. It requires a considerable period to eradicate such deeply ingrained habits and practices.

(11) The nature of the relationship between the *anbiya* and Allah, and the mode of communicating revelation cannot be comprehended, understood by anyone other than a *nabi*.

be amongst those who are thankful.”

(145) According to Our instructions, Moses wrote upon the tablets what We had revealed to him in order that he may grasp their significance. Allah said to him, “Hold fast to them and ask your people to follow what is most suitable according to the situation out of these excellent commandments given for guidance, and I shall soon show you where those who disregard them stand.”

(146) According to His Law of *Mukafat*, Allah will put away those who, turning away from His message, exercise power unjustly. No matter how clear the directives are, they will not believe. They are so obsessed with their arrogance that even if they see the right path clearly, they will not follow it. But they will follow the wrong path readily. They do this because they belie Our message and do not reflect upon the truth;

(147) All the actions of those who discredit Our laws and belittle the idea of the life hereafter will go waste. Will they earn anything except what they have worked for?

(148) While Moses was away from his people, they made an image of a calf out of their ornaments. The calf was so contrived that it seemed to utter a low. Did they not have the sense to realize that it could neither speak to them nor offer them any guidance or show them the right path? Yet they took it to be an object of worship. So they came in the category of *zalimeen*.

(149) When they realized their error, they repented and cried out, “If our *Rabb* will not show *rahma* to us and protect us (from the evil consequences of our folly) we shall surely be doomed.”

(150) When Moses returned to his people, he was angry and aggrieved and said, “How wrongfully you acted after I left you. You courted a speedy doom from your *Rabb*

وَكُتِبْنَا لَهُ فِي الْأَنْوَارِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ  
فَتَذَرَاهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكِ يَا خُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ  
الْفَرْقِينَ ﴿١٤٥﴾

سَأَصْرِفُ عَنْ آيَاتِ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ  
يَرَوْا كَلِمًا مِنْ آيَةٍ لَا يَوْمِنَهَا بِهِمْ وَإِنْ يُرَوْا سَبِيلَ الرَّشَدِ لَا يَتَّخِذُوهُ  
سَبِيلًا وَإِنْ يُرَوْا سَبِيلَ الْعَقْبِ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا  
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُحْزَنُونَ  
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

وَإِذْ أَخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خَوَارِجُ  
الْعَمْرِ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا  
ظَالِمِينَ ﴿١٤٨﴾

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا  
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا قَالَ بِسْمَا  
خَلَقْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقِ الْأَنْوَارَ وَآخِذْ  
بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي وَكَادُوا  
يَقْتُلُونِي فَلَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

(20:86).” He set aside the tablets and seized his brother by the hair and pulled him towards himself. His brother said, “O son of my mother, your people considered me of no consequence and had conspired even to slay me. Do not make my enemies rejoice over my disgrace and do not count me amongst the *zalimeen* (20:94).”

(151) Moses prayed to Allah, “O my *Rabb!* I seek your protection for myself and my brother. Admit us both to Your *rahma*.

Who other than You will show us *rahma*?”

(152) As for those who had worshipped the calf, they will soon confront the consequences of their wrong-doings. They will lead a most humiliating life in this world. This is how Allah recompenses those who invent falsehoods (2:54, 20:97).

(153) But those who, having done wrong, repent earnestly and believe in Allah, will receive protection from their *Rabb*.

(154) When Moses' anger subsided, he took up the tablets on which it was inscribed that there will be *rahma* and guidance for those who are fearful of the consequences of their wrong-doings.

(155) Moses chose seventy men from amongst his people to meet at a time fixed by Allah. When the thundering noise of the earthquake seized them, he said, “O my *Rabb!* Had it been according to Your laws, they would have perished beside me long ago but You gave them respite. Will you destroy us for what some foolish people amongst us have done? I think that the earthquake was not for our destruction. It was just to see if we had the capacity to withstand natural calamities. Such occasions are critical. Those who do not reflect upon them go astray and those who ponder over them go right. You are our guardian, protect us and bestow Your *rahma* upon us as You are the best of all protectors.”

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَأْتِيهِمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ۝

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۝

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۗ وَفِي نَسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ۝

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا رِيبْقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ الشُّفَهَاءُ مِنَّا ۚ إِنَّ هِيَ إِلَّا أَوْتِنْتَنَا ۖ تفضلُ بِهَا مَنْ نَسَاءُ وَتَهْدِي مَنْ نَسَاءُ ۚ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ۝

(156) And ordain for us what is good for us in this world as well as what is good for us in the world to come for we have turned towards You (92:55). Allah replied, "My chastisement falls on those who reject these laws, on the other hand, My *rahma* embraces all things but it is bestowed upon those who adhere to My laws, give *zaka*, and in short believe in the truth of My revelation."

(157) [This was said to Moses, but now] Allah's *rahma* will be bestowed upon those who follow the *ummi Nabi* (29:48) whom they find mentioned in the Torah and the Bible that is with them; who will enjoin what is wrong according to the Quran and declare *halal* all good things and *haram* all other things (6:146, 5:3-4); who will lift the burden under which humanity groans and free them from the shackles which bind them<sup>(12)</sup>.

Those who believe in this *Rasool*, support him against his opponents, help him in his mission and follow the light of the Quran which has been revealed to him - these are the ones who will be successful and prosperous.

(158) (O Muhammad) Say, "O mankind, I am Allah's *Rasool* sent to all of you - the *Rasool* of that Allah whose dominion encompasses the whole universe which is under His sole authority. Allah gives life and causes death according to His Law of *Mukafat*. Therefore, believe in Him and in His *Rasool* - the *ummi Nabi* who also believes in Allah and His revelation. You should follow him so that you may be guided rightly."

(159) As already stated, a similar code of laws was given to Moses and there was a group in his people who guided others along

وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا لِنُؤْتِيكَ مَا قَالُوا  
عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَأَسْأَلُكَ اللَّهُمَّ  
فَسَاكِنَتِي لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا  
يُؤْمِنُونَ ﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَلْتَبًا  
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُولَئِكَ هُمُ الْمَعْرُوفُونَ وَيُنَبِّئُهُمُ  
عَنِ الْبُنْكَرِ وَغُلِّبَ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضْمُ عَنْهُمْ  
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ أَمَنُوا بِهِ وَعَزَّرُوهُ  
وَلَصَّوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ  
وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ  
تَهْتَدُونَ ﴿١٥٨﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَإِيَّاهُ يَعْبُدُونَ ﴿١٥٩﴾

(12) The proclamation of the Quranic order is the death signal for all types of subjugation. It does not give any person the right to subjugate another (3:78). It snatches away all sources of nourishment from those who take advantage of others to become their masters (43:51, 79:24). It breaks the shackles of age-old blind followings (2:170, 43:22-23). It unveils the deceitful characteristics of monks and priests and then enables their followers to make their own decisions (9:31-34). It uproots the very system of capitalism (9:34-35).

the path of truth and dispensed justice according to those laws (4:55, 48, 7:181, 38:26).

(160) The *Bani-Israel* were divided into twelve tribes to form distinct communities. When they were confronted with shortage of water, We directed Moses to the place where water springs lay concealed. He reached that spot with his people, removed the earth from the rocks and thence, not one or two but twelve springs gushed forth. He allocated one spring to each tribe (2:60). They were shaded by heavy clouds and ate delicious food - the meat of fowl and manna (2:57). Then We said, "Partake of the good things which We have provided for you as sustenance." (Even then they did not follow Our laws,) so, Allah never wronged them but they wronged themselves.

(161) (O *Bani-Israel*) We had, as stated earlier (2:58), expected that you would live in this land (Palestine) successfully (5:21) and be able to use the means of nurture as and when you chose, provided you adhered to Our laws. Thus you would not only have been protected from the ill-effects of the wrongs committed by you but your successes would also have been further enhanced.

(162) But you preferred a life of ease and lethargy to one of struggle and discipline and thus deviated from the path revealed by Us. As a result, you lost your strength and courage (2:59, 5:22-24).

(163) O *Rasool!* Ask them about the city which stood by the sea where the fish came to the water surface openly whenever its citizens observed the law of Allah (2:65, 4:154, 5:60, 16:124). Thus We tried them by means of their own iniquitous doings.

(164) A group amongst the citizens admonished them for not adhering to Allah's laws (7:159) whilst some said to this group that it was futile to exert themselves

وَقَطَعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَأَذَقْنَا لِقَوْمِهِمْ آسَنَاتِنَا فَخَسِرُوا فِيهَا وَأَصْبَحُوا نَادِيًا وَقَالُوا لَوْلَا نَجَّيْنَا قَوْمَكَ مِنَ الْمَدْيَنَةِ لَكَ الْإِسْلَامُ وَآلُكَ الْبَنِي إِسْرَائِيلَ فَذَرِكُنَا إِنَّا فَاعِلُونَ ﴿١٦١﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجَالًا مِنْ السَّمَاءِ بِهَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

وَأَذَقْنَا أُمَّةً مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَى رَبِّكُمْ وَعَلَيْهِمْ يَتَّقُونَ ﴿١٦٤﴾

for those who were bent upon self-destruction. The former said, "We do this to absolve ourselves from any charge of neglect of duty by Allah, and in the hope that they might perchance abstain from wrong-doings (6:70, 15:6)."

(165) When the wrong-doers totally disregarded the warning given to them, a severe chastisement was inflicted upon them for their iniquity, but those who admonished them were saved.

(166) When they arrogantly persisted in doing what was forbidden to them, they degraded their humanity and became objects of ridicule and scorn (2:65, 4:47).

(167) O *Rasool!* Your *Rabb* had declared to Moses through revelation that if the *Bani-Israel* did not desist from their wrong-doings, He would impose on them the yoke of those who would oppress them for a long time. Your *Rabb* is swift in reckoning but grants respite so that wrong-doers might make amends.

(168) The initial result of their persistent wrong-doing was the Diaspora. Some groups amongst them were upright and acted righteously while others did not. Adversity and prosperity came to them in turns in order that they might return to Allah's laws.

(169-170) Those who came after them to inherit the book aimed to capture the vain things of this passing world. They deluded themselves into believing that they would be forgiven and continued to barter the revelation for paltry gains. Would that someone had asked them if they had not made a covenant to speak naught but the truth about Allah? Did they not study the book in which it was written that for those who lived righteously the abode of the next world was of greater value than anything obtained in this world? Could they not

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا  
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ ۚ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

فَلَمَّا عَتَوْا عَنَّا نُحَايَاهُمْ فَلَمَّ كُفْرَهُمْ كُنُوفًا ۖ قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

وَإِذْ تَأْتِيَنَّكَ رَبُّكَ كَلِيبَةً عَلَيَّهِمْ إِلَى يَوْمِ الْقِيَامَةِ ۗ مَنْ لِيَسْؤِمَهُمْ سَوْءَ  
الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۗ وَاللَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا ۗ مِنْهُمْ السَّاخِرُونَ وَمِنْهُمْ دُونُ ذَلِكَ  
وَبَنَوْا لَهُمُ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ ۖ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَصَ هَذَا  
الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا ۗ وَإِنْ يَأْتِهِمْ عَرَصٌ مِثْلُهُ يَأْخُذُوهُ ۗ  
أَلَمْ يُؤْخَذْ عَلَيْهِمْ قَبْلَ الْكِتَابِ أَنْ لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ  
وَدَرَسُوا مَا فِيهِ ۗ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا  
تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ ۗ إِنَّا لَا نُضِيعُ  
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

realize the simple truth that the abode of the next world was for those who hold fast to the Book and establish the *Nizam-us-Sala* (the Quranic system)? Their right actions would not go unrequited.

(171) Recall that event in the history of *Bani-Israel* when there was a mountain behind them (2:63) like a shaking canopy. They were terrified. We told them that they did not need to be fearful of natural phenomena. We told them to hold fast to the book and remember what is stated therein and they would be safe from all danger.

(172) The history of mankind shows that, despite various serious calamities which could have wiped them off the earth, the human race has continued. This is clear evidence that Allah's programme of creation and *Rabubiyya* is in operation continuously. We have narrated this history so that human beings may not say on the Day of Reckoning that they were unaware of it.

(173) Or, they might say that they had set up peers to Allah because their ancestors had done so, and should, therefore, not be punished for the errors of their forefathers.

(174) Thus We make Our laws clear so that they may return to the right path.

(175-177) What has been stated above about previous nations is elaborated by means of an example. There was a man who, by adhering to Allah's laws, attained prosperity. Thereafter, he discarded these laws as a snake discards its skin which leaves no mark upon it. He was pursued by his base desires and became one of the seduced ones. We wanted that, by adherence to Our laws, he should be elevated to the sky, but by following his base desires, he sank to the lowest level and clung to it. He could be likened to a dog which pants and lolls out its tongue whether it is attacked or not; in other words, the lust of such a man is insatiable,

وَإِذْ تَقِفْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْبَاطِلُونَ ﴿١٧٣﴾

وَكَذَٰلِكَ نَفُصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

وَأَنزَلْنَا عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَا آيَاتِنَا فَانْسَلَخْنَا مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثُ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا لِّلْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَانفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

regardless of circumstances. Such is the condition of those who declare Our laws to be false.

○ *Rasool!* Narrate this story to them so that they might reflect upon it and see how miserable is the condition of the people who reject Our laws and thus destroy themselves.

(178) Take note! The path shown by Allah is the path leading to life's blessings and those who go astray ruin themselves.

(179) You will see many amongst both the *jinn* and *ins* who are destined for *jahannam* for they have been given the faculties of thinking, seeing and hearing but they do not utilize them (to grasp the truth). They are just like brutes - and indeed worse than them. They remain unheeding of the laws of Allah.

These are the people whose abode will be *jahannam* (7:198, 10:42-43, 47:16, 67:10).

(180) To transform the life of *jahannam* into that of *janna*, one must inculcate in oneself, so far as it is humanly possible to do so, those qualities which reflect Allah's attributes maintaining absolute balance therein. ○ *Jamat-ul-Momineen!* Keep aloof from those who go to extremes in emulating some of the divine qualities. That time is not far off when such people will have to pay for what they do.

(181) As stated earlier (7:159), amongst those whom We have created are some who guide others right and dispense justice according to the laws of Allah.

(182-183) Chastisement does not come immediately upon those who discard Allah's laws, but they are led towards it gradually through ways which they do not perceive. This is the respite given to them; otherwise the grip of Our Law of *Mukafat* is inescapable (21:11-14).

(184) The reason for their rejecting the truth is that these people do not reflect. If

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۖ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ۝

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۗ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ۚ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۚ وَلَهُمْ أُذُنٌ لَا يُسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَٰئِكَ هُمُ الْغٰفِلُونَ ۝

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيٓ  
أَسْمَاءِهِ ۖ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ۝

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۗ وَأُمِّنَّا  
لَهُمْ ۗ إِنَّ كَيْدِي مَتِينٌ ۝

أَلَمْ يَتَفَكَّرُوا ۗ مَا بَصَاصِهِمْ مِّنْ جَنَّةٍ ۗ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ۝



only they had pondered, it would have become so visibly clear to them, that there is no madness in their companion (34:36). He is but a perspicuous warner.

(185) If they had reflected upon how Our laws operate in heaven and on the earth and with other things created by Allah, they would have come to see that those who adhere to Allah's laws live and prosper whilst those who do not, are gradually led to their ultimate destruction. Ask them, "What remains after this whereby they come to believe (45:22)?"

(186) Those who go astray will find no guide and are left to eddy in their perfidy (2:15).

(187) O *Rasool!* They ask you when, after all, the destined hour would come. Say, "The knowledge of this hour is only with my *Rabb* Who will let it happen at a time determined by the Law of *Mukafat* (13:36-40). The calamity will rest heavy upon heaven and the earth and may come upon you suddenly." They ask you this question as if you were eagerly in search of an answer. Say that the knowledge of the hour is with none save Allah but most of the people do not understand this (27:65, 6:50, 3:178, 11:49, 72:26-27).

(188) O *Rasool!* Tell them, "I do not even have the power to control what may be helpful or hurtful to me personally. All this is determined by Allah's laws. If I had knowledge of the unknown, I could have accumulated much that was good for me and seen to it that no ill touched me. I am only a warner and announcer of glad tidings to those who believe in Allah."

(189) Tell these people that Allah is He Who initiated your creation with a single life-cell which split into two parts - one male and the other female (4:1) - in order that the spouses may live together in mutual

أَو لَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۗ وَأَنْ عَلَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

مَنْ يُضَلِّلِ اللَّهُ فَلَا هَادِيَ لَهُ ۗ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجِيبُهَا لِوَفِيهَا إِلَّا هُوَ ۗ تَنقَلَتِ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيفٌ عَنْهَا ۗ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ الْخَيْرِ ۗ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَزَّتْ بِهِ ۖ فَلَمَّا أَتَتْكَ دَعَا اللَّهُ رَبَّهُمَا لِيَنْزِلَ مِنْ نَفْسٍ وَاحِدَةٍ لِيَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

comfort. When he covers her, conception takes place and the woman (in the beginning) goes about carrying a light burden. When the burden becomes heavy<sup>(13)</sup>, the spouses pray to Allah, "If you give us a healthy child we will surely be thankful to You."

(190) But when He gives them a healthy child, they offer thanks to others along with Allah thus committing *shirk* (polytheism). But Allah is high above all they join with Him.

فَلَمَّا أَنبَأَهَا صَالِحًا جَعَلَ لَهُ شُرَكَاءَ فِيهَا أَنبَأَهَا فَكَلَى اللَّهُ عَمَّا  
يُشْرِكُونَ ﴿١٩٠﴾

(191-192) Do they associate with Allah those who cannot create anything whereas they are themselves created and they do not have the power even to help themselves, let alone others?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا  
وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

(193) Despite these clear arguments, if you call them to the right path, they will not follow you. Whether or not you call them, it will be the same for you. You are not under any obligation to make them follow the right path.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُكُمْ طَسَاءً عَلَيْكُمْ أَدْعَاؤُهُمْ  
أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

(194) Say to them, "Those on whom you call besides Allah are human beings like your own selves. If you believe that they have any supernatural powers, call on them and see if they answer your call and fulfil your desire."

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ  
فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

(195) Not only do these people set up human beings as peers to Allah but also idols who have no feet to walk with, no hands to hold anything with, no eyes to see with and no ears to hear with. Say to them O *Rasool*, "Call upon the so-called partners of Allah and do whatever you like. Give me no respite and see the result."

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ  
يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ  
كِيدُوا فَلَا تُنظَرُونَ ﴿١٩٥﴾

(196-197) Tell them, "I throw this challenge to you in the firm conviction that Allah Who has given me this book is my protector; and He is the protector of all righteous people. But those whom you call on besides Allah cannot help you; they do not have the power even to help

إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۗ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾ وَالَّذِينَ  
تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾

(13) Embryonic stage and foetus stage

themselves.”

(198) If you summon these people to the right path they will not listen to your call. They appear to be looking at you but their thoughts are elsewhere (10:42-43, 47:16).

(199) For the establishment of Nizam-e-Rabubiyya (system of universal sustenance), accept contributions from them and make allowance for man's weakness. Enjoin them to do what is right and ignore those who wish to remain ignorant (2:219, 9:103).

(200) If provocation is given to you by any of the ringleaders amongst your opponents, seek protection in the laws of Allah Who hears and knows (16:98).

(201) Whenever an evil thought is put to them by Satan, the *muttaqeen* immediately remember Allah's laws and the matter at once becomes clear to them.

(202) On the other hand, those (who do not seek help from the divine laws, are firstly unaware as to the destruction they are heading towards, and even if they get a slight feeling) their brothers in evil continue to drag them towards the wrong path and do not slacken in their efforts (35:51-57, 41:25, 43:36-38, 50:23-28).

(203) O *Rasool!* They go so far as to offer to make a compromise with you if you will bring forth a verse to their liking (10:15, 11:13, 17:74, 68:9). When you say that Allah will not reveal such a verse, they say to you, “Why do you not make one up yourself?” Tell them, “I only follow what is revealed to me by my *Rabb* and this revelation is an illumination from Him and a guidance and *rahma* for those who believe in it.”

(204-205) O *Jamat-ul-Momineen!* When the Quran is recited, listen to it attentively and in silence so that you might receive Allah's *rahma*. But do not think that this is all that is required of you. Keep the laws of Allah in mind day and night and obey them in humility from the depth of your heart and

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۚ وَآرَائِهِمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

وَإِذَا يَنزَلْنَا لَكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

وَإِخْوَانُهُمْ يَمُدُّوهُم فِي النَّارِ لَمَّا لَا يُبْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۗ هَذَا بَصَائِرُ لِمَنْ رَزَقَهُ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

without raising your voice (6:63, 7:55). Do not remain unheeding of them at any time.

(206) Those who obey Allah do not act with arrogance but try their utmost to accomplish Allah's programme with all sincerity; they only bow before Allah's laws and none else.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيَسْتَجِئُونَكَ  
يَسْجُدُونَ



### Surah 8 : Al-Anfaal (The Bounty)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Rasool*, they ask you what is to be done with *anfaal* (bounty). Tell them, "The *anfaal* will remain with the divine order so you should resolve your differences about it according to the laws of Allah. You should obey the divine order which will be an indication of your being (show that you are) believers."

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۗ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۗ فَأَتَقُوا اللَّهَ  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ۝

(2-4) They alone are *momineen* whose hearts are deeply moved when they hear the teachings of the Quran and whose faith is strengthened when its laws are communicated to them. They obey these laws with complete trust in what Allah has revealed. They are those who establish the *Nizam-us-Sala* and keep open for the use of all, the means of nurture provided to them. They are *momineen* indeed. They have their places of honour with their *Rabb* as well as His protection and respectable means of sustenance (8:62, 64, 74, 9:100, 48:29, 57:10).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ  
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ الَّذِينَ يُقِيمُونَ  
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ  
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

(5) (The following verses relate to the Battle of Badr.) The *Rasool* was of the opinion that the battle should be fought outside the city. Some of his followers were averse to this and believed that going outside the city to fight meant being led towards death.

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ ۗ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ  
لَكُرْهُوْنَ ۝

(6-8) A caravan of the Quraish was passing close to Madinah and was unarmed. Some of the *momineen* were of the opinion that the caravan should be attacked to secure enormous spoils. However, it was Allah's plan that the *momineen* should have an open confrontation with their enemies so that the truth of the divine system should be established and made manifest and the *kafireen* should be uprooted no matter how much they disliked it.

يَجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّهُمْ يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ  
يَنْظُرُونَ ۗ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ  
أَنْ غَيَّرَ ذَاتَ الْعَهْدِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ  
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۗ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ  
الْجَاهِلُونَ ۝

(9-10) At that stage you sought succour

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِيفٍ مِّنَ الْمَلَكَةِ

from your *Rabb*. He answered saying, "Surely I will aid you with a thousand *malaika* (celestial forces) coming rank in rank." By this, Allah meant to offer you glad tidings and to put your hearts at rest. Succour comes only from Allah who is mighty and wise (9:26, 40, 33:9, 41:30).

(11) Thus you secured peace of mind. In addition, there was rainfall which refreshed you and relieved you of the anxiety that the enemy might cause scarcity of water.

All this strengthened your hearts and let your feet rest firmly on the ground.

(12-13) On that occasion Allah said to the *malaika*, "I have promised My succour to the *momineen*. I will be with you. You steady the hearts of the faithful and I will cast dread into the hearts of their enemies." Therefore, O *Jamat-ul-Momineen*! Smite your enemies and crush them completely because they oppose the divine order - and those who do so should be completely devastated."

(14) It will be said to them, "This is the recompense for your evil deeds. Taste it then."

(15-16) O *Jamat-ul-Momineen*! Meet the marshalled host of your enemies. Do not turn your backs on them. He who shall turn his back on them in the battlefield, unless he turns aside to fight or to rally some other troops, shall face severe chastisement. *Jahannam* - a wretched destination - shall be his abode!

(17-18) You had slain your enemies but indeed it was Allah who slew them because you were fighting in His cause. When you sent forth a shaft of arrows it was not you who did it but Allah (Allah's programme in the world of human beings is carried out through them) (9:14, 22:40). By this success Allah meant to bestow a special favour upon the *momineen*, He hears and knows all. By His strategy, He also weakened the opposing

مُرْدِفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۝ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

إِذْ يُغِيثُكُمُ الثَّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَضْرِبُوا فُوقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۗ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

ذَلِكُمْ فَذُوقُوا وَآتَ لِلْكَافِرِينَ عَذَابٌ ثَارٍ ۝

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ إِلَّا ذُبَابًا ۚ وَمَنْ يُؤَلِّمِهِمْ يُؤَمِّدُ ذُبَابًا إِلَّا مَتَحَرِّفًا لِقِتَالِ أَوْ مَتَحَرِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۚ وَبئْسَ الْمَصِيرُ ۝

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ ذَلِكُمْ وَأَنَّ اللَّهَ مُؤَمِّنٌ كَيْدِ الْكَافِرِينَ ۝

*kafireen.*

(19) O *Rasool* tell the people of Makkah, "You had sought to force a decision and that decision has now come to you. If you desist in the future, it will be better for you. But if you return to warfare we shall also return to it and your forces, though they may be greater in number, shall not be of any avail to you because Allah will be on the side of the *momineen*."

إِنْ سَأَلْتَهُمْ فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَلَّيْتَهُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِي عَنْكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝

(20-21) O *Jamat-ul-Momineen!* Obey the divine order and do not turn away from it. Now that you have heard the truth and seen its results, you should not be like those who say, "We are listening," and yet do not listen.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ سَامِعُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ۝

(22-23) The worst of creatures in the sight of Allah are those human beings who do not utilize their faculties of hearing and speaking and refuse to understand (7:179, 2:18). If they had made use of their faculties, it would have been better for them. If Allah had compelled people who do not use their faculties to follow the right path, it would have been futile. They would have turned aside whenever they found an opportunity to do so.

إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمْعُ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ۝ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ ۝ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ۝

(24) O *Jamat-ul-Momineen!* Respond to the call of the divine order when it beckons you to that which will give you life. Remember that it requires great courage and strength to respond to the call and you must be wary of those emotions which weaken your resolve. Bear in mind that the results of all your actions which are based upon emotions will be determined according to the Law of *Mukafat*.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ الْغُحْشُونَ ۝

(25) You should be particularly careful that your enemies' devices are not successful because, when destruction comes to a nation, it is not confined only to the wrongdoers, it envelopes the entire nation because Allah's laws are very severe in retribution!

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۝ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

(26) You have witnessed the life-giving

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ

consequences of adhering to Allah's laws. You should remember the time when you were but few in numbers and were considered to be of little account in the land, and were constantly in dread of those who could forcibly expel you. It was under these circumstances that Allah found for you a place of refuge (Madinah) and strengthened you with His help and provided you good things so that your efforts may bring forth rich results.

(27) Do not betray the divine order or the trust reposed in you. You know what the results of such betrayal would be (4:58).

(28) Such betrayal is motivated by love of wealth and children but remember that in such a case these things become a *fitna* whereas the recompense bestowed by Allah is generous and more valuable (9:23-24, 25:74, 64:14-15).

(29) If you adhere to the laws of Allah, He will grant you a life of distinction, wipe out the ill-effects of your shortcomings and grant you protection. Allah is the giver of great blessings.

(30) O *Rasool* call to mind the occasion when the *kafireen* of Makkah plotted against you to detain you as a prisoner or to kill or banish you. They plotted thus but in His turn Allah made His own plans. Allah's plans are the best.

(31) When our revelation is recited to them, they say, "We have heard it, and if we choose to do so, we can recite verses like these. After all, they are mere tales of ancient times."

(32) They also say, "O Allah! If this revelation is really from you, rain down upon us stones from above, or inflict on us some other grievous chastisement."

(33) But, O *Rasool*! Allah chose not to chastise them while you were in their midst,

يَتَخَفَتِكُمُ النَّاسُ فَأُولَئِكَمُ وَيَدُكُمُ بِنَصْرِهِ وَرَزَقَكُم مِّنَ  
الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ وَأَنفُسَكُمْ  
تَعْلَمُونَ ﴿٥٩﴾

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ ﴿٦٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦١﴾

وَإِذ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ  
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٦٢﴾

وَإِذ أَنزَلْنَا عَلَيْهِمُ آيَاتِنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ  
هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٦٣﴾

وَإِذ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا  
حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٦٤﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ  
يَسْتَغْفِرُونَ ﴿٦٥﴾



nor while they sought forgiveness.

(34) But now what plea can they advance why Allah should not chastise them when they have debarred the *momineen* from entering the Ka'bah? They are not fit to be the guardians of the Ka'bah which can be administered only by the *muttageen*. But most of them do not realize this.

(35) Leave aside the question of guardianship, the prayer of these *musbrikeen* at the Ka'bah is nothing more than whistling and clapping of hands. Therefore, let them taste the chastisement for their *kufir* (denial of the divine truth).

(36-37) These *kafireen* expend their wealth to turn people aside from Allah's path. Let them continue to do so. But when they are eventually overcome, they will be full of woe at the loss of their wealth. They will all be driven towards *jahannam* in order that Allah might separate the worthless from the worthy; and of the worthless join everyone with his like, then collecting them all turn them towards *jahannam*. These are the people who will be the losers (3:178, 36:59, 55:41).

(38) O *Rasool!* Tell these opponents that if they desist from their ways, that which is past will be forgiven. But if they return to fighting, they will meet the same fate which befell those who had acted thus in the past.

(39-40) O *Jamat-ul-Momineen!* If they do not desist, you will have no alternative but to fight till *fitna* ceases and there is complete freedom of belief for all (2:193). If they desist, Allah will take note of what they do thereafter. (Therefore, you should seek no recourse against them.) If they violate their commitment then rest assured that Allah will protect you. He is indeed an excellent protector and helper.

(41) (Since ancient times,) Arabs lived mainly on spoils of war. The booty seized by

وَمَا لَهُمْ إِلَّا يَعْدِيهِمْ اللَّهُ وَهُمْ يُصِدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ ۗ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ ۗ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۗ لِيَبَيِّنَ اللَّهُ لِلَّذِينَ كَفَرُوا الْحَيْثُ بِعَضَةٍ عَلَىٰ بَعْضٍ فَيَرْكَبُهَا جَمِيعًا فَيَجْعَلُهَا فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَيْرُونَ ﴿٣٦﴾

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَدَّبُّوهُمُ يَعْفَرُهُمْ مَا قَدْ سَلَفَ ۗ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ ۗ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۗ وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاهُمْ ۗ يَوْمَ النَّوْلِ وَيَوْمَ النَّصِيرِ ﴿٣٩﴾

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنِ السَّبِيلِ ۗ إِن كُنْتُمْ أَمْنْتُمْ بِاللَّهِ وَمَا

an individual soldier belonged to him. The Quran brought about a fundamental change by declaring that the spoils of war belonged to the divine system and stated that a fifth part of the booty would be reserved by the State for administrative purposes and the remaining would go to those in need e.g., the dependents of those slain in war, orphans, those who have been incapacitated to earn or those whose running business has come to a standstill, and stranded wayfarers - 2:83, 2:177, 2:215, 4:8, 4:36). It is not so simple to part with money which comes to hand so easily, but if you have implicit faith in Allah and in the laws revealed to his devotee (the *Rasool*), (on the day when truth was distinguished from falsehood - the day when the two forces clashed on the battlefield of Badr), then it would not be difficult for you to accept the situation and Allah has devised measures for all things.

(42) On that day, you were camped on the near side of the valley and the enemy on the far side (8:4-5). The caravan was on ground lower than you. If it had been up to you to decide what to do, you would certainly have differed amongst yourselves. But Allah wanted His plan to be accomplished so He led you to action. This was necessary in order that it might become manifest that those who have the capacity to live should survive, whilst those who lack this capacity may perish after clear demonstration. Allah is the hearer and the knowing.

(43) Since you had full confidence in Allah's laws and were thus assured of your victory, in your sight the enemy's numbers seemed fewer than they were. If they had seemed greater, you would have faltered and disputed amongst yourselves about whether to fight or not. Allah saved you from this quandary since He was fully aware of what troubled your heart.

أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّمَيُّجِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْيُعَادِ ۗ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحْيَىٰ مَنْ حَيَّ عَن بَيْتِنَا ۗ وَإِنَّ اللَّهَ لَكَسِيمٌ عَلِيمٌ ۝

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكٍ قَلِيلًا ۖ وَكَوَأَرْبَابِكُمْ كَثِيرًا ۖ فَفَعَلْتُمْ وَالتَّنَازَعْتُمْ فِي الْأَمْرِ ۗ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

(44) When you confronted the enemy, its numbers appeared to you to be fewer than they actually were (3:12). You also appeared to the enemy to be fewer than you were because their overconfidence made them misjudge the situation. Thus Allah's plans succeeded since everything is eventually decided according to His laws (3:172).

(45-47) O *Jamat-ul-Momineen*! When you confront the enemy, stand firm and focus upon Allah's directives so that you might be successful. You should obey your order firmly and do not quarrel among yourselves lest you become disheartened and your strength fails you. You should endure the trial steadfastly for Allah is with those who endure steadfastly (*sabireen*). Be not like those who come to the battlefield to exhibit their false pride to people and to turn them away from Allah's path. But you need not be anxious for Allah has hold over what they do.

(48) And then a leader of the opponents made their actions seem fair to them, assuring them that none could vanquish them and that he would be their protector. When the two armies stood face to face, he turned on his heels and said, "I am clear of you since I see what you do not see and I am fearful of Allah's army. I can see what a severe chastisement is about to come to you."

(49) The *munafiqeen*, whose hearts were diseased, said about the *momineen* that their *deen* had deluded them. They did not realize that it was not delusion but complete confidence in the validity of Allah's law which had emboldened the *momineen* to fight.

(50-51) If you could only see what *malaika* do when they cause the *munafiqeen* to die! They smite their faces and their backs saying, "You taste this chastisement which will reduce you to ashes," and Allah will say to them, "This is what your hands have sent

وَأَذْرَبْنَاهُمْ إِذِ التَّمْيِيمِ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْحَمُونَ ۝ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُخِيطٌ ۝

وَأَذْرَبْنَاهُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ وَإِذْ قَالَ الرَّسُولُ إِنَّهُمْ قَوْمُ آلِ فِرْعَانَ يَأْتُونَ آلِيكُمْ مِنْ عَدُوِّكُمْ فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ عَرَّ هَؤُلَاءِ دِينَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

وَلَوْ تَرَى إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا عَلَى الْمَلَائِكَةِ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ۝ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ۝

before you, otherwise Allah does no *zulm* on His servants (6:94)."

(52) This is what was meted out to the people of the Pharaoh and to those before them who rejected Allah's laws. Allah seized them for their crimes. Allah is mighty and very severe in chastisement.

(53) This is because Allah will not withdraw the favours bestowed upon a people until they bring about a change in their inner selves (13:11). Allah hears and knows.

(54) This is what happened to the people of the Pharaoh and to those before them. They denied the truth of Allah's laws. They were destroyed for their crimes. The people of the Pharaoh were drowned. They were all *zalimeen*.

(55) Mark this! The worst of creatures in Allah's sight are those who will never believe in His laws (8:22, 7:179).

(56) (Your opponents are similar to these people, O *Rasool*.) You had made a treaty with them which they have violated repeatedly without realizing what the result of this would be.

(57) If you come upon them in the war, deal with them in such a way that not only they but also their supporters are scattered and learn a lesson for the future.

(58) O *Jamat-ul-Momineen*! If you fear treachery at the hands of those with whom you have a treaty, do not break the treaty unilaterally but tell the other side that the treaty will not be binding on you any more. In this way, both parties will be on equal ground. Mind it! Allah does not like the treacherous.

(59) Let not your enemies fancy that they will escape from the grip of Allah's laws. They will never make powerless those who adhere to Allah's laws (4:141).

(60) O *Jamat-ul-Momineen*! Keep ready

كَدَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝

كَدَابِ آلِ فِرْعَوْنَ ۗ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِ رَبِّهِمْ  
فَآهَلَكْتَهُمْ بِذُنُوبِهِمْ ۗ وَغَرَقْنَاهُمْ ۗ أَلِ فِرْعَوْنَ ۗ وَكُلٌّ كَانُوا ظَالِمِينَ ۝

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۝

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا  
يَتَّقُونَ ۝

فَأَمَّا تَشَفَقْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكُرُونَ ۝

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا  
يُحِبُّ الْخَائِبِينَ ۝

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ ۝

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ

what force you can muster to meet your enemy, together with strong cavalry with which you can strike terror in the hearts of those who are enemy to Allah and to you; and those besides them whom you do not know but whom Allah knows. (To do so, huge expenses are involved) Hence financial help must be given. Remember, whatever you expend in the cause of Allah, shall be repaid to you justly.

(61) If the enemy inclines towards peace, you should do likewise and repose your trust in the laws of Allah Who is the hearing and the knowing.

(62-64) If your enemy seeks to dupe you, do not be anxious for Allah is all-sufficient for you. O *Rasool*, it is He Who has strengthened you with His help and with the help of the *momineen* (6:52, 18:28, 48:29). Allah has instilled the feeling of oneness in the hearts of the *momineen*. You could not achieve such unity of heart even if you spent all the riches of the earth. It has become possible only through unity of faith and obedience to the laws of Allah Who is mighty and wise. Allah and the *Jamat-ul-Momineen* who follow you are sufficient for you.

(65) O *Nabi* Prepare your followers for battle by proper training and tell them that twenty of them, who are firm and steadfast, should be able to overcome two hundred of the enemy and if there be a hundred of them, they should be able to overcome a thousand, for the latter are those who do not use their intellect in war.

(66) The ratio of one to ten would work if all other things were equal except numbers. But in the present situation there is inequality also in arms and equipment. Therefore, Allah made the burden lighter and reduced the ratio to one to two instead of one to ten. This is again subject to the

عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

وَإِنْ جَاءُوا لِلسَّلَامِ فَأَجْزِمْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي أَيْدَكَ بِنُصْرِهِ وَالْمُؤْمِنِينَ ۗ وَالْأَلْفَ بَيْنَ قُلُوبِهِمْ ۗ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۗ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۗ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ۝

condition that you are *sabireen* (steadfast).

(67) O *Jamat-ul-Momineen*! You wanted as many prisoners of war as you could have in order to secure their ransom. It does not behove your *Rasool* to do this since he is waging war in order to accomplish the divine purpose and not for the fleeting gains of the world - Allah looks to your future as well as your present for He is not only mighty but also wise.

(68) Had it not been for the provision of forgiveness in Allah's laws, you would have received a mighty chastisement for taking prisoners of war for the purpose of worldly gains.

(69) The spoils of war are lawful and good for you so make use of them as you like and adhere to the laws of Allah who is protector and *Raheem*.

(70-71) O *Rasool*! The captives you already have are to be set free either by securing ransom or by an act of grace if the ransom cannot be paid by them (47:4). Tell these captives that if Allah finds anything good in their hearts, He will give them more than they have lost, and will forgive them. But if there is some treachery on their part, they have seen the result of such treachery - they have been subdued by the *momineen*. Allah knows and is wise.

(72) Those who believed, and left their homes and struggled hard with their lives and their wealth in the cause of Allah, and those who gave shelter and help to them - they shall be friends to each other. But those who believed, yet did not leave their homes to join the divine order, though they had the possibility to do so - they shall have no right of protection from you until they too leave their homes. However, if they seek aid from you in the matter of *deen*, it will be obligatory for you to provide it except if the aid goes against those with whom you have a treaty.

مَا كَانَ لِيَبِيَّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُخَيَّرَ فِي الْأَرْضِ ۖ يُرِيدُونَ  
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ۝

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبَاتٍ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى ۚ إِنْ يَعْلَمِ اللَّهُ فِي  
قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا آخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۚ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ۝ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ  
مِنْهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ  
اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ  
آمَنُوا وَلَمْ يهاجَرُوا مَا لَكُمْ مِنْ شَيْءٍ حَتَّى يُهاجَرُوا ۚ  
وَإِنْ اسْتَنْصَرُوا فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ  
وَبَيْنَهُمْ مِيثَاقٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

Remember that Allah watches your actions.

(73) Those who reject the divine order are friends to one another. If you do not act against them as directed by Allah, there will be *fitna* (chaos) and *fasad* (anarchy) in the land.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا ۖ

(74) Those who believed, and left their homes and struggled in the cause of Allah and those who gave shelter and help to them - both these groups are the true *momineen*.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۖ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۖ

For them there is protection from Allah as well as respectable means of nurture.

(75) Those who believe thereafter, who leave their homes and join you in your struggle - they are also of you. But Allah's laws which relate to blood relationships do not apply to them. Allah knows all things.

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ ۖ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۖ



### Surah 9 : At-Taubah (Repentance)

(1-3) (As already stated in 2:144, the *Rasool* and the *Jamat-ul-Momineen* in Madinah constantly yearned to have possession of, and jurisdiction over, Makkah which Allah had decided would be the centre of the divine order. It took about eight long years of hard struggle and frequent wars to conquer Makkah in the 8th year of *Hijra* (migration from Makkah). Treaties were made with the opponents, the *mushrikeen*, who violated them frequently. In view of this a proclamation was made by the divine system at the occasion of the grand assembly of *Hajj*.) O *mushrikeen*! The divine order with which you had made a treaty is now absolved of it. However, you are free to move about in the land as you like for a period of four months. Mind that you do nothing to sabotage the system; otherwise you will be put to humiliation. If you desist from your mischief, it will be better for you. But if you revolt, you should know that it will not be possible for you to weaken the divine order, and a painful chastisement shall await you.

(4) The above proclamation does not apply to those who have not violated their treaties with the divine order nor aided anyone against it. Therefore, execute the terms of the treaty as agreed to for the period of its duration. Allah likes those who honour their commitments.

(5) If after the expiry of these forbidden (four) months, the *mushrikeen* still persist in their mischief, you should wage war against them, capture them, lay siege upon them and lie in wait for them and ambush them. But if they desist and (having accepted Islam voluntarily) join you in the establishment of the *Nizam-us-Sala* and *Zaka*, do not pursue

بِرَاءَةً مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ  
الْمُشْرِكِينَ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ  
مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ۝ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ  
إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ  
وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ  
مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ آلِ يَوْمٍ

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَكَمْ  
يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُ الْيَهُودَ عَاهِدَهُمْ إِلَى مَدْيَنَ إِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ ۝

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
وَخُذُواهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا  
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝



them any longer for Allah is protector and *Rabeem* (9:11).

(6) If anyone of the enemies (*mushrikeen*) seeks your protection, grant him asylum and explain Allah's laws to him. Then, if he desires to go back, provide him safe conduct to his place of security. He does not know how beneficial it is for him to live under the umbrella of the divine order as a Muslim or even as a non-Muslim.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ۝

(7) How can the treaties with these enemies be trusted by the divine order when they are violated at every opportunity. The exception is those who made the treaty at Ka'ba and kept it - as long as they keep it you should do likewise. Allah likes those who honour their commitments.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ ابْتَدَؤُا الْعَهْدَ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

(8-9) How can the treaties of the *mushrikeen* be trusted? They are a people who, whenever they have a slight edge over you, respect neither the ties of kinship nor any agreement that they have entered into. They want to keep you happy with cajolery while their faces belie their hearts. The majority of them are *fasiqeen*. They barter the terms of the treaty for paltry gains and turn others aside from the path of Allah. How evil is that which they do!

كَيْفَ وَإِنْ يَظْهَرُونَ عَلَيْكُمْ لَا يَدْرِقُونَكُمْ إِلَّا وَكَا ذِمَّةً ۚ يُرْضُونَكُم بِأَقْوَابِهِمْ وَتَأْتِي قُلُوبُهُمْ وَأَكْفَرُ هُمْ فَسِقُونَ ۝ اِشْتَرَوْا بِآيَةِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝

(10) So far from adhering to the terms of the treaties made with the divine order, they do not even respect their ties of relationship with the believers. They transgress beyond the limits of social relationships (42:23).

لَا يَدْرِقُونَ فِي مَوْءِنٍ إِلَّا وَكَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ۝

(11) If they voluntarily accept Islam and join you in the establishment of the *Nizam-us-Sala* and *Zaka*, you should regard them as brothers in Islam. Thus We make Our directives clear to people of understanding.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوَا لَهُمْ فِي الدِّينِ ۚ وَنُقِضَ الْأَيْتُ لِقَوْمٍ يَعْلَمُونَ ۝

(12) But if after taking the oath of alliance with you, they break it and taunt and revile your *deen*, then there will be no alternative for you but to engage in war

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَهْلَ الْكُفْرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ۝

against their archetypes of *kufr* so that they may desist from further mischief.

(13) Just think - what hesitation could there possibly be in fighting against those who break their oaths so frequently, who expelled the *Rasool* and attacked you first? Do you fear them? If you are true *momineen*, you should fear only the consequences of disobeying Allah's laws.

(14-15) So, wage war against them. Allah will chastise them through your instrumentality, and put them to shame by giving you victory over them - victory which will relieve you of fear and anxiety on account of your enemies. Despite this, the doors of repentance are still open to them. This is how Allah's law operates. He knows and is wise (8:17, 22:40).

(16) O *Jamat-ul-Momineen*! Do you think that the victory promised to you will come to you even if you do nothing? After your profession of faith, it will be made known who amongst you struggled hard in the cause of Allah and befriended none other than Allah, the *Rasool* and the *Jamat-ul-Momineen*. Allah is fully apprised of what you do (2:214, 3:141, 29:1-2).

(17) It is obvious that the *masajid* (mosques) - the centres of the divine order - should not be maintained by the *mushrikeen* whose rejection of this order is self-evident. All their activities will go waste and in fire they shall abide.

(18) These *masajid* should only be maintained by those who believe in Allah and the hereafter, establish *Nizam-us-Sala* and *Zaka* and expect to follow the right path.

(19) It is true that the *mushrikeen* used to provide drinking water to the pilgrims and maintain the sacred mosque but, can they be placed equal to those who believe in Allah and the life hereafter and strive hard in the cause of Allah? They cannot be regarded as

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ  
بَدَعُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ قَالَهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ﴿١٣﴾

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْطِرْكُمْ عَلَيْهِمْ وَيَشْفِ  
صُدُورَ قَوْمٍ مُؤْمِنِينَ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى  
مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٤﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَكَمْ  
يُكَذِّبُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ  
بِمَا تَعْمَلُونَ ﴿١٦﴾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ  
بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ  
وَأَتَى الزَّكَاةَ وَلَمْ يَجْشِ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ  
الْمُهْتَدِينَ ﴿١٨﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوِينَ عِنْدَ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

equal in the estimation of Allah. The *zalimeen* can in no way be considered as following the right path.

(20) Mark that those who believe in Allah and the life hereafter and who abandon their homes, and struggle in the cause of Allah with their possessions and their persons, rank high in the estimation of Allah. These are they who will attain success.

(21-22) They receive glad tidings of *rahma* from their *Rabb* and of lasting bliss.

They harmonize their lives with Allah's laws and, as a result, they live blissfully beyond the count of time. This is a great reward for them from Allah.

(23) O *Jamat-ul-Momineen!* Do not take your fathers, or your brothers, for friends if they prefer *kufir* to *eiman* and, whosoever amongst you will do so, will be deemed to be from the *zalimeen*.

(24) O *Rasool!* Tell the *momineen*, "If your fathers, and your children, and your brothers, and your wives, and your kith and kin, and the wealth that you have acquired, and the merchandise whose depreciation you fear, and the dwellings of which you are very fond - are dearer to you than the divine order and striving in the cause of Allah, then wait and see what Allah's Law of *Mukafat* will disclose. You know well that *fasiqeen* cannot follow the path leading to a blissful life."

(25-27) It is a fact that Allah has helped you on many previous occasions, especially on the day of the battle of Hunain. You were misled by your larger numbers which could, however, be of no avail to you. Despite its vastness, the earth straitened on you and you had to turn back from the battle. It was then that Allah, through unseen hosts, infused in the hearts of the *Rasool* and the *momineen* the spirit of self-assurance and they defeated the *kafireen* as they deserved to. Your faltering

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَدَّتْ لَهُمْ فِيهَا نِعِيمٌ  
مُّقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَأَخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْكُمُ اللَّهُ وَاللَّهُ الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَالُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ  
اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ  
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ  
ثُمَّ وَكَيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى  
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ  
جَزَاءُ الْكَافِرِينَ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ  
عَفُورٌ رَّحِيمٌ ﴿٢٥﴾

was unintentional; hence Allah gave you protection (8:10, 9:40, 3:125, 41:30).

(28) O *Jamat-ul-Momineen*! The custodianship of the Ka'ba cannot be with the *mushrikeen* on account of their impurity of heart<sup>(1)</sup>. They should, therefore, not come near the Sacred Mosque after this year. If you fear that their absence will be detrimental to your business and will impoverish you, remember that you will receive such abundant nurture from Allah in accordance with His laws that you will no longer remain needy. Allah is knowing and wise.

(29) In addition to the *mushrikeen*, there are the *Ahl-ul-Kitab* who oppose the divine order in the same manner. They do not truly believe in Allah and the life hereafter (2:137). They live within the boundaries of the Islamic system as non-Muslims and enjoy full human rights but do not adhere to the laws which apply to them. There is, therefore, no alternative but to fight with them, too, until they surrender and agree to pay the exemption tax (*jizya*) with a willing hand after having been subdued in war.

(30) The Jews have taken Osiris (the Egyptian god) as the son of Allah, and the Christians have taken the Messiah to be the son of Allah. They utter such words without thinking in imitation of the *kafireen* before them who used to entertain similar beliefs. (They deserve the imprecation) "May Allah destroy them"! How they are deluded away from the truth!

(31-33) Not only do they create sons of Allah, the Jews also take their *rabbis* and priests for Allah and the Christians deify Jesus although they were all enjoined to obey only Allah except Whom none has authority in the universe and Who is far above those whom people set up as His peers (18:26,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ  
بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ  
فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا  
حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ  
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْتَهُمْ  
اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾

إِتَّخَذُوا أَحْبَابَهُمْ وَرَهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ  
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ  
عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَا  
أَن يَبْلُغَ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

(1) The term *najas* (impure) occurs in the Quran in this instance only and means one who is immoral, faithless or wicked.

18:11).

Their ardent desire is to extinguish the light of Allah with such utterances but Allah will not allow (this to pass) for He has willed to spread His light in fullness - no matter how much the *kafireen* abhor it. For this purpose, He has sent His *Rasool* with true guidance and a divine order which should prevail over all human orders, much to the dislike of the *mushrikeen* (48:28).

(34-35) O *Jamat-ul-Momineen*! A good many of the monks and priests<sup>(2)</sup> devour the property of others and turn them away from Allah's path. There are others who hoard gold and silver and do not keep it open for use in the way of Allah. For both there are tidings of grievous chastisement. On the day of reckoning, the gold and silver will be heated in the fire of *jabannam* and their foreheads, sides and backs will be branded therewith, and it will be said to them, "This is what you had treasured up for your exclusive use and deprived the needy of it. Now, taste your treasures which you had amassed (70:18, 104:6-7)."

(36) According to Allah's Law of Nature, there are twelve months in a year ever since that law has been in operation. Of these, four are sacred months during which waging war is prohibited - this is the right system (2:217). Do not wrong yourselves by initiating warfare during these months. But if, notwithstanding the sacred character of these months, the *mushrikeen* attack you in a body, you can do likewise and always remember that Allah is with those who adhere to His laws.

(37) Remember! Those months in which Allah has forbidden war are not to be intercalated. (This in fact amounts to violating the treaties and the international law.) Such intercalation is but one more

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُوا  
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ  
يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَتَّقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيُكَلِّمُ بِهَا  
جِبَاهَهُمْ وَجُنُوبَهُمْ وَظُهُورَهُمْ هَذَا مَا كُنْتُمْ تَكْتُمُونَ ۝

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَدِيمُ فَلَا  
تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ  
كَآفَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ مَا كَانَ  
مُحْرَمًا لَّهُمْ عَامًا لِّيُؤَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلِلُوا مَا حَرَّمَ اللَّهُ  
ۚ إِنَّهُمْ لَهُمْ سَوْءَ عَمَلٍ ۝ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝

(2) Ruhbaan: The Arabic word is for anchorites, religious hermits of Judeo-Christian tradition, monks lived in monasteries, which were a common sight in pre renaissance period.

instance of their refusal to acknowledge the truth - a means by which those who are bent upon denying the truth are led astray. They declared a month to be sacred one year, but made it sacrilegious the next - thus making the number of months sanctified accord with theirs. And by such adjustments the months forbidden by Allah are made lawful by them. The gains that accrued to them in this way, seemed very fair to them; but Allah does not grace with His guidance people who refuse to acknowledge the truth.

(38-39) O *Jamat-ul-Momineen!*

Sometimes, it so happens that when you are asked to march forth in the cause of Allah, some weak-minded amongst you act as though they are rooted in the earth. They prefer worldly gains to the blessings of the life hereafter although the gains offered by the life of this world are insignificant as compared to what the life in the hereafter offers. Remember, if you do not march forth Allah will certainly chastise you with a serious chastisement - that He will replace you with another people (47:38, 70:41). You can do no harm to Allah since He has control over everything. (21:10).

(40) If you do not assist your *Rasool* in the establishment of the divine order, (know that Allah will do so - just as) Allah helped him at the time when *kuffar* drove him away (out of Makkah) with only one by his side and the two had repaired into a cave when the *Rasool* had said to his companion, "Grieve not. Be certain that Allah is with us" (and will not let our enemies triumph over us). Thus did Allah set his heart at ease and assist him (during the battle of Badr) by means of unseen hosts (9:26). The purpose of this confrontation was that the man-made systems of the *kafireen* should be defeated and Allah's system should prevail triumphantly - for Allah is almighty, wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ ۗ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۖ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۖ وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

(41) Therefore, O *Jamat-ul-Momineen*, do not consider yourselves weak. March forth in the cause of Allah with whatever equipment you have - light or heavy - and strive with all your possessions and your lives. This will bring you good if you can understand it.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ  
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

(42) As far as the hypocrites are concerned, they create problems when the occasion for war arises. If they were assured of a speedy gain and the journey was not too arduous, they would readily agree to follow you. But if the circumstances were adverse, they would make excuses for not participating, swearing by Allah, "Had we been able to go, we would certainly have gone forth with you." By their false oaths they harm only themselves because Allah knows that they are liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ  
الْثِقَاتُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ  
أَنْفُسَهُمْ ۗ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

(43) O *Rasool!* Allah forgives you! Why did you permit them so readily to stay away? If you had waited for a while they would have exposed themselves and thus given you an opportunity to tell apart those who were truly staunch in their *eiman* and those who were liars.

عَفَا اللَّهُ عَنْكَ ۗ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَّبِعِنَ لَكَ الَّذِينَ صَدَقُوا  
وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

(44) The truth is that those who truly believe in Allah and in the life hereafter will never ask to be exempted from fighting with their possessions and lives in the cause of Allah. Allah knows well about the *muttageen*.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

(45) Exemption is sought only by those who do not truly believe in Allah and the life hereafter, whose hearts are filled with doubt which makes them hesitant to act.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ  
قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

(46) It is obvious that if they had intended truly to set out with you they would have made some preparations for doing so but Allah was averse to their taking to the field, so He caused them to hold back, when it was said (you may) stay at home, along with all the others who stay at home.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً ۗ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ  
فَتَبَطَّاهُمْ وَقِيلَ لَهُمْ امْعَدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

(47) If they had accompanied you they

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُوْضِعُوا لَكُمْ يَدَافِعُكُمْ  
الْفِتْنَةَ ۗ وَفِيكُمْ سَمْعُونُ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

would have added nothing to your strength but mischief and also created disaffection amongst your ranks by scurrying to and fro; from which, some who were like them, would have readily paid heed to them. And Allah has full knowledge of the evil-doers.

(48) What they are doing is nothing new - they have done it before when they attempted to stir up disaffection amongst your followers and contrived, in diverse ways, to make things difficult for you till the truth prevailed and Allah's order succeeded despite their chagrin.

(49) Of these hypocrites there are some who individually ask for your permission to stay away and be spared the trouble of going to war. Mark! Is not their present behaviour a cause for their own trouble? The fact is that *jahannam* certainly encompasses them.

(50) If success betides you, it grieves them; if adversity overtakes you, they say to themselves, "We were careful to protect ourselves in advance." Rejoicing, they turn away.

(51) Say to them, "Whatever will befall us will be in accordance with Allah's Law of *Mukafat*. He alone is our protector and so in Him alone the *momineen* should repose their complete trust."

(52) Say to them, "You are simply waiting to see which of the two events - defeat or success - befalls us. We welcome both. (In case of defeat, if we are slain, a life of eternal bliss will be our reward. If we are victorious, it will help us continue our struggle for the establishment of the divine order). On our part, we will wait to see Allah chastising you by external means or through us (9:14). So, you wait and surely we shall also wait with you."

(53) If these hypocrites want to avert the trouble of going to war by making a financial contribution, tell them, "Whether you make

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ  
وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ  
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ تُصِيبَكَ حَسَنَةٌ فُسَبِّحُوا لَهُمْ وَإِنْ تَصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا  
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۗ هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنِينَ ۗ وَسَخْنُ نَرَبَّصُ بِكُمْ  
أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۗ فَتَرَبَّصُوا إِنَّا مَعَكُمْ  
مُتَرَبِّصُونَ ﴿٥٢﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ ۗ إِنْ كُنْتُمْ قَوْمًا  
فَاسِقِينَ ﴿٥٣﴾



this offer willingly or unwillingly, it cannot be accepted, for you are surely a people who are deeply-entrenched *fasiqeen*."

(54) Tell them that the reason why their contribution cannot be accepted is that they are opposed to the divine order set up by the *Rasool*, and they only join the assembly of *sala* languidly, and do not make their contribution except reluctantly (4:142, 107:5).

(55) It is a fact that they have great riches and a large tribe. This should not, however, amaze you. It is these things which will become a cause for devastation in this life (9:85) and they will not depart from here except in a state of *kufr*.

(56) They will swear by Allah that they are indeed one of you while they are not. They are cowardly and use hypocrisy to shield their cowardice.

(57) If they could find a place of refuge, a cavern or a crevice in the earth, they would rush towards it in headlong haste.

(58) There are some whose meanness goes to such an extent that they try to defame you, O *Rasool*, and allege that you have been partial in the distribution of *sadaqat*. The fact is that, if they had been given as much as they wanted, they would have been pleased, but since they were not, they fell into a fury against you.

(59) How good it would have been for them if they had felt satisfied with their due share given to them by the divine order and said that their association with this order was enough for them, and that in the future also they would continue to get their share and would refer their needs to the divine order (59:6)!

(60) *Sadaqat* (donations) are meant for:  
1. The indigent (2:273)  
2. Those who are incapacitated to earn their livelihood (90:15-16)

وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَىٰ وَلَا يَنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي  
الْحَيَاةِ الدُّنْيَا وَكَذَٰلِكَ نَكْشِفُ عَنْهُمْ كَيْدَهُمْ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَ لَكُمْ وَمَا هُمْ بِمِنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْقَهُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَبًا أَوْ مَدَّخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْحَدُونَ ﴿٥٧﴾

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ  
يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَعْجِلُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا  
اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاتِ  
قُلُوبُهُمْ فِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ  
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

3. Those who are employed in the collection and administration of *sadaqat*

4. Helping those who sincerely wish to join the divine order but are unable to do so due to financial difficulties

5. Setting free those in bondage (90:13)

6. Those who are unduly burdened financially

7. Those who strive in the cause of Allah and

8. Stranded travellers

This is an ordinance from Allah who is all-knowing and wise.

(61) There are some [amongst the hypocrites] who wish to annoy the *Rasool* by slander. They say that he lends an easy ear to one and all and is gullible. Tell them, O *Rasool*, that it is in their own interest that he listens to everyone. But he is not gullible because he believes in the laws of Allah and trusts the word of the believers. He is, therefore *rahma* to such of you as believe, and those who annoy the *Rasool* shall suffer a grievous chastisement (17:36, 49:6).

(62) One of the strategies of the hypocrites is to bypass the divine order and to win over individual *momineen* to their side by means of oaths. Tell them, O *Rasool*, that it would be more appropriate for them to abide by the divine order instead of trying to win over individual *momineen*.

(63) Do they not know that for those who oppose the divine order, there is the fire of hell in store - therein to abide! There is no ignominy greater than this.

(64) The hypocrites are fearful lest a *surah* be revealed which would disclose what is hidden in their hearts. Say to them O *Rasool*, "Go ahead with your mockery. Allah will in any case, lay bare that of which you are fearful."

(65) If you ask them, O *Rasool*, why they indulge in such mockery, they will surely say,

وَمِنَهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أذُنٌ قُلٌّ أذُنٌ خَيْرٌ لَّكُمْ  
يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ  
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ  
كَانُوا مُؤْمِنِينَ ۝

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُجَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ۝

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ  
قُلِ اسْتَهْزِئُوا إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ۝

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَالْيَوْمِ  
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۝

“We were amusing ourselves with light talk.”  
Say to them, “Do you amuse yourselves at the expense of Allah, His revelations and His *Rasool*?”

(66) All these are lame excuses. The fact is that they have returned to *kufir* after professing *iman*. Some of them have done so knowingly. They are the real criminals and must be punished. Those who have followed them unknowingly and repent for their deeds may be forgiven.

(67) The hypocrites, whether men or women, are all alike. They enjoin what is forbidden by Allah's law and forbid what is recognized by this law to be good; they are close-fisted in the matter of spending for the cause of Allah. They have forsaken Allah completely and have overstepped the bounds of uprightness. Allah has also forsaken them (59:19).

(68) The recompense for the hypocrites, men or women, and the *kafireen* is *jahannam* wherein they will dwell - this recompense is adequate in itself. They will be deprived of the blessings of Allah and long lasting chastisement awaits them.

(69) (Tell them that) you have become just like the people who lived before your time. They were more powerful than you, had greater wealth and larger progeny. They enjoyed their share of these things for a limited period (and then perished). Likewise you also enjoy your share of good things of life for some time; and the way they wasted their lives in frivolous things, you also continue to do that.

(But remember one thing) these are the people whose entire work and activities - whether they are for this world or for the hereafter - all lay waste. So it is they, the entire lot of them, who are the losers.

(70) Have they not heard of those who lived before them - of the people of Noah

لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن تَعْفُ عَنْ طَآئِفَةٍ مِّنكُمْ  
نَعَذِّبُ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمَنكِرِ  
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ  
الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارِ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا  
هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَادًا  
فَاسْتَمْتَعُوا بِخَلَاقِيهِمْ فَأَسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن  
قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِينَ خَاضُوا أُولَئِكَ حِطَّةُ آعْمَالِهِمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ  
إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا  
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

and of Aad and of Thamud and of the people of Abraham and of those who dwelt in Midian and of the cities uprooted? Their *rusul* came to them with clear teachings but they did not pay heed to them and were destroyed. It is not the way of Allah to harm unjustly any people but people harm themselves.

(71-72) On the other hand, believers - men and women - are friends to each other. They enjoin what is recognized as good by the Quran and forbid that which the Quran does not so recognize. They establish the *Nizam-us-Sala* and *Zaka*. They follow the divine order. They receive *rahma* from Allah Who is powerful and wise. To them, men as well as women, Allah has promised gardens wherein flow streams and wherein they shall abide in goodly mansions erected in the midst of perpetual greenery. They shall also have another blessing still higher than these - a life harmonious with Allah's plan. This indeed is the highest achievement which human beings can attain (9:100, 47:26-28, 57:12, 66:8, 76:30).

(73) O *Rasool!* Strive against the *kafireen* and the *munafiqeen* and be strict with them because they have gone too far in their treachery. Their ultimate destination will be *jahannam* which is a very trying destination.

(74) They always talk about *kufir* amongst themselves. Indeed they have reverted to *kufir* after outwardly professing Islam. They devise ineffective plans against you. But, when they are asked about this, they swear by Allah that they have never done any such thing. They act maliciously towards the Believers out of envy for what the divine order had bestowed upon the latter. If they repent even now, it would be better for them but, if they revert to their former way of life, Allah will chastise them with a grievous chastisement in this world as

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۖ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا لَهُمْ مِنْكُمْ وَلَا يَشْرُوكُ فِي دِينِكَ وَلَا يَشْرُوكُ فِي عِلْمِكَ وَلَا يَشْرُوكُ فِي قُدْرَتِكَ وَلَا يَشْرُوكُ فِي جَهَنَّمَ وَلَا يَشْرُوكُ فِي الْمَصِيرِ

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَتُّوا بِهَا لَمًّا يَنْتَهُونَ وَمَا نَقَبُوا إِلَّا أَنْ أَعْنَبَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يَعْذِبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

also in the hereafter. They shall not have any friend or helper on earth.

(75-76) Some of them had made a pledge to Allah, if Allah gave them riches out of His bounty they would certainly contribute towards the cause of Allah and thus be amongst the *salibeen*. But when Allah gave them riches out of His bounty, they became miserly and retracted from their covenant.

(77) Thus hypocrisy clung to their hearts until the day of reckoning. This was because they had not kept their promise to Allah and had lied.

(78) Do they not know that Allah is aware of their secrets and their whisperings amongst themselves? Allah is aware of all that is kept hidden.

(79) Their meanness goes to such an extent that they say to those *momineen*, who have the means to contribute to the cause of Allah, that they do so for the sake of show, and they scoff at those who can offer only their services saying that they are paupers. Their scoffing will return to them in the form of grievous chastisement.

(80) O *Rasool*! You grieve about them and desire that they should be protected, but this cannot come to pass no matter how ardently you desire it. This is because they have stubbornly rejected the divine order. Such *fasiqeen* can in no way follow the right path (4:64, 63:5-6).

(81) O *Rasool*, those hypocrites, who did not accompany you in the expedition, are delighted that they did not obey the *Rasool's* orders. They were averse to striving in the cause of Allah with their possessions and their lives. They not only stayed away themselves but also asked others not to go in the hot weather. Say to them, O *Rasool*, that the fire of *jabannam* is more intense in heat if they could only understand.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنۡ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنُ مِنَ الصّٰلِحِيْنَ ۝ فَلَمَّا اٰتٰهُمْ مِّنۡ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَكَّلُوْا وَهُمْ مُّعْرِضُوْنَ ۝

فَاَعْقَبَهُمْ نِفَاقًا فِيۡ قُلُوْبِهِمْ اِلَىۡ يَوْمِ يَلْقَوْنَہٗا بِمَا كٰفَرُوْا اللّٰهَ مَا وَعَدُوْهُ وِبِمَا كَانُوْا يَكْذِبُوْنَ ۝

الَّذِيۡ يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّٰهَ عَلٰمُ الْغُيُوْبِ ۝

الَّذِيۡنَ يَلْمِزُوْنَ الْمُطَّوْعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيۡنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝

اِسْتَعْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ۙ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ ۙ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝

قَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلَافَ رَسُوْلِ اللّٰهِ وَكَرِهُوْا اَنْ يُجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيۡ سَبِيْلِ اللّٰهِ وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ قُلۡ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا لَّوۡ كَانُوْا يَفْقَهُوْنَ ۝

(82) Let them laugh for a while; they shall weep for long as retribution for what they have done.

(83) If after returning from this expedition, some of them, on some other occasion, ask to accompany you to the battlefield, tell them, "By no means shall you ever go to the battlefield along with me or fight the enemy by my side. You were very happy to sit at home when you were called before, so now you are free to sit at home along with those who have chosen to lag behind."

(84) The time has come for you to sever even your social relationships with them. Do not participate even in their funeral rites because they had resisted the divine order till their last day and had died as *fasiqueen*.

(85) Let not their possessions or the number of their progeny astonish you for these will become the cause of their devastation till their departure from this world (9:55) and they still continue to deny the truth.

(86-87) Whenever a divine command is issued to those faithful to Allah to go forth to battle with His *Rasool*, such of them (the hypocrites) as have ample means ask for exemption and say, "Permit us to stay away with those who have to sit at home." They prefer to stay away with those who sit at home. This shows that their hearts are sealed and they have been rendered incapable of understanding.

(88-89) But the *Rasool* and his companions who believe in Allah strive in the cause of the divine order with their lives and their possessions. All good things of life are for them and they shall prosper. Allah has prepared for them gardens wherein flow streams and where they shall abide; this indeed is a great achievement.

(90-91) Not only the people of towns

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِخُرُوجٍ فَقُلْ لَنْ نَخْرُجَ مَعَكُمْ أَبَدًا وَلَنْ نَقَاتِلَ مَعَكُمْ عَدُوًّا إِذْ كُنْتُمْ رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

وَلَا تَصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

وَلَا تَعْجَبْ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الضُّلْمِ مِنْهُمْ وَقَالُوا ذَرْنَا لَكُمْ مَعَ الْقُعُودِينَ ﴿٨٦﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا

but also some of the Arab nomads come to you to offer excuses, pleading for permission to stay behind while others, who have gone back upon the pledge they gave to the divine order, sit at home. A grievous chastisement shall soon overtake those who have thus broken their pledges. An exception for staying away from war is made for those who are feeble and ailing and those who have no means to equip themselves for war provided that they sincerely strive for the welfare of the divine order while staying at home; also there is no cause of reproach on the *mobsineen*, as Allah, most certainly is *Ghafaor* and *Raheem*.

(92) Nor shall any blame lie on those who, having no conveyance of their own, came to you, O *Rasool*, to arrange for them to be mounted and you had to say, "I am sorry that I cannot find anything for you to mount on." These people had to turn away in anguish, with tears in their eyes for their inability to spend anything in the cause of Allah.

(93) Blame lies on them who, in spite of having ample means, seek your permission to stay away. They prefer to be in the company of those cowards who sit at home and do not go forth for battle. Their hearts are sealed so tight that they have lost their capacity to understand.

(94-95) But when you return from your expedition, they come forward to offer their apologies to you. Say to them, O *Rasool*, "In no case can we believe you now. Allah had already told us the truth about you (47:30). For the time being, the divine order shall keep a watch on your doings. The Law of *Mukafat* will lay bare all that you conceal and test all that you profess." They will appeal to you in the name of Allah not to reprimand them. It is better for you to leave them alone for the time being since their minds are

اللَّهُ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ لَيْسَ  
عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا  
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ  
سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِيُحْمِلَهُمْ قُلْتَ لَا أُجِدُ مَا أَحْمِلُكُمْ  
عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا  
يُنْفِقُونَ

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ  
يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنُوا  
لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ  
تُردُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ سَيُخَلِّفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ  
فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا لَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا  
يَكْسِبُونَ

diseased, which is affecting their process of thinking and creating doubts in their hearts. If they do not reform themselves, their destination will be *jahannam* as a recompense for what they had been doing.

(96) These people think that you are personally annoyed with them and therefore continue to appease you (9:62). This is not the case - there is no question of personal grievance or appeasement. The matter concerns the divine order which will not reconcile with those who remain *fasiqeen*.

(97) The nomad Arabs are unyielding in their *kufr* and hypocrisy and so obdurate that they do not appreciate the implications of the orders issued by the divine system, but Allah is all-knowing, wise.

(98) There are some amongst them who regard what they give away in the cause of Allah as a fine imposed on them and always wait for a change in the circumstances whereby they could encompass (one day) for Allah is all-hearing and all-knowing.

(99) On the other hand, there are some amongst them who do believe in Allah, and the life hereafter, and consider what they give in the cause of Allah as a means of securing a high rank with Allah and the appreciation of the *Rasool*. They will surely secure a high rank which will enable them to enter the *rahma* of Allah who is both protector and *Rabeem*.

(100) Those amongst the *muhajireen* (migrants from Makkah) and *ansar* (Muslims of Madinah), who were first and foremost in accepting Islam, as well as those who had followed their example in the most noble manner, are those who harmonize their lives with Allah's laws which are also in accord with them. Allah has prepared for them gardens wherein streams flow, to abide therein beyond the count of time. This indeed is a mighty achievement (8:61-64, 74,

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى  
عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ الْأَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ  
عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَابِّ  
عَلَيْهِمْ دَائِرَةُ السُّوءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا  
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِوَا ذَلِكَ لَمَّا خَلَّوْا اللَّهَ فِي  
رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالشَّيْقُونَ الْأَوْلُونَ مِنَ الْهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي  
تحتها الأنهار خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾



18:28, 48:29, 57:10).

(101) There are some hypocrites amongst the Arab nomads around you and even amongst the people of al-Madinah who persist in hypocrisy. You do not know them, O *Rasool*, but We know them (9:94). We will chastise them lightly twice, but thereafter they will have a severe chastisement.

(102) There are others who have admitted their faults. Along with their wrongs they have also done some good. Their repentance is acceptable for Allah is protector and *Rabeem*.

(103) You may therefore accept their contribution. (This would mean that they have been accepted as members of your society and system.) And in association with other members, make arrangements for their education which would purify them (by removing all doubts from their minds) and nourish them. As they grow in their qualities, you should applaud them because your applause will certainly bring them peace of mind. Allah is all-hearing and all-knowing.

(104) Do they not know that Allah accepts the *taubah* from His *ibad* (those who obey Him), who, realizing their wrongdoings, promise to undo it (*taubah*) and then affirm to go straight in future, and He also accepts their contribution (because in the divine system, such a provision exists). (Know that) Allah is oft-returning with all the provisions of nourishment (in fullest measure).

(105) (O *Rasool*) Tell them that their *taubah* is accepted, but they have to prove it practically by doing good deeds. Allah, His *Rasool* (the centre of the divine system) and the *Jamat-ul-Momineen* (the members of the order) would keep an eye on all their actions; and (in the end) they will appear before Him Who knows all that is beyond the perception of created beings, as well as all that which

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۗ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ عَنَقِ الْيَتَاكِ ۗ لَا تَعْلَمُهُمْ ۗ نَحْنُ نَعْلَمُهُمْ ۗ سَعَدْنَا بِهِمْ ثُمَّ نَكِّنُ لَهُمْ رِذْوَانَ إِلَىٰ عَذَابٍ عَظِيمٍ ۚ

وَأخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝

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

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ إِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

can be witnessed by a creature's senses. Then (these actions would be judged according to the Law of *Mukafat* that) would tell exactly what you had been doing.

(106) (Most of the cases of those who faltered have been decided) only a few have been deferred, awaiting Allah's command whether they should be punished or forgiven (according to His laws by Him) Who is all-wise.

(107) There are some amongst the hypocrites who have erected a mosque to show that they are true believers. But the purpose of building this mosque is to damage the divine order, promote *kufir* and cause a split amongst the *momineen*. This is not a mosque but a base for operations for those who had in the past fought against the divine system. When asked about their intentions, these people will swear that their motive was good, but Allah bears witness that they are none but liars.

(108) O *Rasool!* You should never step into this mosque (a mosque which causes split in the Muslims is not worthy of your presence.) You have nothing to do with these people or their mosque (6:160) - only that mosque is worthy of your presence which has been founded on *taqwa* from the beginning and is frequented by those who are pure (from all types of factions and schisms) and are desirous of growing in purity. And Allah loves such people.

(109) Which of the two is better - one who has laid the foundations of his edifice on *taqwa* and harmony with Allah's laws, or one who has raised it on the edge of a crumbling bank which is bound to drag him to the fire of *jahannam*? *Zalimeen* never follow the right path.

(110) This building which they have built will be a source of constant disquiet to them until their hearts are torn to pieces. Allah is

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

أَقَمَّنْ أُسْسَ بِنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَن أُسْسَ بِنْيَانَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

knowing and wise.

(111) On the other hand, there are believers who have entered into a transaction with Allah, through the instrumentality of the divine order, Who purchases their very persons and their worldly possessions in return for the abiding blissful life of *janna*. They shall fight in the cause of Allah and slay and be slain, and on the part of Allah the promise of *janna* is binding. Similar promises were also made in the Torah and the Bible and are reiterated here in the Quran. Who is better than Allah in fulfilling promises? O believers! Rejoice, then, on the bargain effected which is a great achievement.

(112) Those who have entered into a transaction with Allah are:

1. They who, realizing that they have taken a step in the wrong direction, immediately retreat;

2. Those who, after deep reflection come to the inevitable conclusion that everything which is created by Allah, deserves *hamd* and who also strive to make the divine order worthy of that;

3. Those who appreciate the creations of Allah (1:1, 3:190, 41:53);

4. Those who travel abroad in the cause of Allah;

5. Those who bow down and fully surrender before Allah;

6. Those who enjoin what has been declared to be right by the Quran and forbid the opposite;

7. Those who, in short, live within the bounds prescribed by Allah.

O *Rasool!* Convey glad tidings to these *momineen*.

(113) It is not befitting for the *Nabi* and the *Jamat-ul-Momineen* that they should seek protection for the *mushrikeen* even though they be near of kin once it has become clear

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي  
التَّوَارِيثِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا  
بِيعْتِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ ۝

التَّائِبُونَ الْعِيدُونَ الْحِيدُونَ السَّاجِدُونَ الزَّكَّاعُونَ السَّاجِدُونَ  
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ  
وَبَشِّرِ الْمُؤْمِنِينَ ۝

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا  
أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۝

to them that these people are to be the inmates of *jahannam*.

(114) It may be asked, then, as to why Abraham promised his father to seek protection for him. He had made this promise in the hope that his father might follow the right path. But when it became clear to him that his hopes would not be fulfilled and that his father was an enemy to Allah, he declared himself to be free of him. Abraham was tender-hearted and forbearing (14:41, 19:47, 60:4).

(115) It is not Allah's way to arbitrarily deprive a people, who are following the right path, of achievements. It is made clear to them what they have to guard themselves against. Doors of prosperity are closed to them if they disobey the directives. Allah is well aware of the circumstances attendant on everyone.

(116) Undoubtedly Allah has supremacy over the entire universe; the life and death of nations is determined according to His Law of *Mukafat*. Besides Him, there is no friend or helper for you.

(117) Allah bestowed His *rahma* upon His *Nabi* and the *muhajireen* and *ansar* who had followed him in the hour of distress even though some of them had almost lost their courage. He has now bestowed His *rahma* on them again.

(118) His *rahma* has likewise been bestowed upon those three whose cases had not been decided and they had been left in suspense (9:106).

Due to this suspense they felt that the earth, despite its vastness, had become too narrow for them and their very lives had become a burden upon them. They knew that they had no refuge from Allah except in Him. Therefore, Allah turned towards them, so that they may be remorseful of wrongdoing and prepared to reform

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۗ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ۝

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يُعْطِي وَيُؤْتِي ۗ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ۝

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ۝

وَعَلَى الَّذِينَ اتَّبَعُوا ۗ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۗ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝

themselves (*taubah*). Surely, Allah alone is *Tanwab* and *Raheem*.

(119) O *Jamat-ul-Momineen*! Adhere to the laws of Allah (but this cannot be done individually - for this they will have to) be the associates of those who uphold the truth (2:43, 89:29). (The aim of *deen* is not individual salvation but collective prosperity and blissful life.)

(120) The people of Madinah and the nomad Arabs dwelling in the surrounding areas had no reason to abandon the *Rasool* and to prefer their own safety to his (33:61). They did so because they feared the dangers and difficulties of the expedition. The fact is that if they had accompanied the *Jamat-ul-Momineen*, the thirst, weariness or hunger suffered in the cause of Allah, any step taken by them disagreeable to their enemies, and their success over the latter, every good deed would have been recorded in their favour. Indeed, Allah does not let go waste the reward of those who act righteously.

(121) There is nothing small or great which they spend in the cause of Allah, as well as the journey through a valley which they undertake, which is not recorded in their favour so that Allah may requite them with the best possible reward for all that they had been doing.

(122) It is not desirable that all the *momineen* should go forth together (and other affairs of the state are neglected). From within every group amongst them, some should go (to the centre) to comprehend deeper knowledge of the divine system. They should then convey this to their people on return so that they may also know what is to be guarded against.

(123) (On the other hand, war is also important for the protection of your *deen*) So, O *Jamat-ul-Momineen*! Fight hard against your enemies who are around you so that

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْبَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّوْنُ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كَتَبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

وَلَا يَنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كَتَبَ لَهُمْ لِيُحْزِنَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

they may know how tough you are. At the same time you should keep in mind that Allah is with those who are duty-conscious.

(124-125) When any directive regarding war is revealed, some of the hypocrites say to the believers, "Which of you are they whose faith has been strengthened by these commandments?" They will certainly strengthen the faith of those who are true believers and make them rejoice. But as for those whose hearts are sick, such commandments will only add to the impurity within their hearts, so much so that they shall die as *kafireen*.

(126) Do these people not ponder over the fact that hardly any year passes when they are not put on trial once or twice? (9:14). Yet they pay no heed to such warnings and do not mend their ways.

(127) When any revelation is sent down which refers to the hypocrites, they look at each other and ask, "Does anyone suspect that this refers to any of us?" Then they turn aside and turning aside makes their hearts turn. This is because they have lost their capacity to understand.

(128) If they had reflected even a little, it would have become clear to them that it was a blessing for them that a *Rasool* had come to them from amongst themselves. When they are even slightly touched by suffering as a result of their own wrong-doings, this presses heavily on the *Rasool's* heart and he ardently desires their welfare, and towards those from amongst you who are believers he is all compassion and tenderness.

(129) But, if despite this they still turn away, O *Rasool* say to them, "Allah suffices me. There is no authority but Him. In Him alone I place my trust because He is the *Rabb* and commands supremacy over all things in the universe."

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا  
فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ  
فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ  
كَافِرُونَ ﴿١٢٥﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ  
وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِّنْ أَحَدٍ  
ثُمَّ انصَرَفُوا وَاصْرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

### Surah 10: Yunus (Jonah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, the *Aleem* and *Rabeem*, says, "These are the verses of the book which is all wisdom."

الرَّاسِ تِلْكَ آيَاتِ الْكِتَابِ الْحَكِيمِ ۝

(2) Do these people wonder why We have charged one of them to warn human beings of the consequences of their wrongdoings and offer glad tidings to those who believe in His laws that they shall have a high rank with their *Rabb*? These people think that the *Rasool* should be superhuman. Hence, they demand miracles from him and when he does not perform any, they declare that he is a liar.

كَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا السَّحِرُ مُبِينٌ ۝

(3) Certainly, your *Rabb* is Allah, who has created the heavens and the earth in six aeons and wields supreme authority over it. (Everything in the universe functions strictly according to His laws in perfect harmony.) It is His law that one particular thing, in association with another, produces something new - if these things did not function together according to His laws, the desired result would not come out. Similarly, like-minded people associate with each other for the right cause and their efforts bring out constructive results. Such is Allah, your *Rabb*. So obey Him alone. Will you not reflect on this?

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ ۝

(4) All your actions will bring about results according to His Law of *Mukafat* - this is the certain truth. His law of creation is that He initiates a thing and, taking it through various stages of evolution, brings it to its destination. In like manner, the actions of human beings bring about the inevitable results - right actions produce constructive results and wrong actions destructive results - a painful chastisement, because of the persistent refusal to acknowledge the truth.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۗ وَالَّذِينَ كَفَرُوا لَهُمْ شُرَكَاءُ مِنْ دُونِ اللَّهِ يُكْفُرُونَ بِهِ كَمَا كَانُوا يَكْفُرُونَ



(5) He has designed the Sun as a shining glow and the Moon which (reflects light and) is bright, and has appointed stages for the moon so that you may reckon time and mark the number of years [Similarly, the Sun can also be used as a measure of time 6:97; 17:12; 55:5]. Allah has not created this otherwise than in accordance with truth (to fulfil a definite purpose according to His plans). He explains His laws clearly to a people of understanding.

(6) Surely, in the alternation of night and day and in all that Allah has created in the heavens and the earth, there are signs full of meaning for those who have insight.

(7-10) Human beings may be divided into three categories. The first are those who have no knowledge of the universality of the laws of Allah, and the second are those who acquire this knowledge and conquer the forces of nature but believe that life is only of this world and are content with this life. The ultimate destination of those who belong to these two categories is *jahannam*. The third category comprises people who believe in Allah and the life hereafter, conquer the forces of nature and utilize them for the benefit of mankind in accordance with eternal values prescribed by Allah. These people will lead the blissful life of *janna* wherein streams flow. Their lives will be a living testimony that Allah has not created the universe in vain or for destructive purposes (3:189-191). In their society each person will desire the welfare of all others. This is how they will proclaim the *hamd* of Allah - the nourisher of all humanity (1:1).

(11) Human beings make haste to grab what is to their advantage and if Allah were to make haste to seize them for their wrongdoings, no one would be spared. He has provided for respite in His Law of *Mukafat*.

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

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

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا  
وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ۗ أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ بِهَا كَأَنُ  
يَكْسِبُونَ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ  
بِأَيِّهَا نَهْمٌ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتٍ النَّعِيمِ ۝ دَعْوَاهُمْ فِيهَا  
سُبْحَانَكَ اللَّهُمَّ وَحَمْدُهُمْ فِيهَا سَلَامٌ ۗ وَأُخْرَدُ عَنْهُمْ أَنْ يَسُودُوا  
رَبِّ الْعَالَمِينَ ۝

وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ  
أَجَلُهُمْ ۗ فَتَدَّرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُعْيَانِهِمْ يَعْبَهُونَ ۝



Thus He spares for a while those who do not believe in His Law of *Mukafat* and lets them eddy in their perfidy.

(12) When any affliction touches a person who has no trust in Allah's laws, he cries out to Him lying on his side, sitting and standing, but when the affliction is removed, he passes on as if he had never invoked Allah's help to save him from the misfortune that befell him. Such behaviour seems fair to the transgressors.

(13-14) O *Jamat-ul-Momineen!* How many people before you have perished since they perpetrated *zulm!* Allah's *rusul* came to them with clear proof of the truth of their message but they did not believe (them). This is how wrong-doers are destroyed. Now, We have caused you to succeed them in the land to see how you will act.

(15) O *Rasool!* When Our verses are recited to these people, those who do not believe in the Law of *Mukafat* say, "Bring a Quran different from this or alter some of its provisions." Say, "It is not for me to make any changes therein according to my wishes. I follow only that which is revealed to me. Indeed, I fear the chastisement of the day of reckoning if I go against my *Rabb* (11:113, 17:46, 74, 29:51, 68:9)."

(16) Say to them, "If this revelation had not been from Allah, I would have neither conveyed it to you, nor brought it to your knowledge. (And, in order to prove that I am not telling a lie and to show what kind of a person I am, I produce one more proof) I have dwelt amongst you all my life before this (revelation came to me). Can't you understand this much?"

(17) Who could be more *zalim* than the one who concocts things on his own and then presents them as divine revelation; on the other hand equally *zalim* is the one who gives lies to His true revelation. (In fact both

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَفَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ نُزِيلُ لِلْمُتَسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

وَلَقَدْ أَهَلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رَسُولُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْجَارِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلِيفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا نُنزِلُ عَلَيْهِمُ آيَاتِنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّا بُرْهَانٌ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَن أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي إِنْ أَنْتُمْ إِلَّا مَا يَدْعَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرِكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

فَمَن أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْجَارِمُونَ ﴿١٧﴾

are equally guilty and the divine law is that) The wrong-doers would never prosper.

(18) These disbelievers have taken as objects of worship that which can neither help them nor harm them, and say, "These are our intercessors before God." Say to them, "Do you think that Allah is unaware of what you desire to communicate through such objects as have no knowledge of anything in the heavens and the earth? Allah is far above those whom they set up as His peers."

(19) O *Rasool!* The ultimate object of your mission is to eliminate the differences amongst human beings and make them one *ummah* (nation) as they were at the beginning of human history (2:213). They created differences and were split. Had We wanted We could have forced them to form one united *ummah* but this would have deprived them of the freedom of choice. We sent them Our guidance, by following which they could return to being a united *ummah*.

(20) They say, O *Rasool*, "Why does not Allah show us a miracle so that we may believe in what you say?" Tell them, "I am establishing a *nizam* (divine system) which will bring about blissful results (which are unseen at present) in due course. Those results will be the proof of the truth of what I say. So you should wait and so would I with you till then."

(21) But they will not wait for so long. Man is so impatient that when any affliction touches him, he cries to Allah (10:12) but when the affliction is removed he devises various ways of going against Our laws and forgets that Allah's Law of *Mukafat* is more swift than his devices; His messengers immediately take note of whatever Man does.

(22) If you want to see how impatient human beings are, see what happens when

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي الْبَيْتِ قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْمُرُونَ ﴿٢١﴾

هُوَ الَّذِي يَسِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرْنِ يَهُمْ يَبْرِحَ طَيْبَةً وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ

people travel on land and sea. When they board a ship and the winds are favourable, they rejoice, but whenever stormy winds overtake the ship and the waves sweep over it from all sides (at that time), they realize that they have been caught in it. Only then they cry to Allah from the depths of their heart, "If You rescue us from this, we shall surely be among the grateful ones!"

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَخْرَجْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٠﴾

(23) But when they are rescued, they forget all their pledges and commit every kind of excess on the earth forgetting that these excesses will go against them. We will give them enjoyment of the world for a while but at the time of reckoning, the results of their wrong-doings will become clear to them.

فَلَمَّا أَتَاهُمْ إِذَا هُمُ يَبْعُثُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

(24) The parable of the life of the physical world is like the rain which comes from the clouds and by its mingling the earth produces food for human beings and cattle, and the earth is decorated with colourful raiment. Those who dwell on it, think that they have gained mastery over it, but suddenly there comes down upon it by Our law, by night or by day, a scorching wind which renders the crop into mere stubble as if no growth of crop had stood there till yesterday. By such examples We make Our laws clear to those who reflect.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ وَمِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

(25-26) Allah provides guidance to mankind, which leads them to an abode where everything is safe and protected. Those who follow this way and do good, are recompensed equally or even more. They are never put to shame or disgrace. It is people such as these who shall be the inmates of *janna* where they will dwell.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

(27) As for those who do wrong, their recompense will be equal to their deeds. There will be no one to protect them from Allah's chastisement. They will be put to shame and disgrace and they will be

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

enveloped by deep darkness like that of night. It is people such as these who shall be the inmates of *jahannam* wherein they shall dwell.

(28-29) The day that Allah will gather them together, He will say to those who had set up peers to Him, "You and all those whom you had set up as peers to Me remain where you are." Thereafter they will be separated one from the other. Those whom they had set up as peers to Allah will say to those who had thus set them up, "It is wrong for you to say that we had asked you to worship us. Allah is sufficient as witness between us and you. In fact we were unaware of the worship you offered to us, much less asking you to offer it to us."

(30) Thus everything that human beings have done will become manifest and they will be justly recompensed according to Allah's Law of *Mukafat* and all the deities, which their imagination had raised up, shall disappear.

(31) O *Rasool!* Ask them, "Who nourishes you out of the bounties of the heaven and the earth? Who has bestowed upon you the faculties of hearing and sight? Who, in short, regulates the affairs of existence?" They will promptly say, "Allah." Then say, "When you acknowledge that Allah's laws control the physical world and life, why do you not adhere to His laws in the social life of humanity?"

(32) Such, then is your Allah (whose laws control the physical world and the life of human beings). His laws are based on truth. Reflect, then, what the result of discarding Allah's laws would be except to go astray? So, judge for yourself which path you are following.

(33-34) (If these people do not have faith after such clear reasoning, then) The word of your *Rabb* is proved true that those

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ  
وَشُرَكَاءُكُمْ فَزَلِيلًا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا  
تَعْبُدُونَ ۖ فَكُفِّ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ  
لَغَافِلِينَ ۝

هَذَا لِك تَبَلُّوْا كُلِّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ  
وَوَضَّلَ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ۝

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ  
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ  
يُدْبِرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ۝

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ ۚ فَأَلْفَى  
نُصْرَتُونَ ۝

كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ۝ قُلْ  
هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَمْدَدُ الْغُلُقَ لَكُمْ يُعِيدُهُ ۖ قُلْ اللَّهُ يَمْدَدُ  
الْغُلُقَ لَكُمْ يُعِيدُهُ ۖ فَأَلْفَى تَوْفِكُونَ ۝

who (leaving aside the straight path) transgress, in fact, do not believe in Allah's laws. Ask them, O *Rasool*, "Is there anyone among those whom you set up as peers to Allah who can initiate the creation of a thing and then, passing it through various stages of evolution, bring it to its destination?" Say, "It is Allah and Allah alone who can do this. Why, then, do you turn away from Him?"

(35) Ask them, "Is there anyone amongst those whom you have set up as peers to Allah who can show the path of truth?" Say, "Allah alone can do this. Then, is not He, who guides to the right path, more worthy of being followed than one who cannot find guidance for himself and stands in need of it?" Ask them, "What is wrong with you that you take such a decision?"

(36) The fact is that most of them follow mere conjecture. But, surely, conjecture cannot be of avail against the truth.

(37) The Quran, on the other hand, is all truth. It cannot be a forgery. It validates the truths revealed in previous scriptures. It clearly elucidates its teachings. There is nothing doubtful in this book. It is a revelation from the *Rabb* of all mankind.

(38) Do they still say that the Quran is not from Allah but that the *Rasool* has fabricated it himself? Say to them, "If you think so, then bring forth even one *surah* like it associating with you whosoever you wish besides Allah to do so, if you are truthful (2:23; 11:13)."

(39-40) (In principle, the contents of the Quran may be understood by the following means:

1. Through human knowledge reaching such a point of advancement that it can comprehend its contents;
  2. Through the results produced by a system based upon Quranic laws and values;
- and

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي  
لِلْحَقِّ أَكْفَرُ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا  
أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝

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

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقٌ  
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلٌ لِكِتَابٍ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ ۝

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ  
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعَلِيهِ وَلَكِنَّا يَا تَهُمُ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۝ وَمِنْهُمْ مَنْ  
يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۝ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ۝

3. Through historical evidence showing what kind of results were produced by various systems in the past.)

These people do not resort to any of the above means but still go on discrediting the Quran. It is simply *zulm*. If they were to apply any of the above means, it is possible that at least some of them may come to believe. The rest will be those who are bent upon creating *fasad*.<sup>(1)</sup>

(41) If, despite everything, they still charge you with being an impostor, say to them, "Let me accomplish my programme without your interference and you can accomplish yours without mine. You are not accountable for what I am doing and I am not accountable for whatever you do." (The results will show whose claim is based upon the truth.)

(42) There are some amongst them who seem to lend a ready ear to you but they are inattentive to what you say. You cannot make such deaf people hear. They do not want to understand (6:25).

(43) There are some amongst them who seem to look to you for guidance but their thoughts are elsewhere. You cannot make such blind people see when they do not want to reflect (7:198).

(44) Indeed, Allah does no *zulm* to anyone, it is people who do it to themselves.

(45) On the day of reckoning, when they are gathered together, it will seem to them that they had tarried in the world for but an hour of the day. They will recognize each other. Those who had discredited Allah's Law of *Mukafat* will be greatly at a loss for not having followed the right path.

(46) O *Rasool*! You might wonder whether the end, of which your opponents are being warned, will come about in your

وَأَنْ كَذَّبُوكَ فَقُلْ بِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيئُونَ وَمِمَّا أَعْمَلُ  
وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا  
يَعْقِلُونَ ﴿٤٢﴾

وَمِنْهُمْ مَنْ يَنْتَظِرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا  
يُبْصِرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ  
بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَتَوَقَّعُتَّكَ فَاَلَيْسَ أَمْرًا جَعَلْتُمْ  
اللَّهُ شَهِيدًا عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

(1) According to the Law of Requit (or the Law of Returns), the time gap between an action and the manifestation of its result is a period of respite termed as *Ajal* by the Quran. See glossary page 1142.

lifetime or whether you will spend your whole life in these struggles. The end will come according to Our Law of *Mukafat*. Your responsibility is only to communicate the message with full confidence that they will be recompensed for their actions since it is Allah who keeps a watch over what they do (13:40, 23:95, 43:42).

(47) To every people We had sent Our *rasool* and when their *rasool* came to them, the issue between them was justly decided and they were not wronged.

(48) But they still persist in asking you about the time when what you warn them of will come to pass.

(49) O *Rasool!* Say to them, "It is not in my power to say when this will come to pass. I have no power to amass what is beneficial even to me or to avoid all that is harmful. All this is determined according to Allah's Law of *Mukafat*. The same law determines the term of the life of nations. When that term has to expire, none can retard or advance it by (even) a moment (7:34)."

(50) O *Rasool!* Ask them to consider what they can do when Allah's chastisement overtakes them suddenly by night or day. Why then are these guilty people so anxious to hasten the day?

(51-52) These people are waiting for that hour to arrive so that in case it arrives they may then believe. But believing at that time will be of no avail to them. Then, it will be said to these *zalimeen*, "Now you taste the abiding chastisement - what return could you expect other than what you had worked for?"

(53-54) They ask you again and again whether what you say will truly come to pass. Say, "Yes. My *Rabb* stands witness to it that it will and you will not escape it." When that chastisement comes they will not be able to evade it even though they may offer all the

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْجَاحِدُونَ ﴿٥٠﴾

أَتُمُّ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ ۗ أَلَنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ ۖ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

وَيَسْتَشِيبُونَكَ أَحَقُّ هُوَ ۗ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۗ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسْرُوا النَّدَامَةَ لَبَارِئًا وَالعَذَابَ ۖ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٣﴾

earth's treasures as ransom. At that time they will unsuccessfully try to suppress the full depth of their feeling of remorse. But judgment will be passed on them in all equity and they shall not be wronged.

(55-56) Remember, the supremacy of the entire universe belongs to Allah, so all His laws are inviolable. Yet, these people do not understand. (Terms and conditions of) Life and death of individuals and nations are determined according to His laws whereby everyone is recompensed for what he does.

(57) O humanity! The same law has now come to you from your *Rabb*. It is healing for the ailments of your hearts and guidance and *rahma* to those who believe in it.

(58) O *Rasool!* Tell them it is only through the *rahma* of your *Rabb* that you have received this. You should, therefore, rejoice over it. This is more precious to you than all the wealth that you may amass.

(59) Say to them, "Just reflect on what you are doing. Allah has given you means of nourishment and you, of your own accord, declare some of it to be lawful and some unlawful. Has Allah permitted you to make this distinction or, do you foist a lie upon Him?"

(60) Those who foist a lie upon Allah - what do they think about the day of reckoning? They are not seized immediately for their wrong-doings due to the law of respite, but they are not grateful for it.

(61) O *Rasool!* Allah's law of *Mukafat* is such that, in whatever condition you may be and whatever you recite from the Quran, Allah watches over it. O people! However deeply engrossed you may be in any engagement, We keep Our watch over it. Remember, not even an atom in the earth or in the heavens escapes the notice of your *Rabb* and that there is nothing greater or smaller than it which is not recorded in the

الْآلَانَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالْآلَانَ وَعَدَّ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُنصِرُ وَيُهَيِّئُ وَاللَّهُ يُرْجِعُونَ ﴿٥٦﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَبِذْ ذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَذِينَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَكَدُومٌ فَضْلٌ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَمَا لَكُمْ فِي شَأْنِ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾



clear Book.

(62-64) Those people who adhere to the laws of Allah are His friends - they shall have no fear or grief. They are the ones who have believed in Allah and are *muttaqeen*. To them come glad tidings from their *Rabb* of a blissful life both in this world and in the hereafter - these are the promises of Allah which do not change. All these, in themselves, constitute a great achievement (3:138, 4:141, 16:89, 102, 24:55).

(65-66) O *Rasool*! The malicious words of your opponents should not grieve you. By such words they cannot subdue you since all power and authority belongs to Allah Who bestows power on those who adhere to His laws. He hears what they say and knows what their intentions are. Indeed, whatever is in the heavens or on the earth is engaged in fulfilling His plan. Just think: What do those who set up peers to Allah follow except their own conjectures? They only indulge in vain imagining.

(67) It is according to Allah's plan that night has been made for rest and day to move about in light. Even in this there are signs for those who hearken.

(68-70) Amongst them are those who say that Allah has taken a son to Himself. No! He is much above such imagining. He is self-sufficient. Whatever is in the Universe, belongs to Him. Ask them, O *Rasool*, "Are you authorised by Allah to make such a statement? You attribute such things to Allah in sheer ignorance. Certainly, those who foist a lie on Allah cannot prosper. They may gain some immediate worldly advantages but, ultimately, they will get retribution for what they do when they suffer severe chastisement for their blasphemy."

(71-72) (False beliefs lead to destructive results. To illustrate this O *Rasool*, relate to

الْاِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ الَّذِيْنَ اٰمَنُوْا  
وَكَانُوْا يَتَّقُوْنَ ۗ لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۗ لَا  
تَبْدِيْلٌ لِّحٰكِمَاتِ اللّٰهِ ۗ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

وَلَا يَحْزَنُكَ قَوْلُهُمْ ۗ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ۗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝ الْا  
اِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِيْنَ  
يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَاءَ ۗ اِنْ يَكْفُرُوْنَ اِلَّا الظَّنُّ ۗ اِنْ هُمْ اِلَّا  
يَحْرُصُوْنَ ۝

هُوَ الَّذِيْ جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ۗ اِنَّ فِيْ ذٰلِكَ  
لَاٰيٰتٍ لِّقَوْمٍ يَسْمَعُوْنَ ۝

قَالُوْا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهُ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْاَرْضِ ۗ اِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا اَنْتَقُوْا عَلٰى اللّٰهِ مَا لَا  
تَعْلَمُوْنَ ۝ قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكُذِبَ لَا  
يُفْعَلُوْنَ ۗ مَتَاعٌ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنزِلُ عَلَيْهِمُ الْعَذَابَ  
الشَّدِيْدَ ۗ يٰٓاَكْفُرُوْنَ ۝

وَاقْتُلْ عَلَيْهِمْ نَبًا نُّوحٍ ۗ اِذْ قَالَ لِقَوْمِهٖ يَقُوْمُوْنَ اِنْ كَانَ كَبُرَ عَلَيْكُمْ  
مَقَامِيْ وَتَذٰكِرَتِيْ يٰٓاَيُّ اللّٰهِ فَعَلِيَ اللّٰهُ تَوَكَّلْتُ فَاَجْمَعُوْا اَمْرَكُمْ

them the story of Noah.) Noah said to his people, "O my people! If my dwelling amongst you and my admonishing you in the light of divine guidance is displeasing to you I can only fall back upon my Allah. You may go on plotting against me in cooperation with your partners and make sure that your plots are without defect. Then take some definite decision against me and do not delay in carrying it out. If you desist from your opposition it will be to your benefit. I ask for no reward from you. My reward is with Allah alone. I am enjoined by Him to be amongst those who submit to His commandments."

(73) But they still treated him as a liar. We rescued him and those who were with him in the ark and caused them to replace their opponents in authority. Their opponents, and those who had considered Our laws to be false, were drowned. See, what the end was of those who had been warned of the consequences of wrongdoing?

(74) Then after Noah, Allah raised other *rusul* amongst their people. They brought clear guidance from Allah but the people would not believe in it. They persisted in their initial reaction to the *rusul* which was to reject them. This is how the hearts of those who persist in error are sealed.

(75) After them We sent Moses and Aaron with clear instructions to the Pharaoh and his nobles but the latter behaved arrogantly towards them since they were given to wrong-doing.

(76-77) It was certainly the truth which was manifested before the Pharaoh and his nobles but they said that it was definitely a fabrication. Moses said, "Is this what you think of the truth which has come to you? You should know that those who fabricate lies cannot prosper."

(78-79) They said, "Have you come to us

وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ۚ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنْ آجُرٍ ۗ إِنَّ آجِرِيَ إِلَّا عَلَى اللَّهِ ۗ وَأَمِرتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝

فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلِيفَةً وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ۝

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَبَاءُوا بِالْبَيْتِ مَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۗ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ۝

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

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۝ قَالَ مُوسَىٰ أَنْتُمْ لَتَأْتُوا الْحَقَّ لَمَّا جَاءَكُمْ ۗ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ۝

قَالُوا أَجِئْنَا بِتِلْفَاتِنَا عَبَاً وَجَدْنَا عَلَيْهِ آبَاءَنَا وَكَلُونَ لَكُمَا

to turn us away from the way of life of our forefathers, and to rule in this land? Rest assured that we will not believe in you." The Pharaoh said, "Call together all the religious leaders and priests in my dominion (7:111-124)."

(80-82) When they arrived and the stage was set for their confrontation, Moses said to them, "Bring forth your arguments." When they did so Moses said, "This is all a fabrication which the truth of Allah will bring to naught for Allah does not let the work of *mufsideen* (who promote disorder) prosper. You will see how Allah establishes the truth through His laws though this may not be liked by the wrong-doers (8:7-8)."

(83) Notwithstanding all this, no one, except the youth from amongst his own people, believed in Moses due to fear of persecution at the hands of the Pharaoh and his nobles. You can gather from this how powerful and oppressive the Pharaoh was (from amongst the people of the Pharaoh some priests had also declared belief in Our message through Moses - 7:121).

(84) Moses said to his people, "When you have believed in Allah, place all your trust in Him and do not fear the might of the Pharaoh. This will show that you are true Muslims."

(85-86) They said, "In Allah do we place our trust. Our *Rabbi*! Do not deliver us to the tyrants that they wreak their lust for vengeance upon us, and protect us from the persecution of the *kafireen*."

(87) Allah said to Moses and his brother, "You have to stay in Egypt for a while. You should start the programme for training your people to establish the *Nizam-us-Sala* (the Quranic system). For this purpose, you should select some houses of those from amongst your people. Cheer them with glad tidings of the blissful life which they would

الْكِبْرِيَاءِ فِي الْأَرْضِ ۖ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ۖ وَقَالَ فِرْعَوْنُ  
اِئْتُونِي بِكُلِّ سِحْرِ عَلَيْهِمْ ۖ

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ۖ فَلَمَّا أَلْقَوْا  
قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۚ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ اللَّهَ لَا  
يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۖ وَيُخَيِّئُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ  
الْجَاهِلُونَ ۖ

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ  
وَمَلَائِهِمْ أَن يَقْتُلَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالِي فِي الْأَرْضِ ۚ وَإِنَّهُ لَكَاوِنٌ  
الْمُسْرِفِينَ ۖ

وَقَالَ مُوسَىٰ يَقُومُونَ إِن كُنْتُمْ أُمَّتُهُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ  
مُسْلِمِينَ ۖ

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ۖ وَنَجِّنَا  
بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۖ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّأِ لِقَوْمِكَ مَقَامًا مِّنْ دُونِنَا وَأَجْعَلُوا  
بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۚ وَخَيِّرِ الْمُؤْمِنِينَ ۖ

have.”

(88) Moses said, “This we will certainly do. But there is a doubt in my people's mind which needs to be removed. They say that the Pharaoh and his nobles perpetrate all kinds of tyranny and evil and cause people to go astray on the strength of their abundant means. They wonder why Allah does not deprive them of these means, and their faculty to contrive them. They say that the Pharaoh and his people will not come to the right path until they are chastised like this.”

Moses added, “We too endorse what our people say.”

(89) Allah replied, “We find your prayer acceptable, but it can only be fulfilled through your own efforts. Be steadfast in your struggle and do not follow the path of those who are lacking in knowledge (20:36, 20:42).”

(90) Then, We caused the *Bani-Israel* to cross the sea. The Pharaoh and his hosts pursued them in order to seize and punish them. When the Pharaoh was on the point of drowning, he cried out, “I believe that there is no God but He - the God in whom the *Bani-Israel* believe, and I declare myself to be one of those who submit to Him.”

(91) Allah said to him through Moses, “Throughout your life you have been perpetrating *fasad* and oppressing poor people. Now that death confronts you, you are offering repentance.” (Such repentance is meaningless because repentance is for the sake of making amends for the wrongs done and is futile at the time of death since there is no time left for making amends - 4:17-18.)

(92) Allah added, “You will be drowned but your corpse will be saved to serve as a warning to those who come after you. Many people are unheeding of Allah's warnings.”

(93) Thereafter, Allah let the *Bani-Israel* settle in a favourable place and gave them

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ  
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ  
وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ۝

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا  
يَعْلَمُونَ ۝

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا  
وَعَدَاوًا حَتَّى إِذَا آدَرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي  
آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ۝

أَلَنْ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ۝

فَالْيَوْمَ نَجِّنِكَ بِدَنِّكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِنَ  
النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ۝

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا  
اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

wholesome provisions. But, instead of remaining one united *ummah*, they created differences amongst themselves after the revelation was sent to them. On the day of reckoning, Allah will surely decide between them in respect of what they differed in.

(94-95) O people! If you have any doubt about what We have revealed regarding the end of earlier nations, ask the *Ahl-ul-Kitab* whether the stories We have narrated are true or not. Whatever has been narrated in the Quran is all true. So you should not be amongst those who have any doubt about this, nor should you be amongst those who treat the revelation as false. If you do this you will suffer loss.

(96-97) If these people do not believe in the truth when so many arguments have been offered in its support, they are not likely to believe even if they are supplemented by other arguments of a similar nature. They are simply waiting for the chastisement to come (10:74, 88,100).

(98) It is evident from history that people generally do not believe until some affliction overtakes them, and as already stated (10:91), believing at that time is of no avail. An exception is, however, the people of Jonah. Jonah left them, thinking that they were doomed. They however, professed belief before chastisement overtook them. They were thus saved from the disgrace which they would have received in this world and were provided the means for a comfortable living for a while (21:87, 37:147, 68:48).

(99-100) If human beings had not been endowed with freedom of choice all those who dwell on earth would have been made to believe. But this was not to be Allah's way. Would you then, O *Rasool*, compel them to believe? Keep in mind that no one can have *eiman* except through the way prescribed by

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

فَلَوْلَا كَانَتْ قَرِينَةً أَمَنْتُمْ فَفَعَلْنَا بِهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا ﴿٩٨﴾ كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تُوَظَّفَ إِلَّا بِإِذْنِ اللَّهِ وَلَا يَجْعَلُ الْبِرُّ جَسًا عَلَىٰ الَّذِينَ لَا يَعْقِلُونَ ﴿١٠١﴾

Allah, namely, through use of reason and reflection. The truth remains obscure to those who do not follow reason.

(101) The matter would become relatively clear to them even if they reflected only on the working of the laws of Allah in the universe (41:53). But no revelation or warning can however, be of any avail to those who disdain to reflect (2:6-7).

(102-103) What can be said about people who behave in such a way except that they are simply waiting for history to repeat itself and to suffer the same consequences of their wrong-doings as were meted out to earlier nations? Say to them, O *Rasool*, "You may continue to wait for the inevitable and I too will wait with you. I can only say that when chastisement came, Allah's *rusul* and those who believed in them were saved. This, I am sure, will also happen now because Allah has taken upon Himself the responsibility of saving those who believe."

(104-107) O *Rasool*! Say to these people, "If you are still in doubt about my *deen*, be it known to you that I am not going to obey those authorities whom you obey besides Allah. I shall obey that Allah who controls life and death and I am commanded by Him to be of those who believe in Him and to turn steadfastly towards the *deen* which is thoroughly straightforward and never to be of the *mushrikeen*. I also ask you never to obey anyone besides Allah for none except Him can either help or hurt you. If you obey anyone besides Allah, you will be reckoned amongst the *zalimeen*. Mind it! If any harm comes to you according to Allah's Law of *Mukafat*, none can deliver you from it except Allah; likewise, if any good comes to you, none can revoke it. Everything happens in accordance with Allah's laws. He is the protector and *Rabeem*."

(108) Say (O *Rasool*), "O mankind! The

قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ  
عَنْ قَوْمٍ لَا يُؤْمِنُونَ ۝

قَهْلٍ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۖ قُلْ  
فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ۝ ثُمَّ نَأْتِي رَسُولَنَا وَالَّذِينَ  
آمَنُوا كَذَلِكَ ۚ حَقًّا عَلَيْنَا لِنُنَجِّ الْمُؤْمِنِينَ ۝

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ ۚ وَأُمِرْتُ  
أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ۚ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ۝ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا  
يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ۝ وَإِنْ يَسْسَكَ اللَّهُ  
بُضْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ  
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا

truth from your *Rabb* has certainly come to you. One who comes to be guided by it will be guided to his own advantage. But one who chooses to go astray will only harm his own self. I am in no way responsible to protect you from the consequences of your wrong-doings.”

(109) Proclaim this to mankind and then follow that which is revealed to you and wait steadfastly till the issue between you and your opponents is settled by Allah. He is the best of all the judges.

يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِمَا ۗ وَمَا أَنَا عَلَيْكُمْ  
بِوَكِيلٍ ۗ

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ۗ



Surah 11 : Hud  
(Eber)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-4) Allah, *Aleem* and *Rabeem*, says, "This is the book whose contents rest upon strong foundations and have been set forth clearly by One who is all-wise and all-informed." The fundamental teaching of this book is that none except Allah should be obeyed. Say to them, O *Rasool*, "I have come to you from Him to warn you about the consequences of wrong-doing, to give you glad tidings about the results of good deeds, and to ask you to seek protection from your *Rabb*, always turning to Him for guidance. Should you do this, He will bestow upon you His blessings for a term, and these blessings will increase as your merit increases. But if you turn away, I fear that you will face a severe chastisement. So, you should always turn towards Allah who has devised measures for the consequences of all actions."

(5) Although what you have warned them about is very clear, they will still lead a dual life professing things other than what is hidden in their hearts. They should know however, that Allah knows what they hide and what they disclose. Indeed, He knows every secret within their breasts (71:7).

(6) There is no living being on the face of the earth for which means of nurture have not been provided by Allah<sup>(1)</sup>. Life is not static but passes through evolutionary stages. It pauses for a while at a particular stage until it acquires the capacity to reach a higher plane to which it is entrusted for further development. The sustenance received at each stage should meet the requirements of that stage. All this is clearly

الرَّاسِ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ۗ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ۗ وَإِنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَهُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۗ إِلَىٰ اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

أَلَا إِنَّهُمْ يَشْتُونَ صُدُورَهُمْ لَيَسْتَكْفِئُوا مِنْهُ ۗ أَلَا حِينَ يَسْتَغْفِرُونَ يُبَالِهِمْ لَا يَعْلَمُ مَا يُسْتُرُونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

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

(1) Allah has provided the means of nourishment. It is the responsibility of the divine order to make arrangements so that each individual receives sustenance according to his needs. This is called *Nizam-e-Rabubiyya* (6:152, 29:60, 41:10, 36:47).



indicated in the book containing Allah's laws (6:99, 55:29).

(7) It is Allah who has created the heavens and the earth in six stages. He has supreme control over the source of life which depends upon water (21:30). He has vested human beings with freedom of will and choice to see who leads a balanced life. When it is said to those who do not believe in Allah's laws, that they shall be raised after death, they exclaim, "This is a pure lie (45:24)."

(8) The consequences of evil-doing become tangible not only in the life hereafter but also in this life. However, due to the law of respite there is an interval between an action and the manifestation of its consequences. Those who do not believe in Allah's laws object, "What is keeping back the chastisement?" Tell them that when the chastisement will overtake them suddenly, none will be able to avert it and that which they scoff at will encompass them from all sides.

(9-10) When a man enjoys a blessing and it is taken away from him, he falls into despair and is also ungrateful. On the other hand, when any favour is bestowed upon him after he has gone through some trouble, he joyfully and boastfully declares, "Now no trouble will touch me."

(11) As against such persons, there are others who bear adversity with patience and continue to do good deeds. They shall have protection from Allah and a great reward.

(12) The warnings contained in the revelation are displeasing to your opponents. However, you cannot withhold them simply to please them. It distresses you when your opponents tauntingly say, "Why was not a treasure sent down to him or why did not an angel accompany him in support of his warnings?" But you are only communicating

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى  
السَّمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا لَنُكْفِرُنَّ بِشَيْءٍ  
بَعْدَ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ  
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسٌ مَّصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٨﴾

وَلَئِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِثْمَ كَيْفَ لَيُكْفِرَنَّ  
وَلَئِنْ آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مِمَّنَّه لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ  
عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿٩﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
كَبِيرٌ ﴿١٠﴾

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوْحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا  
لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ وَكِيلٌ ﴿١١﴾

to them the warnings from Allah. You should not, therefore, be distressed by what they say. Remember, Allah's law is such that it takes care of everything.

(13-14) These people also say that you have fabricated the Quran. Say to them, "Bring of your devising ten *surabs* like it and associate with you whoever you wish besides Allah in doing so if what you say is true (2:23, 10:38). But if you and those whom you associate cannot accept this challenge, then it should become clear to you that the Quran has been sent down by Allah out of His knowledge alone and that there is no authority in the universe besides Him. Ask them, "Will you not submit to it?"

(15-16) The fact is that these people believe only in the life of this world. Allah's law is that those who choose the life of the present with all its deceptive glamour are paid in full measure in this world and are not deprived in the least of what they merit. But they shall have nothing in the next world save chastisement. All that they shall have wrought in this world will come to naught and all their actions will be rendered waste.

(17) Only those people will believe in the Quran who: (1) try to understand it through reason and reflection; (2) witness the good results accruing from the actions of those who adhere to it; and (3) study history and learn from it that adhering to Allah's laws such as the revelation given to Moses before this, whom he made a guidance and *rabma* (for himself as well as for his people), always produces similar results (10:39). Those who do not follow the above process do not believe in the validity of Allah's laws and whatever party or faction they belong to, their final destination is *jahannam* about which you should not have any doubt because it is the very truth from your *Rabb*. Still many people will not believe in it.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّهُمْ أُنزِلَ بِهِمْ آيَاتٍ مِنْ رَبِّهِمْ إِنْ كُنْتُمْ مُسْلِمِينَ ۝

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلٌ مَا كَانُوا يَعْمَلُونَ ۝

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمْرًا مَوْجِعَةً ۝ أُولَئِكَ يُؤْمِنُونَ بِهِ ۝ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْجِعَةً ۝ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝

(18) Who is more unjust than one who foists a lie upon Allah? Such persons will one day be set before their *Rabb* and those who know about them shall testify, "These are the people who had foisted a lie on their *Rabb*." They will be deprived of all blessings from Allah.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ ۗ آلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝

(19-22) They not only reject Allah's laws themselves but prevent others from following Allah's path and try to misinterpret it, declining to believe in the life hereafter. They cannot escape from Allah's Law of *Mukafat* and shall have no protector. They shall receive two-fold punishment - one for their own rejection of Allah's laws and the other, and one for preventing others from pursuing His ways, since they were so hardened in their perversity that they paid no heed to reason, or see things in a proper perspective. They harm no one but their own selves and all that they fabricate shall forsake them. There is no doubt that they shall be great losers at the end.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ ۗ يُضَعَّفُ لَهُمُ الْعَذَابُ ۗ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ۝ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝ لَا جُرْمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ ۝

(23) On the other hand, those who believe and do right and submit to Allah's laws shall be the inmates of *janna* wherein they shall abide.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبَتُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ ۝

(24) The two above-mentioned groups may be compared to (1) the blind and the deaf, and (2) those who see and hear. Can the two be on the same footing? Will you not reflect on this (13:16-19, 35:19)?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِينَ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ ۝

(25-26) The history of past nations proves the truth of this assertion. For instance, Noah was sent to his people and he told them, "I am a clear warner from Allah; You should not obey anyone except Allah and if you do so, I fear that a dreadful chastisement shall overtake you."

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ۝

(27) The chiefs of his people, who rejected his call, said, "We see that you are just a human being like ourselves and we do not see that anyone would follow you except

فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا تَرَبُّكَ إِلَّا بَشَرٌ مِّثْلَنَا وَمَا تَرَبُّكَ إِلَّا النَّبِيُّ ۗ هُمْ أَرَادُوا لَنَا بَادِيَ الرَّأْيِ ۗ وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ ۗ بَلْ نَظُنُّكُمْ كَاذِبِينَ ۝

those who are quite obviously the most abject amongst us; indeed, we see in you no particular merit to prefer you to ourselves. We, therefore, regard you and your followers as liars.”

(28) He said, “O my people! Think over it. I act according to a clear directive from my *Rabb* who has bestowed his *rahma* upon me in the shape of His revelation and the capacity to see the right way which you do not want to see (under the circumstances it would be futile to) compel you to follow the right way when you are averse to it.”

(29-30) “Also, reflect upon this: For all that I have been doing for your betterment I do not seek any monetary return from you. Allah alone will determine my recompense. But mind this that I shall never forsake those who believe in Allah, however low in rank they might seem to you to be. (Such class-discrimination is against Allah's plan according to which all human beings merit equal respect 17:70.) If I fulfil your desire, what would be my defence before Allah when such believers meet their *Rabb* (and complain to Him about me)? I see that you are a people who do not care to understand.”

(31) “You have said that I am only a human being like yourselves. I have never said that I possess treasures of Allah, or have knowledge of the unseen or that I am an angel. But I do say that you are wrong in stating that my followers are low in the sight of Allah Who will not bestow His blessings upon them. According to the measures devised by Allah, the worth of human beings is determined by their faith and action. If I should do what you want me to do, I shall then be indeed from amongst the *zalimeen*.”

(32) They could not refute Noah's arguments, so they said, “O Noah! You have disputed with us too much and disputed unnecessarily. If you are true to your word,

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأُنزِلَ مِنِّي رَحْمَةٌ مِّن عِنْدِي فَعَصَيْتُمْ عَلَيَّ أَتَلْذَمْتُمْوهَا وَأَنْتُمْ لَهَا كِرهُونٌ ۝

وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرْسَلْتُ قَوْمًا مَّجْهُلُونَ ۝ وَيَقَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ۝

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلِكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۝ إِنِّي إِذًا لَّوَنَ الظَّالِمِينَ ۝

قَالُوا يَنْوَرُ قَدْ جَدَلْتَنَا فَمَا كَثُرَتْ جِدَالَنَا قَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

bring on us the chastisement you are threatening us with.”

(33) Noah replied, “It is not within my power to bring that chastisement upon you but rest assured that Allah will certainly bring it upon you and it will not be possible for you to avert it.”

(34) “(At that stage) my advice will not benefit you - much as I desire to give you advice (because of your wrong deeds you have made yourself liable) to remain lost in grievous error. Also remember, it is your *Rabb* alone who has total control over you and all that you do will be recompensed according to His Law of *Mukafat*.”

(35) Allah asked Noah, “Do these people accuse you of having fabricated the revelation? If they do so, say to them: 'If I have forged the revelation, I am culpable for the crime. On the other hand, you will have to suffer the consequences of what you do. I am free of all responsibility with regards to your actions.'”

(36) It was revealed to Noah that none other than those who had already believed would believe in him and that he should not grieve about their actions or the results of their actions.

(37) It was further revealed, “Now you should make an ark under Our surveillance and according to Our directives. Do not plead on behalf of these *zalimeen*. They are doomed to be drowned (23:27).”

(38-39) Thus Noah began to build an ark. When the elders amongst his people would pass by him, they would laugh at him scornfully. In response, Noah would say, “You may laugh at us now but a time will come when you will be laughed at. You will soon know on whom shall alight chastisement which will disgrace him and on whom a lasting chastisement will fall.”

(40) (Noah's people did not seriously

قَالَ إِنَّمَا يَا بُنْيَامُ بِإِذْنِ اللَّهِ إِن شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۝

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ۝

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرَبِّي هَيَّئِ لِي تَجْرِمُونَ ۝

وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ۝

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوْحَيْنَا وَلَا تَخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ۝

وَيَصْنَعِ الْفُلَكَ ۝ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَتْ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۝ قَالَ إِنْ تَسَخَرُوا مِنِّي فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ۝ فَسَوْفَ تَعْلَمُونَ ۝ مَنْ يَأْتِيهِ عَذَابٌ يُعْزِرُهُ وَيَجْعَلْ عَلَيْهِ عَذَابٌ مُقِيمٌ ۝

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التُّنُورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ

reflect upon what he said or did; this is why they simply laughed at him.) At last the time came when the water gushed forth into the valley. We then said to Noah, "Take into the ark two pairs of each (kind of animal) and also your family except those for whom a decision has already been taken, as well as the few who believed (11:45, 66:10)."

(41) Noah said to his companions, "Get into the ark." (When they asked him where they were going, he said,) "Everything is being done according to Allah's guidance. He will direct the ark's course and its moorings. Rest assured that Allah will protect us from every danger."

(42) The ark moved on with them amidst waves which appeared to be mountain-high. Before the ark started on its course, Noah called out to his son who was standing apart, "Embark with us, O my son, and do not stay away with the unbelievers."

(43) Noah's son replied, "I shall not accompany you but you need not worry about me. I will climb up the mountain which shall protect me from the flood." Noah said, "None is saved this day from the decree of Allah except those who take refuge in His *rahma*."

A wave rushed forth between them and Noah's son was amongst those who were drowned.

(44) And Allah's command issued forth, "O earth! Swallow up your water, and O sky! Cease pouring." Thus the flood abated and Allah's plan was fulfilled and the ark came to rest on Mount Judi. It was said, "The *zalimeen* have been deprived of the blessings of life."

(45) Noah called on his *Rabb* and said, "You had promised to save those belonging to me (which I understood to be my family). Your promise always holds good because You are the most just of all the judges (and there is no one above You who can change

اٰتَيْنَ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْكَ الْقَوْلُ وَمَنْ اٰمَنَ وَمَا اٰمَنَ  
مَعَهُ اِلَّا قَلِيْلٌ ۝

وَقَالَ ارْكَبُوا فِيْهَا بِسْمِ اللّٰهِ مَجْرِبَهَا وَمُرْسَاهَا اِنَّ رَبِّيْ لَغَفُوْرٌ  
رَّحِيْمٌ ۝

وَهِيَ تَجْرِيْۢ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ ۗ وَنَادٰى نُوحٌ ابْنَهٗ وَكَانَ فِي  
مَعْزِلٍ يَا۟ بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِيْنَ ۝

قَالَ سَاوِيْۢ اِلَى۟ جَبَلٍ يَّغِيْضُنِيْ مِنَ الْبَآءِ ۗ قَالَ لَا عَاصِمَ الْيَوْمَ  
مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۗ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ  
الْمُغْرَقِيْنَ ۝

وَقِيْلَ يَا۟ اَرْضُ ابْلَعِيْ مَآءَكَ وَيَسْمَآءُ اَقْلِعِيْ وَغِيْضِ الْبَآءِ وَقْضِيْ  
الْاَمْرَ وَاَسْتَوَتْ عَلَى الْجُودِيِّ وَقِيْلَ بَعْدَ اللِّقْوٰوِ الظَّٰلِمِيْنَ ۝

وَنَادٰى نُوحٌ رَبَّهُ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَاِنَّ وَعْدَكَ لَحَقُّ  
وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ۝

your decisions so - why then was my son not saved?).”

(46) Allah replied, “O Noah! My promises no doubt hold good. But he did not belong to you. Only those belong to you who believed and acted righteously which he did not. Do not plead with me regarding matters of which you have no knowledge. I do not wish that you should be counted amongst the *jabileen*.”

(47) Noah said, “I asked my question out of sheer ignorance. Give me refuge in Your *rahma*, otherwise I will be amongst the lost if You do not do so.”

(48) It was said to him, “O Noah! Disembark because there is now no danger and My blessings are with you, your companions and some (righteous ones that will spring) from them. But so far as others are concerned, they will be provided physical sustenance for a while but thereafter, a grievous punishment from Allah will fall upon them.”

(49) O *Rasool!* The details of the story which We have narrated to you through revelation were not known to you or to your people before this. The story has been narrated to you so that you and your people should know what the consequences of wrong-doing are and what is the future of those who adhere to Allah's law. This, however, takes time. You should, therefore, be patient and adhere steadfastly.

(50) To the people of Aad We sent Hud (Eber) as a *rasool*; he was one of their kin. He said to them, “O my people! Obey Allah's laws and accept no authority except His. Anything else is nothing but invention of falsehood by you.”

(51) “I ask for no return from you for the service which I am rendering to you. My recompense is with Him who has created me. Will you not reflect on what I say?”

قَالَ يٰ نُوحُ إِنَّكَ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّكَ عَمَلٌ غَيْرُ صَالِحٍ ۚ فَلَا تَسْتَلِينَ  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ۝

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا  
تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ۝

قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۗ  
وَأْمُرْ سَمْعَتَهُمْ إِنَّهُمْ يَنْسِفُونَكَ عَذَابَ آيَمٍ ۝

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا  
قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ۝

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۗ قَالَ يٰ قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ  
غَيْرُهُ ۚ إِنِّي أَنْتُمْ الْإِمْفُتُونَ ۝

يٰ قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنِّي أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۚ أَفَلَا  
تَعْقِلُونَ ۝

(52) "O my people! If you seek protection from Allah and return to Him for obedience He will send down copious rains upon you and carry you forward from strength to strength. You should not go against Allah's laws."

وَيَقُومُوا اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا  
وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

(53-55) They said, "You have not brought us any tangible proof in support of your claim. We cannot give up our gods merely at your bidding. In fact we do not believe that you are a truthful man. Formerly you used to talk sense. But it seems that some of our deities have put a curse upon you that you are talking in such a way." Hud said, "I can only make Allah my witness and you should also take note of it that I absolve myself of the responsibility for your setting up peers to Allah. You may conspire against me as you will and do what you want without giving me respite."

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا  
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ  
قَالَ إِنِّي أَشْهَدُ بِاللَّهِ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مَنْ دُونِهِ  
فَكَيْدٌ وَنِيٌّ جَمِيعًا ثُمَّ لَا تُنظَرُونَ ﴿٥٥﴾

(56) "I place my trust in Allah who is not only my *Rabb* but also yours. There is no living creature who can escape the grip of His Law of *Mukafat*. Surely, the path of my *Rabb* is straight (1:5, 6:126-127, 6:153-154, 42:53)."

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هِيَ آخِذَةٌ  
بِأَصْبَتِهَا إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

(57) "If you turn away from that path, I will not be responsible for the consequences. My mission was to communicate to you the messages with which I was sent to you. If you go astray, the Law of *Mukafat* will replace you by another people and you will not, in the least, hurt Allah who keeps a watch over everything."

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا  
غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

(58) When the time for the chastisement came, We rescued Hud and those who had believed with Him. It was a grievous chastisement from which they were rescued.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا  
وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

(59-60) This is the story of the people of Aad who had rejected Allah's laws, had gone against His *rusul* and had obeyed the commandments of their tyrannical rulers<sup>(2)</sup>

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ  
جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ  
عَادَا لَفَرُّوا رَبَّهُمْ إِلَّا بَعْدَ الْعَادِ قَوْمٌ هُودٌ ﴿٦٠﴾

(2) It follows from this that not only rising against Allah's laws is a crime but submissive obedience of the orders of such tyrannical rulers also results in the downfall of a nation.



As a result of this they were deprived of the blessings of Allah both in this life and in the hereafter. Behold how Aad, the people of Hud, were cast away for their rejection of Allah's laws.

(61) Similarly, We had sent Saleh to the people of Thamud as a *rasool*, he was one of their kin. He said to them, "Obey only Allah and accept the authority of none besides Him. He established you in the land and provided you with means of sustenance.

Seek protection from Allah against the consequences of your wrong-doings and turn towards Him who is ever-near, responding."

(62) They said to him, "O Saleh! Till now we had placed great hopes in you that you would strengthen our religion and spread it but you have shattered our hopes by saying that We should give up the deities of our ancestors. What you call us to, we regard with suspicion."

(63) Saleh replied, "O my people! Just reflect upon this! Allah has bestowed clear guidance upon me through His *rahma*. Who will help me against Allah if I go against it? Your concern about me will only add to my loss."

(64) "O my people! This is a she-camel set free in the name of Allah, so leave her alone to pasture on Allah's earth and inflict no harm on her - lest speedy chastisement seizes you. But they hamstrung her and then he said, 'Enjoy life in your dwellings for three days. This is a threat that will not be belied.'

(65) But they did hamstring her. And thereupon (Saleh) said, "You have only three days more to enjoy life in your dwellings. This is the pronouncement which shall not be belied."

(66-68) When the time came for the fulfilment of Our decree, We rescued Saleh and those who believed along with him from ignominy. Verily, your *Rabb* is powerful and

وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَوَلَّوْا إِلَيْهِ إِن رَّبِّي قَرِيبٌ مُجِيبٌ ۝

قَالُوا يَصِلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ لَكُنَّ أَفْئِدَةً مِّنَّا تَدْعُونَا إِلَىٰ إِلَهٍ مُّرِيبٍ ۝

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَنْذَرْتُ مِنْهُ رَحْمَةً فَمَنْ يَتَّخِذُنِي مِنَ اللَّهِ إِن عَصَيْتُمْ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ۝

وَيَقَوْمِ هَذِهِ نَاقَةٌ لَّكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَسْوهَا بِسَوْءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ۝

فَعَقَرُوهَا فَقَالَ تَكْفُرُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكُمْ وَعَدُّ غَيْرٍ مَّكَذُوبٍ ۝

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ۝ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْئَةَ فَاصْبَحُوا فِي دِيَارِهِمْ جُثُوبِينَ ۝ كَانُوا لَمْ يَعْنُوا فِيهَا إِلَّا أَنَّ تَمُودًا كَفَرُوا رَبَّهُمْ إِلَّا بَعْدًا لِشَمُودَ ۝

mighty. A violent commotion overtook the *zalimeen*, and in the morning they were found lying face downwards in their dwellings which looked so desolate as if no one had ever lived there. They had rejected the laws of their *Rabb* and were cast away as a consequence thereof (7:78, 91:14-15).

(69-70) The people of Lot were destroyed in a similar way. Their story is thus: Allah's messengers came to Abraham with glad tidings and said, "Peace (on you)," and Abraham replied, "Peace (on you too)." To offer hospitality to his guests, Abraham served them a roasted calf. When he saw that they made no effort to partake of the food, he felt suspicious and became apprehensive. They said to him, "Do not feel apprehensive. We have been sent by Allah to the people of Lot" (15:51-77).

(71-72) Abraham's wife was standing by. The messengers announced to her glad tidings that she would have a son - Isaac, and that Isaac would have a son - Jacob. She laughed and said, "Ah! Can I have a child when my husband and I are so old? If it comes to pass, it would indeed be extraordinarily astonishing."

(73) They said, "Why are you surprised at Allah's decree? This (in fact) is Allah's *rahma* and blessing on you. O members of this household! Surely Allah is worthy of all *hamd* and He is sublime"

(74-75) On receiving these glad tidings Abraham's fear passed. When the messengers explained their mission to him, he pleaded with Allah for the people of Lot. Surely, Abraham was of a kindly disposition, forbearing and relenting.

(76) The messengers said to him, "O Abraham! Desist from this pleading. The decree of your *Rabb* has already gone forth - and verily the chastisement shall fall upon them which none can avert."

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ۚ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْحَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۗ

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَتَسْمِعُهَا بِإِسْحَاقَ ۗ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۗ قَالَتْ يَوَيْلًا لِيَ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْضُ شَيْعَانِ إِنَّا هَذَا لَشَيْءٌ عَجِيبٌ ۗ

قَالُوا الْعَجِيبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةٌ مِنَ اللَّهِ وَبَرَكَةٌ عَلَيْهِمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ ۗ

فَلَمَّا ذَهَبَ عَنِ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۗ إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ ۗ أَوَّاهٌ مُنِيبٌ ۗ

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ ۖ وَالَّذِينَ هُمْ عَنْ ذِكْرِ اللَّهِ غَافِلُونَ ۗ

(77) When Our messengers came to Lot, he was distressed and his heart became straitened. He said, "This is indeed a day of great catastrophe."

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقًا بِهِمْ وَصَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۝

(78) Having heard of the arrival of the newcomers, Lot's people came rushing towards him. They had been long addicted to practising abominations. He said to them, "O my people! Here are (your wives who are like) my daughters whom you have discarded; they are more proper companions for you. You should, therefore turn to them. You should adhere to Allah's laws and do not put me to shame by attempting to misbehave with my guests. Is there no right-minded man amongst you who will resort to reason (15:61, 72, 7:80, 21:74, 26:165, 27:54, 51:35)?"

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ۖ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ الشَّيْءَ ۖ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۝

(79) They said, "You know that We are not attached to those whom you call your daughters and you also know what our intentions are."

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ۖ وَأَتَاكَ لَتَعْلَمَنَّا نُرِيدُ ۝

(80) Lot said, "Would that I had the power to prevent you from doing what you intend to do or had a powerful support to fall back on!"

قَالَ لَوْ أَنَّ لِي بَكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ۝

(81) Lot's guests said to him, "We are messengers from your *Rabb*. We know that they cannot do you any harm. Depart from here along with those who belong to you late in the night and let none of you ever look back. As for your wife - she will stay back and share the fate of the people who do not believe in Allah. The time appointed for their chastisement is the morning and the morning is fast approaching."

قَالُوا لَیْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ نَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۖ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝

(82-83) When the chastisement came, their dwellings were turned upside down and stones of baked clay rained on them incessantly as if they had been marked for their destruction. The punishment of *zalimeen* is never far off from them.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ ۖ مَنْضُودٍ مُسَوَّمَةٍ عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ۝

(84-85) And similarly to the people of

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ

Midian, We sent Shuaib (Jethro), one of their kin. He said to them, "O my people! Obey Allah excepting Who there is no authority. Do not give short measure and weight. At present you are indeed prosperous but you are not acting righteously. If you do not desist, I fear for you the chastisement which will encompass you from all sides. Base your economic order on justice and do not exploit others. This, according to Allah's laws, is *fasad* (disorder) which should not be spread."

غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالهِيزَانَ إِنَّ فِي آيَاتِكُمْ لِحِكْمًا لَّيَّا خَافَ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّهِيمٍ وَيَقْوِمُوا أَوْقُوا الْمِكْيَالَ وَالهِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

(86) Remember (whatever you collect by deceitful means may appear to you in great quantity but it cannot be beneficial to you) only those things are beneficial and everlasting which accrue according to Allah's laws - and His law is that only that thing lasts which is for the good of the whole of humanity (13:17). But this you will only understand if you bring faith on the truth of the message. (If you do not believe in this - I will not force you to accept it because) I am not a keeper over you.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

(87) They said to Shuaib, "When you had asked us not to interfere in your obedience to Allah, We thought that it meant only your worship of Allah. Now we see that it goes beyond that. Your *sala* does not allow us to adhere to the religion of our ancestors, nor to use our wealth as we like<sup>(3)</sup>. You act as though our ancestors were ignorant and you alone possess reason, and that you have a monopoly over sympathy for the poor people."

قَالُوا لِيُشْعِبَ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا وَأَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَكْهُوا إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

(88) He said, "O my people! Reflect on this. I have been endowed with reason and rightful means of living. Why should I not deliver Allah's message to you and call you to the right path? I also cannot desire to do myself what I forbid you to do. I only wish to reform you to the extent to which I can, and the accomplishment of my mission depends

قَالَ يَقْوِمُوا أَرْءَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَلَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِسْلَامَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(3) This is the difference between religion (*mazhab*) and *deen*.

on Allah's help. In Him do I place my trust and to Him do I turn for help."

(89-90) He said further, "O my people! Let not your opposition to me call forth upon you the like of that chastisement which befell the people of Noah, Hud, Saleh and Lot. The last one is still fresh in your memory. Seek protection from your Allah and turn to Him who is *raheem* and a fount of love."

وَيَقُولُ لَا يَحْزِمُهُ مَتَّكُمُ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ وَنُكْمٌ يُعِيدُكُمْ وَيَسْتَغْفِرُكُمْ رَبُّكُمْ ثُمَّ تَوَبُّوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

قَالُوا يَشْعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ

قَالَ يَقُولُ أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاللَّهُ خَافِعٌ لِمُؤَمَّرَةٍ وَرَأَى كَمَ ظَهْرِي إِنَّ رَبِّي بِمَا تَعْمَلُونَ فَخِيطٌ

وَيَقُولُوا عَمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُعْزِزُهُ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِلَيَّ مَعَلَّمٌ رَقِيبٌ



(91) They said to Shuaib (Jethro), "What you say is incomprehensible to us. At the same time, we do see clearly how weak you are in our midst. Were it not for your family, we surely would have stoned you and you could have done us no harm (7:88)."

(92) Shuaib said to them, "O my people! Now I understand that you are more fearful of my family than of Allah's Law of *Mukafat*. You pay only lip service to Allah and regard Him merely as something 'extra' to fall back on, if nothing else works. Mind it! His Law of *Mukafat* encompasses you from all sides.

(93) I fear that good counsel will be of no benefit to you. The only alternative left is that you follow your plan (with which I will not interfere) and let me follow mine (without your interference). You will soon know who will receive a disgraceful punishment and who is a liar. You should, therefore, wait for the result and I too shall wait with you."

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْئَةَ فَاصْبَحُوا فِي دِيَارِهِمْ جُثُوبِينَ كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدِينٍ كَمَا بَعَدَتْ لُؤُودٌ

(94-95) When the time came for the decree's fulfilment, We rescued Shuaib and those who had believed along with him with Our *rahma*. And a violent commotion overtook the *qalimeen* and in the morning they were found lying face downwards in their dwellings which were devastated in such a way that it seemed as if no one had ever lived in them. Mark! The people of Midian were cast away for their evil deeds as

had been the people of Thamud.

(96-97) Similarly, We had sent Moses to the Pharaoh and his nobles with Our directives and clear authority. Pharaoh's nobles did whatever he wanted even though his orders were oppressive and not based upon reason.

(98-99) We said to Moses, "Do not worry. When your people rise against him, he will, in opposing you, lead his people towards destruction. How ignominious will be the abode to which they will be led. They will be deprived of all blessings in this life as well as in the hereafter. What a wretched reward that will be!"

(100) These are the stories of earlier people which We have narrated to you. The ruins of some of their dwellings are still standing whilst others have disappeared totally.

(101) We certainly did not deal with them unjustly. They wronged themselves. When the consequences of their deeds overtook them, all those whom they had set up as peers to Allah could be of no avail to them. In fact they added to their ruin.

(102-106) All these stories have been narrated to illustrate the severity of Allah's chastisement when His Law of *Mukafat* took any city in its grip for its *zulm*. Indeed, the grip was painful and terrible. In these stories is warning for one who is conscious of the chastisement which comes as a result of wrong-doing. In the same way, those who oppose you, O *Rasool*, will face the consequences of their actions on the day of confrontation between believers and unbelievers. In accordance with the law of respite Allah is postponing this day for a while. When that time comes everything will be decided according to Allah's laws and none will be allowed to speak against them. At that time one party will feel miserable and

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ وَيُسَّ الرُّودُ  
الْمُرُودُ وَأَتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ يُسَّ الرُّودُ  
الْمُرُودُ

ذٰلِكَ مِنْ اَنْبَاءِ الْقُرٰى نَقَّضْنَا عَلَيْكَ مِنْهَا قَابًا مَوْحِشًا

وَمَا ظَلَمْنَهُمْ وَلٰكِنْ ظَلَمُوْا اَنْفُسَهُمْ فَمَا اَغْنٰت عَنْهُمْ اِهْتِمُّهُمْ اَلَّتِي  
يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَاءَ اَمْرٌ رَّبِّكَ وَمَا زَادُوْهُمْ  
غَيْرَ تَتٰبِئ

وَكَذٰلِكَ اُخَذَ رَّبُّكَ اِذَا اُخِذَ الْقُرٰى وَهِيَ ظَالِمَةٌ اِنْ اَخَذَهَا لِيَوْمٍ  
شَدِيْدٍ اِنْ فِيْ ذٰلِكَ لٰآيَةٌ لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ذٰلِكَ يَوْمٌ  
يَّجُوعُ لَهٗ النَّاسُ وَذٰلِكَ يَوْمٌ مَّشْهُوْدٌ وَمَا نُوْجِرُهُ اِلَّا لِاَجَلٍ  
مَّعْدُوْدٍ يَوْمَ يَأْتِ لَا تَكَلُمُ نَفْسٌ اِلَّا بِاٰذِنِهٖ فَيُنهَمُ سَفِئْ  
وَسَعِيْدٌ فَاَمَّا الَّذِيْنَ سَقُوْا فَعَلَى النَّارِ لَهُمْ فِيْهَا زُوْجِرٌ وَشٰهِيْقٌ

the other will feel glad. Those consigned to misery will have hell as their abode; for them therein will be sighing and wailing.

(107) The people who are consigned to misery are those who have lost their capacity for life. They are, therefore, doomed for all time to come. All this takes place according to Allah's laws which He has made to accomplish His plan.

(108) Those who are blessed with happiness will dwell in *janna*. Their blessings will be everlasting and uninterrupted.

(109) You should have no doubt about the fate of those who set up peers to Allah. The only justification they offer for their worst action is that it was followed by their ancestors. They will also suffer the fate of their ancestors. We shall surely pay them what they deserve without diminishing aught thereof.

(110-111) And, We gave Moses the Book, but his followers created differences in it. Had it not been for the Law of Respite, the matter would have been decided (much earlier) by your *Rabb*. The delay is creating doubts in their minds as regards the validity of the Law of *Mukafat*. Surely, Allah will recompense every one of them according to their deeds. He is well aware of all that they do.

(112) Therefore, O *Rasool*, you should follow the straight path steadfastly as you have been asked to do, along with those who, having forsaken the wrong path, have turned to the right one. Do not transgress Allah's limits. Allah sees all that you do.

(113) O *Jamat-ul-Momineen*! Your opponents will try to reach a compromise with you but you should not lean towards them lest the fire touch you along with them. Mind it, you have no protector except Allah and shall receive no help from anyone else.

(114-115) For the accomplishment of

خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ  
رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ۝

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ  
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرٌ مَّجْدُوفٍ ۝

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۗ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ  
آبَاءَهُمْ مِنْ قَبْلُ ۗ وَإِنَّا لَنُؤْتِيهِمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوصٍ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۗ وَاللَّهُمْ لَفِي شَكٍّ مِنْهُ مِرْيَبٌ ۗ وَإِن كَلَّمْنَا  
لَيُوقِفِينَاهُمْ رَبُّكَ أَعْمَالَهُمْ ۗ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۝

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ۝

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۗ وَمَا لَكُم مِّنْ دُونِ اللَّهِ  
مِنْ أَوْلِيَاءَ تُمْرَأَ لَا يُنصُرُونَ ۝

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا ۗ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ  
السَّيِّئَاتِ ۗ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ۗ وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ ۝

your programme you should arrange for the assembly of *sala* at the break and close of the day and during the early hours of the night (17:78, 24:58). The results accruing from your good actions will efface the ill effects of your faltering, if any. This is a basic principle for those who adhere to Allah's laws. So you should pursue your programme steadfastly and remember that Allah does not let the reward of *mobsineen* go waste.

(116) The stories of the earlier peoples show that a few of those whom We rescued, subsequently adhered to Allah's laws and prevented others from spreading *fasad* upon the earth. The rest followed the way of *zulm* and exploitation and turned aggressors. They were also destroyed ultimately.

(117) You would have marked that Allah does not destroy a city or dwelling unjustly when its dwellers are *muslibeen*.

(118-119) As stated earlier (5:48) if it had been Allah's plan that all humanity should be one united *ummah*, it would not have been difficult for Him to bring that about by force. This was, however, not His plan. He endowed human beings with freedom of will and choice. They will, therefore, continue creating differences amongst themselves. Only those who follow Allah's guidance will not do so. According to Allah's laws, the abode of all the others - both *jinn* and *ins* - will be *jahannam*.

(120) All that We have related to you, O *Rasool*, from the accounts of the previous *rusul* is only to strengthen your heart. This book contains truth for you and good counsel and laws for those who believe in it.

(121) Say to your opponents who do not believe, "You act according to your programme and we act according to ours.

(122) "Thereafter, you wait for the results of your actions and we too shall wait along with you.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَوْمِهِمْ عَنِ الْفَسَادِ فِي  
الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاللَّهُ الَّذِينَ ظَلَمُوا مَا  
أُتُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقَرْيَةَ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ۝

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَذَّالُونَ  
مُخْتَلِفِينَ ۝ إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَوَمَّتْ كَلِمَةُ  
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ۝

وَكَلَّا تَقْصُصَ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِبِهِ فُؤَادَكَ ۖ وَجَاءَكَ  
فِي هَذِهِ الْحَقِّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ۝

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ إِنَّا عَامِلُونَ ۝

وَأَنْتُمْ نَظَرُونَ ۖ إِنَّا مُنْتَظِرُونَ ۝



(123) "The results, which at present, are not visible, will become manifest according to the laws of Allah, who alone knows even the hidden realities of the heavens and the earth, and all the decisions would ultimately be taken according to His laws." So you should obey only Allah and have trust in Him. Your *Rabb* is not unaware of what you do.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ  
وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝



## Surah 12 : Yusuf (Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) Says Allah, the *Aleem* and the *Rabeem*:

These are the verses of the book which makes everything clear. We have revealed it as the Quran, explicit and comprehensible so that you might encompass it with your reason.

الرَّاسِ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

(3) O *Rasool!* Through the revelation which We have sent down to you in the Quran We are narrating to you the story of Yusuf (Joseph), one of the best stories of which you, amongst others, were hitherto unaware.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ۝

(4) The story begins when Joseph related his dream to his father (Jacob) saying, "O my father! I have seen eleven stars and also the sun and the moon bowing down before me."

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝

(5-6) He said, "O my son! Do not mention your dream to your brothers lest they hatch a plot against you. Surely, Satan is an open enemy to man. My interpretation of your dream is that Allah will exalt you and give you the ability to read into the inner meaning of events. He will bestow all His favours upon you and, through you, bless the household of Jacob as He had erstwhile blessed your forefathers, Abraham and Isaac. No doubt, He is knowing and wise."

قَالَ لِيُدْنِي لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۚ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ۝ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَنْتَ مِنَ آلِ أَبِيكَ مِنْ قَبْلُ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝

(7) The story of Joseph is not a mere story but contains ample material for reflection for those who wish to reflect upon it.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلنَّاسِ الَّذِينَ

(8-9) Joseph's brothers said to each other, "It is strange that our father loves Joseph and is clearly in the wrong. Let us kill Joseph or banish him to some distant place so that all our father's attention is focused on us and our affairs are straightened."

إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَانَا مِنَّا وَمَا نَحْنُ بِعَبِيدِهِ ۚ إِنَّ آبَانَا لَكُنِي ضَالِّينَ مُبِينِينَ ۚ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَيْبَتِكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ۝

(10) One of them said, "Do not kill him.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ۝

If you want to get rid of him throw him into a dark deep well from whence some traveller might pick him up and carry him away.”

(11-12) According to their scheme, they went to their father and said, “Why is it that you do not trust us and allow Joseph to go with us? We are his well-wishers, not his enemies. Send him along with us tomorrow so that he may play with us and enjoy himself. Surely, we will take good care of him.”

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ ۝ أَرْسَلَهُ  
مَعَنَا غَدًا يَرْتَعِبْ وَإِنَّا لَهُ لَحَافِظُونَ ۝

(13) Jacob said, “It indeed grieves me to think that you are taking him away (from me) and I also dread lest some wolf may devour him at a moment while you are heedless of him.”

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ۝

(14) They replied, “How can you think of that? How can a wolf devour him when there are so many of us with him? If such a thing happens it would mean that we are a worthless lot.”

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَآفِيسُونَ ۝

(15) Thus they took Joseph with them and all agreed to throw him into the dark depths of the well (And while they were doing this) We revealed to Joseph, “A time will come when you will recount this event to them whilst they would fail to understand (as to how you survived and reached this high position).”

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ  
لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝

(16-17) At nightfall, Joseph's brothers came to their father weeping and said, “O our father, we went to run a race leaving Joseph behind to watch over our belongings. A wolf came in the meantime and devoured him. We know that no matter how truthful we might be you will not believe us.”

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ۝ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۚ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا  
صَادِقِينَ ۝

(18) In proof of their story they brought Joseph's shirt stained with false blood upon it. After hearing this, their father said, “It is your own mind which has made (such a terrible thing) seem so light to you. But I can do nothing, except to bear this with patience in the most appropriate manner.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ  
أَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝

Allah will surely give me the strength to bear what you have described to me.”

(19) And it so happened that a caravan came to that place and one person was sent to fetch water from the well. He let down his bucket but instead of water he found a boy in the well and exclaimed, “What good news! There is a boy.” They decided to use Joseph as merchandise and so hid him away from the sight of others lest anyone should claim him. But Allah knew what they were doing.

(20) They sold him in the Egyptian market for a paltry price of a few coins since they were not much interested in him.

(21) The man who bought Joseph said to his wife, “Treat him with respect. He may bring us profit or we may adopt him as a son.” Thus We settled Joseph in the land of Egypt and provided him with opportunities to learn how to read into the meanings of things. Allah has every power to carry out His plans although most people do not know this.

(22) When Joseph attained maturity he was endowed with the capability of judging things justly and with knowledge. This was because he had led a very balanced and righteous life; thus We reward the righteous ones!

(23) And the woman in whose house he lived contrived various plans to entice him. One day she shut the doors and said, “Come along, dear one.” Joseph replied, “Allah forbid! He has raised me to a high rank through purity of character and you want to drag me down. If I submit to your desires, it will be *zulm* and it is Allah's law that the *zalimeen* never prosper.”

(24) And indeed she desired him and he would also have desired her, had he not kept Allah's directives before him. He refrained from all evil and all deeds of abomination; thus he proved that he was one of Our

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَوْلَاهُ عَسَىٰ أَنْ يَتَّبِعَنَا أَوْ نَخِيذَهُ وَكُلًّا مَكَثًا يُوسُفُ فِي الْأَرْضِ وَلِعَلَّيْهَا مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰهَا نَ رَبَّهُ كَذَلِكَ بَصُرَ مِنْ عِنْدِ الشُّرُوءِ وَالْفَحْشَاءِ إِنَّهُ مِنْ عِبَادِنَا الْمُتْلِحِينَ ﴿٢٤﴾

sincere devotees.

(25-27) They both made for the door, one rushing after the other - Joseph with the intention of getting out and the woman with the intention of thwarting his escape. In this struggle she rent his shirt from the back. At the door they encountered the woman's husband. The woman immediately fabricated a story and said to her husband, "What should be the recompense of one who had evil intentions towards your wife - prison or some more severe punishment?"

Joseph said to her husband, "She is telling a lie. It was she who tried to entice me." Her husband found it difficult to judge the matter. At that time a member of his wife's family suggested a test on the following lines. "If his shirt is rent in front she speaks the truth and he is a liar. On the other hand, if his shirt is rent from the back, she lies and he speaks the truth."

(28) When the woman's husband saw Joseph's shirt torn in the back, he said to his wife, "This is not unusual. This is how you women folk behave! Your guile is very deep and dangerous."

(29) Then he turned towards Joseph and said, "Pass this over." Then turning to his wife, he said, "You are guilty. Ask Joseph to pardon you for your crime."

(30) When the news of this event spread in the town, some of the women said, "The wife of Aziz (Governor) tried to seduce her slave. She had fallen madly in love with him. But the method she adopted for the achievement of her purpose was faulty."

(31) When Aziz's wife heard their malicious talk, she invited them and got a banquet ready for them and gave each of them a knife. Then she asked Joseph to come in. When they saw him they were dazed by his beauty. (The women tried their best to entice Joseph but were unsuccessful.)

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَيْصُةً مِنْ دُبُرِهِ وَأَلْفَيَْا سَيِّدَهَا لَدَا الْبَابِ  
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ  
عَذَابٌ أَلِيمٌ ۝ قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ  
أَهْلِهَا إِنْ كَانَ قَيْصُةً قَدْ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ  
الْكَاذِبِينَ ۝ وَإِنْ كَانَ قَيْصُةً قَدْ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ  
الصَّادِقِينَ ۝

فَلَمَّا رَأَى قَيْصُةً قَدْ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۝ إِنَّ كَيْدَكُنَّ  
عَظِيمٌ ۝

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۝ وَاسْتَغْفِرِي لِذَنبِكِ ۝ إِنَّكَ كُنْتِ مِنَ  
الْخَاطِئِينَ ۝

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۝ قَدْ  
شَغَفَهَا حُبًّا ۝ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۝

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مَكًّا وَأَاتَتْ  
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۝ فَلَمَّا رَأَيْنَهُ  
كَرِهْنَ وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۝ إِنْ هَذَا  
إِلَّا الْمَلَكُ الْكَرِيمُ ۝

Thereupon they wounded their hands (so that they might accuse Joseph of attacking them) although they knew fully well how pure and strong his character was.

(32) (At this, the wife of Aziz) said, "See! This is the man about whom you tauntingly blamed me. Indeed I did try to seduce him, but he remained firm. Now (once again) if he does not do what I bid him, he shall most certainly be imprisoned and degraded."

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرْتُ لَيْسَجُنَّ وَكَيْفَ لَيَكُونَا مِنَ الضَّالِّينَ ۝

(33) Thereafter he called upon his *Rabb* and said, "O my *Rabb*! Prison is more desirable to me than (to comply with) what these women invite me for - unless You help me and turn away their guile from me, I may get inclined towards them and (in such a situation) I would be one of those who do not remain conscious of right and wrong."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝

(34) Allah heard him and Joseph stood steadfast; the women did not succeed in their scheme. Allah hears and knows everything.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

(35) The matter came before the court. The judges witnessed the proof of Joseph's innocence but nevertheless considered it expedient to imprison him for a while.

ثُمَّ بَدَأَ لَهُمْ فِي بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ۝

(36) It so happened that two youths came into the prison with Joseph. One day one of them said to Joseph, "I saw a dream in which I thought I was pressing grapes to make wine." The other youth said, "I dreamt that I was carrying bread on my head and the birds were pecking at it." They said to Joseph, "Tell us what this means for we see that you are one of the *mohsineen* (men of excellent balanced character)."

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٍ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرِيتُ أُعْصِرُ عَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرِيتُ أَحْمَلُ قَوْقُوسٍ خَيْرًا تَأْكُلُ الطَّيْرُ مِنِّي ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝

(37-40) Joseph said to them, "I shall tell you the interpretation of your dreams before your food is brought to you, for this is part of the knowledge which my *Rabb* has imparted to me." (Joseph could see that the youths were in a mood to listen to him attentively; he therefore, availed himself of the opportunity to convey to them the

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْفِقِينَ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۖ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۖ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۖ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۖ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَئِن أَكْثَرَ النَّاسُ لَا يَشْكُرُونَ ۖ يَصَاحِبِي السِّجْنِ ءَأَرِيَابٌ مُّتَتَفِقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۖ مَا

message of Allah.) He said, "Let me tell you first that I have abandoned the religion of those who do not believe in Allah and deny the life of the hereafter. I am following the course of my forbearers - Abraham, Isaac and Jacob; we do not associate anything with Allah. This is Allah's bounty to the progeny of Abraham and to humanity at large but most of the people do not accept this course. Let me explain the import of this by means of an example. There is a man who serves only one master and another who serves many. Tell me - which of the two has a better life? Reflect on this and let me know whether it is better to obey Allah's laws alone or to serve various deities. What you worship besides Allah are mere names which you and your fathers have coined for which Allah has sent no sanction. Mind it! The right to exercise authority belongs only to Allah. He has enjoined that we should obey none but Him. This is the right *deen* but most people do not know this."

(41) "Now listen to the interpretation of your dreams: in my opinion the one who was pressing grapes to make wine will be released and will serve his master with wine as before; as for the other, he will, I think, be crucified and birds shall peck at his head. I am convinced that the matters are so decreed."

(42) Joseph said to the one whom he thought would be released, "Remember me to your master." But Satan caused him to forget Joseph's request to make mention of it to his master. So Joseph had to remain in the prison for some more years.

(43-44) One night the king dreamt that there were seven fat kine which were being devoured by seven lean ones and that there were seven green ears of corn and a like number of withered ones. He asked his nobles to tell him what his dream meant since they claimed to be able to interpret

تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنزِلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ  
ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

يَصَاحِبِيَ النَّبِيِّنَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَآمَّا الْآخَرُ  
فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ  
تَسْتَفْتِينَ ۝

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِمَّنِ اتَّبَعَتْهُ إِتْرَافًا فَتَافَتُهَا  
الشَّيْطَانُ ذَكَرَ رَبَّهُ فَلَمَّ فِي النَّبِيِّنَ بِضَمِّ سَيْنٍ ۝

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ  
سُنْبُلَاتٍ خُضْرًا وَأُخْرًا يُبْسِئُ بِأَيْهَا الْمَلَائِكَةُ أَقْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ  
لِلدُّرِّ يَا نَعْبُرُونَ ۝ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ  
بِعِلْمِينَ ۝

dreams. They said that it was a hotchpotch of nightmares which they could not interpret.

(45) This event caused the prisoner who had been released to remember Joseph's request. He said, "Let me go to the prison and I will let you know the interpretation of your dream."

(46) He went to the prison and said to Joseph, "O Joseph, you are a man of truth. Tell me the interpretation of this dream: Seven fat kine are being devoured by seven lean ones and there are seven green ears of corn and seven withered ones. I shall convey this interpretation to the nobles of the king. They will thus know your worth."

(47-49) Joseph said, "You should sow seven years diligently and store up the corn which you reap in its ears except a portion which you need for consumption. After these seven years of plenty will come seven years of scarcity when you will consume what you have stored, keeping a portion of it in reserve for sowing purposes. Then after that shall come a year during which there will be plenty of rain and abundance of fruit which people will crush."

(50) This man disclosed the interpretation of the dream to the king and, on his enquiry, told him whose interpretation it was. At this, the king said, "Get him out of prison and bring him to me." When the king's messenger came to Joseph with his message, Joseph said, "Tell your king that I am thankful to him for his graciousness but do not want to get out of the prison as a matter of mercy unless it is proved that I was not guilty. For this purpose a fresh enquiry should be made about the case of those women who had laid a snare for me and wounded their hands. Allah knows what the truth was but after a fresh enquiry has been made, everyone will know

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ۝

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ يِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبِيسٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلَةٍ إِلَّا قَلِيلًا وَمِمَّا تَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا وَمِمَّا تَحْصِنُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْعُرُونَ ۝

وَقَالَ الْمَلِكُ إِنِّي أرى فِيهَا مَلَأَةً فَذَرُّوا زُرْعَتَكُمْ وَأَنْتُمْ عَلَيْهَا رَاكِبُونَ ۝ فَسَأَلَهُ مَا بَأْسَ التَّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ۝



it. Then I will come out of prison.”

(51) The king himself conducted the enquiry and asked the women concerned to tell him the truth about what really happened when they tried to entice Joseph. They replied, “God forbid! We have nothing to say against his character.” Thereupon, the wife of Aziz said, “The truth has come to light. It was I who tried to entice Joseph. Surely he is a man of upright character and truthful.”

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْتُمْ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ النَّحْصُ حَصَّصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ۝

وَمَا أَرِيئِي نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ۝

(52) At this time Joseph said that he had asked for a fresh enquiry so that it should be known to Aziz that he did not betray his trust behind his back. And surely Allah's (Law of *Mukafat*) does not let the evils of those who betray, ever succeed.

(53) Continuing her statement, the wife of Aziz said, “I do not absolve myself of blame. I confess my guilt. The baser elements in human beings incline them to evil. Only those people can be protected from this evil who keep in mind Allah's directives given as His *rahma* and most certainly my *Rabb* is the protector and *raheem*.”

(54) The king said, “Bring Joseph to me. I will attach him to my own person.” Then when the king had talked to Joseph, he became better aware of his merits, and said, “From this day on, you shall be attached to me, occupying a high place of honour and trust.”

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۚ فَلَبَّتَا كَلِمَةً قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ۝

(55) Joseph said to the king: “The economy of Egypt is agricultural. I wish to be given charge of the administration of the resources of land. I know how to increase the produce as well as how to preserve it.”

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ۝

(56-57) Thus We bestowed on Joseph a place of authority in the land so that he might exercise it as he deemed fit. This is Our *rahma* which We bestow on those who lead the life of *mohsineen*. This is their recompense in this life. What the life of the

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْحَسِنِينَ ۝ وَلَا جُرْأُولَ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۚ ۝

hereafter offers to those who believe in, and adhere to, Allah's laws steadfastly is better than this.

(58) (After some time there was famine in the land and people from far and near came to the capital city to get grain.) Joseph's brothers also came and appeared before him. He recognized them forthwith while they did not recognize him (because it was beyond their imagination that the boy whom they had thrown into the well could acquire such an exalted position).

(59-61) When Joseph had provided them with what they wanted, he said to them, "When you come next, bring me your (half) brother from your father's side. You have seen for yourself that I have given you provisions to the extent of your full requirement and that I am a very considerate host. If you do not bring him to me, you will not have any provisions from me nor shall you be allowed to approach me." They said, "We will solicit our father to allow him to come with us. This we will certainly do."

(62) Joseph said to his servants, "Put back the money with which they have purchased their provisions into their packs in such a way that they may see it on return to their family. This will further induce them to come again."

(63) When Joseph's brothers returned to their father, they narrated the whole story to him and said, "O Our father! Provisions will be withheld from us unless you send our brother with us. Only if he comes with us will we get provisions to the extent of our requirements and we shall surely take care of him."

(64) Thereupon, their father said, "Shall I entrust him to you expecting to get any result other than what it was when I had entrusted his brother to you before? So let him remain in the care of Allah Who is

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ۝

وَلَمَّا حَفَّزَهُم بِجَهَارِهِمْ قَالَ ائْتُونِي بِأَخِي لَكُمْ مِنْ أَبِيكُمْ أَكَلْتُمْ وَتَرَونَ  
الَّذِي آتَوْنِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ۝ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ  
لَكُمْ عِنْدِي وَلَا تَقْرَبُونَنِي ۝ قَالُوا سَوَّأُوهُ عَنْهُ أَيَّاهُ وَإِنَّا لَفَاعِلُونَ ۝

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا  
انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ۝

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مَنِعَ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا  
أَخَانَا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ۝

قَالَ هَلْ آمَنْتُمْ عَلَيَّ إِلَّا كَمَا آمَنْتُمْ عَلَيَّ مِنْ قَبْلُ ۗ قَالُوا  
خَيْرٌ حَفِظْنَا ۗ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝

*raheem* to the highest degree.”

(65) When they opened their pack, they found to their surprise that the money with which they had purchased their provisions had been returned to them. They exclaimed to their father, “What more could we hope for? Here is our money returned to us as well as the provisions. If you do not allow our brother to accompany us just consider how much loss we will sustain. So allow him to accompany us. We will obtain provisions for our family and will have an additional camel-load of grain as our brother's share. What we have brought now is a small quantity.”

(66) The father said, “I agree with a heavy heart to send him with you provided you give me assurance in the name of Allah that you will bring him back to me except if you are surrounded by obstacles which you cannot remove.” When they had given him their assurance, he said, “Allah is witness to what we have agreed upon.”

(67) When they were about to go, the father said to them, “O my sons! Do not enter the city together by one gate but enter it severally by different gates. This thought has occurred to me out of concern for your safety. You should take further precautions yourselves according to divine guidance to meet any situation which might arise later. You should remember that trust should be placed only in Allah's laws.”

(68) So the brothers entered the city as advised by their father. But what happened thereafter showed that this precautionary measure suggested by their father on the basis of his knowledge and experience could not safeguard them fully. This precaution was as a result of Jacob's heartfelt desire (to protect them). Even this thought was based on the knowledge which Allah had imparted to him - but most of the people do not understand.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَنِي آدَمَ  
تَبِعِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَنَا  
وَنُرِزُّكَ ذَكَاةً كَثِيرًا ذَلِكَ كَيْلٌ لِّبَيْسٍ ۝

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا  
أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ۝

وَقَالَ لِيَبَنِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَّادْخُلُوا مِنْ أَبْوَابٍ  
مُّتَفَرِّقَةٍ وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ  
عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۝

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ  
مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لُدُوْعُهُمْ رَبَّهُمْ  
عَلَيْهِمْ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

(69) When they appeared before Joseph, he drew his brother to his side and said to him in secret, "I am indeed your own brother. Do not be distressed about what they have done."

(70) When they were supplied with the provisions which they required, some one placed a drinking cup in the pack of Joseph's brother (12:89). When they departed, one of the officers of the state cried after them, "O you of the caravan, you are surely thieves."

(71) They turned back and said, "What is it that is missing?"

(72) They said, "The king's cup has been lost and whoever restores it shall be given a camel's load of grain." One of the officers said, "I pledge myself for it."

(73) Joseph's brothers said, "By Allah, we have been here before. You, therefore know well that we do not come here to create *fasad* and that we are not thieves."

(74) They said, "If you are found to be liars, what shall be the penalty for it?"

(75) They said, "The person in whose pack the cup is found shall be given up to you. This is how we punish such criminals in our country."

(76) The officers started to search their sacks. When they came to the sack of Joseph's brother, the cup was found therein. Joseph's brothers conspired against Benjamin but the conspiracy turned out to be in favour of both Joseph and Benjamin, for Joseph had wanted to detain his brother, but could not do so under the law of the land. In this way, Joseph's desire was fulfilled without, in any way, compromising his high position. We do raise to high degrees (of wisdom) whoever We please - but above everyone who is endowed with knowledge, there is One Who is all-knowing.

(77) The brothers said, "If Benjamin has committed this crime it is no wonder.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَاظِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْهَا الْعَيْرُ انْتَمَلَكُمْ لَسْرِقُونَ ﴿٧٠﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا اتَّعِدُونَ ﴿٧١﴾

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلَيْسَ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذَّابِينَ ﴿٧٤﴾

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخْرَأَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَشَاةٍ وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٧٧﴾

Earlier his brother had committed a similar crime." This hit Joseph hard but he kept his feelings hidden, for the time to disclose the true story had not yet come. He said, "Allah alone knows what the truth is but I can only say this: If what you say is true it suggests that you do not belong to a respectable family."

(78) They said, "O Aziz, do not detain Benjamin. He has a very aged father who will not be able to bear it. Take one of us in his stead. We have made this request because we see in you a generous person."

(79) He said, "Allah forbid that we should take into custody someone else than him who is the culprit. If we do this, We would be acting unjustly."

(80) When they lost hope that Joseph would agree to them, they went aside to counsel amongst themselves. The eldest of them said, "You know that your father had taken an assurance from you with Allah as witness. You also know what you had done in Joseph's case. At least I will not leave this land, under any circumstances, until my father gives me permission to do so or Allah gives some other decision for me. He is the best of those who give decisions."

(81) Return to your father and say to him, "O our father, your son has committed theft. We bear witness to no more than what had become known to us. (Certainly we had taken responsibility for his protection and security for things he would do in our presence but) We could not protect him against what he did secretly."

(82) "Inquire for yourself in the city where we had been and also of the caravan with which we came. You will know that we are telling the truth."

(83) Jacob said, "No, I feel that your own mind has concocted a story (good enough) for you. Still I will bear it patiently. It

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

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا  
لظَالِمُونَ ۝

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ  
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا كَرَّطْتُمْ فِي  
يُوسُفَ ۖ فَكُنْ أَرْضَ الْأَرْضِ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ  
وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

إِرجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۖ وَمَا شَهِدْنَا إِلَّا بِمَا  
عَلَيْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ۝

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا  
لَصَادِقُونَ ۝

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبِرْ جَمِيلًا ۖ عَسَى اللَّهُ أَنْ  
يَأْتِيَنِي بِهِمْ جَمِيعًا ۖ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝

may be that Allah brings back to me all of them. He alone is all-knowing and all-wise.”

(84) He turned away from them and said, “O my dear son Joseph.” He was full of suppressed sorrow and his eyes had turned bleak with grief.

(85) His sons said, “By Allah, it seems that you will not stop remembering Joseph till you are consumed or till you die.”

(86-87) The father replied, “I say nothing to you. I am only bewailing unto Allah my great distress and sorrow and I know from Him what you do not know. O my sons! Go and search for Joseph and his brother and do not despair of Allah's *rahma* - none but the *kafireen* do that.”

(88) They went to Egypt again and appeared before Joseph and said, “O Aziz, distress has fallen upon our family and meagre is the money which we have been able to bring. Take this amount and out of pity for us give us provisions in full measure and be bountiful to us. Allah, no doubt, rewards the bountiful.”

(89) Now the time had come to disclose the truth. Joseph said to them, “Do you remember what you did to Joseph and his brother out of sheer ignorance (of right and wrong)?”

(90) Thereupon the brothers looked at Joseph and recognising him, said, “Are you indeed Joseph?” He said, “I am Joseph and this is my brother. Allah has indeed been gracious to us. This is how He rewards those who adhere to His laws and endure patiently the trials of life. He does not let the righteous suffer and go unrewarded.”

(91) Hearing this they said, “By Allah, surely He has exalted you above us, We have certainly been in the wrong.”

(92-93) He said, “Let no blame rest on you today. I pardon you and seek your protection from Allah also. He is *raheem* to

وَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يَوْسُفَ وَأَبْيَضْتُ عَيْنُهُ مِنَ الْحُزَنِ  
فَهُوَ كَظِيمٌ ۝

قَالُوا تَاللَّهِ تَفْتُونََا تَذَكُرُ يَوْسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ  
الْهَالِكِينَ ۝

قَالَ إِنَّمَا أَشْكُوا بِنِيِّ وَحُزْنِي إِلَى اللَّهِ وَاعْلَمُ مِنَ اللَّهِ مَا لَا  
تَعْلَمُونَ ۝ لِيُنزِلَ إِلَيْنَا مِنْهُمُ الْبُرْءَانَ مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ  
رُوحِ اللَّهِ ۝ إِنَّهُ لَا يَأْتِيَنَّ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ۝

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضَّرُّ وَجِئْنَا  
بِبَضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۚ إِنَّ اللَّهَ يَجْزِي  
الْمُتَصَدِّقِينَ ۝

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيَوْسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ۝

قَالُوا إِنَّكَ لَأَنْتَ يَوْسُفُ ۚ قَالَ أَنَا يَوْسُفُ وَهَذَا أَخِي ۚ قَدْ مَنَّ  
اللَّهُ عَلَيْنَا ۚ إِنَّهُ مَنْ يَشَاءُ يَصْرِفُهُ أَيْنَ يَشَاءُ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْحَسَنِينَ ۝

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِن كُنَّا لَخٰطِئِينَ ۝

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ ۚ يَعْفِرُ اللَّهُ لَكُمْ ۚ وَهُوَ أَرْحَمُ  
الرَّحِيمِينَ ۝ إِذْ هَبُوا بِقَبِيضِي هَذَا فَالْقُوَّةُ عَلَى وَجْهِ أَيْ يَأْتِ بِصِيرَةٍ  
وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ۝

the highest degree. Go back to your home and present my shirt to my father. (I know that he possesses so much insight that) he will recognise this shirt. And come back to me with all your family members.”

(94-95) When the caravan of Joseph's brothers departed (from Egypt), their father who was at home exclaimed to those around him, “If you do not think that I am a dotard, I can tell you that I catch Joseph's scent.”

Those around him said, “By Allah you are suffering from your old delusions.”

(96) When the bearer of good tidings arrived and placed before Jacob the shirt of Joseph, he was convinced forthwith that Joseph was alive and possessed a high position. He said to those around him, “Did I not use to tell you that I have been given such knowledge from Allah that you do not possess?”

(97) Thereupon his sons said, “O our father! We confess that we were wrongdoers. Kindly seek protection for us from Allah.”

(98) He said, “I shall presently ask for protection from Allah - surely He is protector and *raheem*.”

(99-100) Thereafter, the entire family went to Egypt and met Joseph. He lodged his parents with him and asked the others to dwell in Egypt in security. He raised his parents to the seat of state and according to the etiquette of that country, they bowed before him. Joseph said, “O my father, this is the interpretation of my previous dream. Allah has made it come true and has been gracious to me when He took me out of prison and brought you here out of the desert after Satan had stirred up strife between me and my brothers. The fact is that my *Rabb* accomplishes His plans in a very subtle way. He is knowing and wise.”

(101) (Feelings of gratitude towards

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تَقْتَدُونَ ۖ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ۝

فَلَمَّا أَنْ جَاءَ الشَّيْرَاءُ الْقَهْءُ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۝

قَالُوا يَا أَبَا نَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ۝

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبُوهُمْ وَقَالَ ادْخُلُوا مَعِيَ إِن شَاءَ اللَّهُ آمِينَ ۖ وَرَفَعَ أَبُوهُمْ عَلَى الْعَرْشِ وَخَرُّو لَهُ سُجَّدًا ۖ وَقَالَ يَا بَنِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۖ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۖ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۖ أَنْتَ وَرَبِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَكَّلْتُ عَلَىٰ مُسْلِمًا ۖ وَارْتَضَيْتُ بِالضَّالِّحِينَ ۝

Allah welled up in Joseph's heart as he recalled previous events and he exclaimed spontaneously) "O my *Rabbi*! You have bestowed upon me dominion and taught me the knowledge of the inner meanings of events (12:6). O initiator of the universe! You are my protector in this world and the hereafter. Let my entire life be spent in obedience to Your laws and let me be counted amongst the *salih*en."

(102-104) O *Rasool*! This is one of the stories which you did not know before and we made it known to you through revelation. You were not present with the brothers of Joseph when they colluded and devised their plot against Joseph. Most people will not believe in you no matter how ardently you desire that they should do so though you do not ask them for any return. It does not matter if they do not believe - this message is for all humanity.

(105-107) Apart from this revelation there are so many signs in heavens and earth so full of meaning, yet they pass them by and do not take notice of them. Most of them profess belief in Allah yet continue to practice *shirk*. Do they feel certain that a chastisement from Allah will not encompass them or that the time of judgment will not come upon them suddenly while they do not perceive it?

(108) Tell them that this is my way which is very clear and straight. My call is based on firm conviction and reason - as well as that of my followers. Allah is much above our setting up peers to Him.

(109) They object to your being a *rasool* professing that a human being cannot be a *rasool*. Tell them that the *rusul* before you were also human beings living in cities amongst their people. Those who do not believe that wrong actions bring about chastisement, have they not travelled in the

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا  
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ۝ وَمَا أَكْثَرَ النَّاسَ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝  
وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

وَكَايِنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا  
مُعْرِضُونَ ۝ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ۝ أَفَأَمِنُوا  
أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ وَأُتُوا بِالسَّاعَةِ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ ۝

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۗ  
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ  
يَعْبُرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ  
وَلَكَرَّ الْأَخِرَةُ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ۝



land and seen what was the end of those who went before them? And certainly the abode of the hereafter is better for those who spend their lives according to the divine laws - if only they would reflect!

(110) (These historical testimonies show that the decision between right and wrong does not take place so quickly - all the earlier *rusul* had to struggle hard for a long time.) Till at last, they lost all hope and people thought that all their threats of chastisement were false; at that time Our succour came: the *rusul* and their followers were rescued, while the wrong-doers suffered and Our punishment can never be averted from people who are lost in sin.

(111) Surely in their annals there are lessons for people of understanding. This revelation is not a fabrication but validates that which was revealed before and an explanation of all things as well as guidance and *rahma* for those who believe in it.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا  
فَنَجَّىٰ مَنْ نَشَاءُ وَلَا يُرِيدُ بِأَسْنَاءِ عَنِ الْقَوْمِ الْمُجْرِمِينَ ۝

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝



**Surah 13: Ar-Ra'd**  
(Thunder)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, the *Aleem*, the *Hakeem* and the *Rabeem* says:

These are the verses of the Book based upon truth which has been revealed to you but most of the people do not believe.

(2) Allah is He who has raised the heavenly spheres aloft without any visible pillars and He has control over the entire universe. He has subjected the sun and the moon to function for an appointed period (31:29). He regulates affairs and has given clear signs so that you may believe in His Law of *Mukafat*.

(3) It is He who has stretched out the earth and set thereon firm mountains and rivers to flow and has caused fruits to grow in pairs. The Sun and the Moon move in such a way that the night gradually covers the day. In all these, there are signs for those who care to reflect.

(4) On the earth there are neighbouring tracts with gardens of grapes and corn and palm trees, single or clustered. They are irrigated with the same water yet some of them are more tasteful than others. In these also there are signs for those who care to understand.

(5) It is not strange that despite such clear signs of Allah's laws of creation and development, people still wonder how they will be brought to life again after they have been reduced to dust? These are the people who do not believe in the laws of their *Rabb*, they are so shackled by ignorance and conservatism that they cannot see far. These people are and shall be the dwellers of hell.

(6) It is due to their short sightedness that, whereas We have given them respite to enable them to make amends, they challenge you to hasten the chastisement just like in the

الْبَرِّ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَابِي وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُّتَّبِعَاتٌ وَجَعَلْنَا مِنْ أَغْنَابٍ وَزُرْعًا وَنَخِيلًا صِنُونًا وَغَيْرَ صِنُونٍ يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُقِضَلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ إِذْ أُنزِلَتْ آيَاتُنَا لَنْفِي خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَقْتُ مِنْ قَبْلِهِمُ الْمَثَلَاتِ وَإِنَّ رَبَّكَ لَكَلْدٌ مَّغْفِرَةٌ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

stories of earlier people before them. The law of respite notwithstanding, their inequity is a means of protection given by your *Rabb* but equally severe is the chastisement from Him which is sure to come.

(7) Those people who do not accept the truth of the divine laws say, "Why has a miraculous sign not been given to you by your *Rabb*?" (They do not understand that your mission is to make them aware about the divine laws) and warn them (about the consequences of their wrong-doings). Moreover, your mission is for all nations and for all times (whereas a miraculous sign is confined to a particular period).

(8) It has been stated that there is a period of respite between actions and their results. This is evident from the following examples: There is an intervening period between the conception and birth of a child. Allah knows what is in the womb and what is increased or decreased therein, and which foetus will reach completion and which will not.

(9) For all this Allah has laid down laws. He is the knower of the hidden and the manifest - the great and the exalted.

(10) It is the same to Him whether anyone conceals his intention or speaks out his mind, whether anyone is hidden in the darkness of the night or goes about freely in the day.

(11) Allah's Law of *Mukafat* encompasses human beings from all sides and brings all their actions to their conclusion (82:10-12). (And since a nation comprises people, the same law is applicable there also, it should therefore be remembered that) Allah does not alter the condition of a people until they bring about a change in their inner selves (8:53) and this change obviously takes place in accordance

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ  
وَلِكُلِّ قَوْمٍ هَادٍ ۝

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ  
وَكُلُّ شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ۝

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ۝

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ  
وَسَارٍ بِالنَّهَارِ ۝

لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَكَ مِنْ أَمْرِ اللَّهِ إِنَّ  
اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّىٰ يَغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ  
سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۝

with their intentions, desires and action. The Law of *Mukafat* is so strict that when chastisement comes, none can avert it nor can people have any protector besides Allah.

(12) This law contains the possibility of both hope and fear, just as lightning is frightening but brings with it rain-bearing clouds also.

(13) The thunder of clouds and all other forces of nature are busy in *hamd* and accomplishing Allah's plan (24:41). Only those are struck by lightning who do not take precaution according to Allah's laws. Yet these people wrangle about Allah's powers out of sheer obstinacy although He is mighty in His prowess.

(14) Those who wish that their efforts should bring about constructive results turn to Allah's laws whilst those who call upon forces other than Allah do not even receive a response from them. The latter may be likened to a person who, in his thirst, stretches out his hand towards water hoping that it will reach his mouth but this cannot happen. Only efforts which are made in accordance with Allah's laws bring about good results. Mere supplications to forces other than Allah are rendered waste.

(15) All that there is in the universe submits to Allah's laws (3:82). Things belonging to the physical universe submit to these laws through an instinctive urge without any external coercion (41:11). Human beings also obey physical laws: they have no choice in this. For instance, a man may walk in any direction at his will but he cannot change the direction of his shadow. So far as divine values are concerned, it is open to them to obey or reject them. Those who reject them are eventually forced by necessity to comply with them.

(16) These are the people who believe in Allah's laws but only as far as they relate to

هُوَ الَّذِي يُرِيكُمْ الْبَرَقَ حَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثِّقَالَ ۝

وَبِسْمِ الرِّعْدِ يَحْمَدُهُ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحِسَابِ ۝

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَهُ فَاذًا وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُم بِالْغَدْرِ وَالْأَصَالِ ۝

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۚ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَبْلُغُونَ لَأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي

the physical sphere. When you ask them who controls the universe, they will say that it is Allah (29:61-63). Then ask them, "Why do you, then, look up to forces other than Allah which cannot harm or benefit even themselves?" Say then, "Are the blind and the seeing alike, or is darkness the same as light (11:24, 35:19)? Can those whom you have set up as peers to Allah create anything similar to what Allah has created, leading you to think that they too could create as Allah does?" Allah is the creator of everything. He is the only One possessing all powers (21:21-22, 43:84, 6:3).

(17) (Some may argue that if Allah has created everything, why is it that there is evil along with good. The conflict between evil and good is necessary for the evolution of the universe. This may be understood by means of the following examples.) Allah sends down rain from the heavens and this causes streams to flow and the deluge which follows sweeps away all the dirt in the soil (leaving clear soil behind). Similarly, when metals are used for making ornaments or other articles of use, they are purified by being put into the fire which separates the impurities (and the pure remains). As a result of the conflict between truth and falsehood the negative forces pass away like scum but that which is beneficial for humanity endures. This is how Allah explains His laws by means of analogies (13:39, 21:18, 42:24).

(18) It is thus clear that those who hearken to their *Rabb* shall have all that is beneficial and those who do not shall, in the end, face a strict reckoning although they may be prepared to offer in ransom all that there is on earth and the like of it added thereto. Hell, which is a wretched place to dwell in, shall be their abode.

(19) Reflect on this: Is he who believes in the truth of what has been sent down by

الْأَعْمَى وَالْبَصِيرَةَ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ  
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ  
شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ  
زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ  
زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ  
فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ كَذَلِكَ  
يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٨﴾

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ  
لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَٰئِكَ لَهُمْ سُوءُ  
الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩﴾

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ أَلَمْ يَكُنْ  
يَتَذَكَّرُ أَلَمْ يَأْتِ الْبَابَ ﴿١٩﴾

your *Rabb* in the same position as one who is blind? It is only persons of insight who can appreciate this difference.

(20) Those who (believe) fulfil their pledge to Allah and do not breach their covenant.

(21) They unify the separate segments of humanity into a single brotherhood as Allah has asked them to do (2:27). They are apprehensive of their *Rabb* that if they do not do this, they will face a strict reckoning.

(22) They struggle hard to accomplish the task assigned to them by their *Rabb* and remain steadfast. For this purpose they establish the *Nizam-us-Sala* and keep available for the needy, openly or secretly, the means of subsistence which Allah has bestowed on them. They repel evil by doing good (11:114, 28:54).

(23) For them awaits the recompense of a final, happy abode - ever green gardens which they shall enter along with the righteous from amongst their parents, spouses and offspring, and *malaika* shall meet them from all sides (41:30) saying,

(24) "Peace be upon you, for you have endured all trials with steadfastness." How excellent is the final abode of these people!

(25) As for those who breach their covenant with Allah, and split humanity into factions though Allah had asked them to join them together (2:27, 13:21) and create *fasad* (disorder, chaos) in the land they shall be deprived of all blessings and shall have a miserable abode.

(26) Keep in mind that Allah has provided means of sustenance to all humanity but these are acquired in proportion to one's own efforts. This doubtlessly happens in accordance with physical laws and they rejoice in the life of this physical world (but life is not confined to the physical world alone). In fact, this life as

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَاقَ ۖ

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ  
وَيَخَافُونَ سُوءَ الْحِسَابِ ۝

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ  
عُقُوبَةُ الدَّارِ ۝

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ  
وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۝

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ عَيْثِهِمْ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ  
بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ  
سُوءُ الدَّارِ ۝

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

compared to the life of the hereafter, is a mere trifle of passing comfort (provisions should therefore be distributed in such a way that all get according to their need - 16:53, 71).

(27) Those who do not believe, repeatedly ask why Allah has not sent down a miracle to the *Rasool*. Tell them that Allah has bestowed freedom of will upon human beings and it is not His plan that they shall be compelled to believe (25:73). This is why a miracle has not been sent to the *Rasool*. Whosoever follows the right path, reaches the right destination.

(28-29) Those who believe and wish to have a heart free of worry, tell them that this can only be achieved by keeping Allah's laws constantly in mind. Those who believe in Allah in such a manner and act righteously, shall have blessings of all kinds and shall live a most beautiful and balanced life (3:13).

(30) O *Rasool*, We have sent you to your people as similar *rusul* were sent to peoples before them. You communicate to them the revelations We have delivered to you but they still do not believe in *Rahman* who has revealed to you this Book (55:1-2). Say to them, "He alone is my *Rabb*, there is no authority other than Him. I place my trust in Him fully and turn to Him for guidance."

(31) Some people think that if the demand made by unbelievers for a miracle is fulfilled, it might be good since it might cause them to believe. This is not the case. Even if there was a Quran whereby mountains could be set in motion, the earth traversed in a moment, and the dead made to speak - these people would still not believe. Allah possesses all powers to work wonders but this is not His way. Had it been His plan He would have guided all persons aright. Therefore, let not the believers feel frustrated that a miracle is not shown to the

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ۗ

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجْرُ

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

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ  
الْمَوْئِلُ لَبَلَّ اللَّهُ الْأُمَمَ جَمِيعًا أَفَلَمْ يَأْتِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ  
اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا  
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَطْبٌ يَأْتِي وَعَدُّ اللَّهُ إِنَّ  
اللَّهَ لَا يَخْلِفُ الْوَعْدَ ۗ

unbelievers. The unbelievers will continue to oppose you until they engage in war with you which will be in the vicinity of their homes. Then, they will be defeated and thus Allah's programme will be accomplished; most certainly Allah never fails to fulfil His promises (6:7, 6:25, 15:14-15, 17:90-93).

(32) All this will happen imperceptibly. During this period you will be mocked at as were the *rusul* before you. Those people, too, were given a long respite and it was only afterwards that they were seized and overtaken by a severe chastisement.

(33-34) O *Rasool!* Ask them, "Do you set up peers to Allah Who is so powerful that He keeps a watch over every person to see what he does?" Say to them, "Identify those whom you set up as peers to Allah and then mark what it is that Allah misses which they point out to Him." The fact is, that these are all false contrivances of the unbelievers which seem fair to them and which have held them back from the right path. Those who choose to go astray - none can put them on the right path. For these people there shall be chastisement in this world to be followed by greater chastisement in the next. No one would be in a position to save them from the grip of Allah.

(35) Those who follow the right path will have *janna* as their abode, the likeness of which is that of a garden wherein flow streams and wherein are fruits perennial and shades perpetual. This is what awaits the *muttaqeen* but what awaits the *kafireen* is fire (14:24-25, 47:15).

(36) Those to whom We have given this book rejoice in what is revealed to you (10:58) but there are others who are displeased by some of the commandments sent by Allah. Tell them, "Whether you like them or not, I am commanded only to obey Allah's laws and do not associate anything

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُمُ لِلَّذِينَ كَفَرُوا تَمَّ  
أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ۝

أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا  
مَّمْشُومَةً ۖ أَمْ تَتَّبِعُونَ بِهِ مَا لَا يَعْلَمُ فِي الْأَرْضِ ۖ أَمْ يَبْظَاهِرُ مِن الْقَوْلِ ۖ  
بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۖ وَمَنْ  
يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا  
وَلِعَذَابٍ الْآخِرَةِ أَشَقُّ ۖ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَّاقٍ ۝

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكْثَمَ  
دَابَّهِمْ وَظِلَّهَا ۖ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ ۝

وَالَّذِينَ اتَّخَذُوا لِكُتُبٍ يَفْرَحُونَ بِهَا أَنْزَلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ  
مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۖ إِلَيْهِ  
أَدْعُوا وَإِلَيْهِ مآبٍ ۝



with Him. To Him I call you and to Him I would also turn."

(37) Thus We have sent to you a code of life in the Arabic language. If after such divine guidance has come to you, you follow the desires of those unbelievers, you shall have no friend or any protector besides Allah.

(38) Regarding the objection as to why a human being has been sent as a *rasool*, tell them that previous *rusul* were also human beings and had spouses and offspring. Regarding the question as to why they are not seized immediately by the chastisement of which they have been warned, tell them that chastisement comes according to Allah's Law of *Mukafat* after the period of respite expires.

(39) The basic law of evolution is that those species which acquire the capacity to survive remain whilst the rest are eliminated. This law, the source of which is with Allah, also applies to nations (13:17, 42:24).

(40) As already stated (10:46), you, O *Rasool*, might wonder whether the end of which your opponents are being warned will come about in your lifetime or whether you will spend your whole life in these struggles. The end will come according to Our Law of *Mukafat*. Your responsibility is only to communicate the message with full confidence that they will be recompensed for their actions since it is Allah Who keeps a watch over what they do.

(41) They also ask when the *Nizam-e-Rabubiyya* will be established in which the sources of production will be under the administrative control of the divine order instead of being in individual possession. Tell them that the process has already begun. Do they not see how the land of the owners is being gradually reduced? This is the decree of your *Rabb* which there is none to set aside

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ۝

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

يَسْأَلُونَ اللَّهَ مَا يُشَاءُ وَيُنْهَى ۚ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝

وَأَمَّا نُزِيرُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَعَلَيْنَا الْحِسَابُ ۝

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ ۝

and He is swift in reckoning (21:44).

(42) Like your opponents, in earlier times also, many made concerted efforts to defeat Allah's plans. Allah knows what everyone is doing and your opponents will soon know what a wretched final abode is reserved for them.

(43) Those who discredit Allah's laws say that you have not been sent by Allah since you do not bring about their chastisement. Say to them, "I do not wish to wrangle with you about the matter which will be decided according to Allah's laws and the decision will bear witness to the truth of my claim. Those who have knowledge of the book of Allah also testify to this."

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ  
كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ الْكٰفٰرُ لِمَنْ عٰقِبٰى الدّٰرِ ۝

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ۗ قُلْ كَفٰى بِاللّٰهِ شٰهِيْدًا بَيْنِيْ  
وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَہٗ عِلْمُ الْكِتٰبِ ۝



### Surah 14: Ibrahim (Abraham)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, *Aleem* and *Raheem* says:

This is a book which We have sent down to you so that you may, in accordance with His directives, bring mankind out of darkness into light towards the path designed by Him Who is the most powerful and deserving of all *hamd* (64:1).

الرَّسْمِ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝

(2-3) Allah is He, in order to accomplish Whose programme the whole universe is busy and, for those who defy His laws there is grievous ruin. Those who prefer the life of this world to that of the hereafter and who prevent others from following the path of Allah, making the straight path crooked, have fallen into deep error.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۗ الَّذِينَ يَسْتَحْسِبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْأٰخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ۝

(4) We have not sent any *rasool* to any people who did not speak their language so that he may explain Allah's message to them clearly. Thereafter, it was left to the people whether they accepted or rejected His message. Allah is mighty, wise.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(5) According to this plan, We sent Moses with Our directive to bring forth his people from darkness into light and remind them of the "Days of Allah" when His laws prevailed. In this there are signs for those who confront trials steadfastly and are grateful for Allah's bounties.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَذَكِّرْهُمْ بِآيَاتِنَا ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝

(6) And Moses said to his people, "Recall the blessings bestowed upon you by Allah when He rescued you from the grip of the people of the Pharaoh who tortured you in many ways, the worst of which was that they degraded those respected members of the community who had courage and vitality and posed a danger to them, while elevating those who were devoid of such qualities. Your deliverance was a great favour to you from your *Rabb* (2:49)."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَلَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعُونَ آبَاءَكُمْ وَيَسْتَحْسِبُونَ نِسَاءَكُمْ ۗ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ۝

(7-8) Moses continued, "Your *Rabb* had

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝ وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا ۗ قَالَ اللَّهُ لَعَنَى حَمِيدٌ ۝

proclaimed that if you utilise the bounties given to you according to His laws He will surely increase them but if you do otherwise you will have to face a grievous chastisement. Mind this! If not only you alone but all of mankind go against Allah's laws, this will not do Him any harm for He is self-sufficient and worthy of *hamd*."

(9) O *Rasool*! Ask your people if the stories of those before them have not reached them - the stories of the people of Noah, Aad, Thamud and a number of others who followed them whose history is known to none save Allah. Their *rusul* came to them with clear directives from Allah but they did everything to silence them and said, "We refuse to believe in what you have brought with you. Indeed we entertain grave doubts about what you ask us to accept."

(10) The *rusul* said, "Do you entertain doubts about that Allah who initiated the creation of the universe? He calls you in order to protect you from the consequences of your wrong-doings and gives you respite for a term so that you may have time to make amends." Their people said, "You are a mere human being like us. You want to hinder us from worshipping what our fathers worshipped. Show us some miracle if you are truthful in your claim."

(11-12) Their *rusul* replied, "It is true that we are human beings like you but this does not mean that we cannot be *rusul*. *Nabuwwa* is a favour from Allah which He bestows according to His law of *Mashiyya* (Allah's plan) on whoever He chooses. As regards your demand for bringing about a miracle, it is not impossible but, it is not Allah's plan to do so. We will face your opposition with complete trust in Allah. Why should we not do so when He has given us guidance in our affairs? We will bear whatever hardship you inflict upon us steadfastly. Those who place

الْمَ يَا أَيُّكُمْ نَبِيُّ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ۝

قَالَتْ رُسُلُهُمْ أِنِّي اللَّهُ شَكَ فَاظِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِن أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ۝

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصُورَنَّ عَلَىٰ مَا أَدَّبْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۝

their trust in Allah, trust Allah alone.”

(13-14) The opponents said to their *rusul*, “Either we will convert you to our faith or drive you out from our land.” Thereupon their *Rabb* said to them, “Rest assured, We will certainly destroy these *zalimeen* and cause you to take their place. This will be the recompense for those who are apprehensive of the consequences of going against Allah's laws.”

وَقَالَ الَّذِينَ كَفَرُوا لِيُسَلِّمُوا لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي  
مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۖ وَلَنُسَكِّنَنَّكُمْ  
الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ۝

(15-17) Despite all these arguments, their opponents persisted in their stance. The *rusul* thereupon sought Allah's help with the result that those who had stubbornly resisted Allah's laws were defeated. They had to lead the life of *jahannam* - a life of humiliation and disgrace in which means of subsistence are available but hardly contribute to development. For drink, they are given boiling fetid water - sipping it little by little and yet hardly being able to swallow. Death assails them from all sides but they do not die (44:49, 88:6-7). (This happens when sustenance is secured at the cost of freedom and self-respect.)

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ۖ مِنْ دُونِهِمْ جَهَنَّمَ وَيُسْقَى مِنْ  
مَاءٍ صَدِيدٍ ۖ لَيَجْرَعُهُ وَلَا يَكَادُ يُسَبِّغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ  
مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ دُونِهِمْ عَذَابٌ عَلِيظٌ ۝

This will be the chastisement in this world and the torment of the hereafter will be still more severe (20:74, 87:13).

(18) This is not confined to a particular people or period of history. The actions of all those who go against Allah's laws are rendered waste like ashes which are blown away by a strong wind on a stormy day. They shall not get anything good for their deeds because it shall be beyond their reach. This is the result of their going astray.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي  
يَوْمٍ عَاصِفٍ ۚ لَا يَقْدِرُونَ مِنْهَا كَسْبًا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ الضَّلَلُ  
الْبَعِيدُ ۝

(19-20) The system of the universe is a clear proof to show that Allah's plan is to produce positive results. Anything that does not produce such results is eliminated and replaced by another capable of producing constructive results. O *Rasool* Tell these people that it is not difficult for Allah to

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يَذْهَبَكُمْ  
وَيَأْتِي بِخَلْقٍ جَدِيدٍ ۖ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝

replace them with a different set of people if He so desires (4:133, 7:146, 9:39, 47:38).

(21) This is the period of respite. When the two forces confront each other and your opponents can perceive their destruction approaching them rapidly, the weaker ones will say to their leaders, "We followed only you. Will you then not avert, at least to some degree, the chastisement of Allah?" They will reply, "If we could see any way of escape we would also have shown it to you. We are in the same bewilderment as you. It is the same if we bear it patiently or grow restive. There is no escape (33:67, 34:32, 37:27-29, 38:60, 40:47)."

(22) When the time for the final doom arrives, Satan (the representative of ungodly systems) will say, "There was a promise from Allah which has come true and the one from me, which I have failed to make good. You say that you followed me and therefore you are not responsible for what has happened. But I had no hold on you to make you follow me. I simply called you to follow a certain way and you accepted my call. Therefore do not blame me; you will have to blame yourselves. Now I cannot help you and you cannot help me. You moan and groan and I too do the same. You had set me up as a peer to Allah - this was your own doing. I had not asked you to do so. I disown this action of yours. Now, whoever did *zulm* shall have to suffer for it."

(23) As for those who had believed and who did what was right, they shall enter gardens under which streams flow, and abide therein according to Allah's laws. In that paradise-like society it shall be the ardent desire of each person to do the maximum for the development of others.

(24-26) Reference has been made above to two different groups - each with its own ideology - one *tayyab* (constructive), the

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا  
قَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا  
اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ لَدُنْهِ

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ  
وَوَعَدْتُّكُمْ فَأَخْلَفْتُمُوهَا وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ  
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا  
بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ  
قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الأنهارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا  
ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ وَمِثْلُ كَلِمَةٍ  
خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

other *khabees* (destructive). The former may be like a tree whose roots are firmly fixed into the earth and whose branches are rising heavenwards. It yields fruit in all seasons according to Allah's laws (13:35, 43:84). In this way, Allah explains abstract truths by means of concrete examples so that people may reflect. The latter may be likened to a tree whose roots are above the earth and it has no strength to stand upright.

(27) Those who follow the *tayyab* ideology are established by Allah both in this world and in the hereafter. On the other hand, the efforts of those who follow the *khabees* ideology go waste.

Allah has decreed this in accordance with His Law of *Mashiyya*.

(28-30) Keeping this law in view you should ponder over history. There were nations on whom Allah had bestowed His bounties but their leaders used these bounties against Allah's laws and thus led their caravan to a market where none was interested in their worthless merchandise - they dragged them to *jahannam* which was a wretched abode. They professed belief in Allah but set up peers to Him and thus led their people astray. O *Rasool* Tell these people, "Enjoy for a while; your ultimate destination will be *jahannam*"

(31) On the other hand ask these people who believe in the truth of Our laws, to establish the *Nizam-us-Sala* and keep open for the use of all whatever means of subsistence We have bestowed on them, secretly or openly, before the day comes when no transaction shall take place nor shall any friendship be of avail (2:254).

(32-34) In this way the *Nizam-e-Rabubiyya* shall be established in the human world, the means for which have already been provided by Allah in the outer universe. He has created the heavens and the earth and

يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ  
جَهَنَّمَ يَصَلُّونَهَا وَيُبْسِئُونَ الْقَرَارِ ۗ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ  
سَبِيلِهِ ۗ قُلْ تَتَّبِعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۗ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ  
بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۗ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ۗ  
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۗ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۗ وَإِن  
تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

poured rain from the skies whereby grow fruits for your subsistence. He has subjected to you the ships which sail in the seas according to His laws and also the rivers. Also subjected to you are the sun and the moon which move in their constant courses as well as the day and the night. He has provided you with all that was necessary for your development. In short, Allah's bounties are so numerous that it is not possible to count them.

But those who do not follow Allah's laws hide these bounties from others and also seize what others have.

(35-41) To check oppressive forces from exploiting others, it was necessary to establish the *Nizam-e-Rabubiyya*. This was founded by Abraham with its centre at Makkah. While laying its foundation, Abraham prayed, "O Sustainer of all creation! Make this house a sanctuary for the oppressed people of the world (2:126) and grant me and my progeny the power to withstand those forces which create obstructions in Your way. These forces have led many people astray. Those who follow my way belong to me. As for those who do not, their matter rests with you - to decide whether to protect them or not (11:15). O Our Sustainer! I have settled some of my offspring in a barren valley where nothing grows, next to Your House, so that they may establish the *Nizam-us-Sala*. Make the hearts of people incline towards them and provide them with means of sustenance so that their efforts may bear fruit. O Our *Rabb*! You know what we hide and what we disclose; not only that but, You know everything in the heaven and the earth. *Hamd* is due to that Allah who has granted me in this old age Ishmael and Isaac. I am certain that my *Rabb* will hearken to my petition. Give me and my progeny the capacity to preserve and

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا قَوْمِ النَّاسِ قَوْمَنْ تَبَعَنِي فَإِنَّهُ مَبِئْسَ مَا تَعْبُدُونَ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ رَبَّنَا إِنَّكَ نَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ الدُّعَاءِ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ



strengthen the *Nizam-us-Sala*. O our *Rabbi* Grant me this petition of mine. O our *Rabbi* Grant protection to me and my forebears (such as those who believe in you) and the *momineen* on the day of reckoning (9:114, 19:47, 26:86, 60:4)."

(42-43) With such desires and prayers Abraham had founded the *Nizam-us-Sala* which you, O *Rasool*, have been raised to continue. You should not think that Allah is unheeding of what your opponents do. He is only giving them respite till the day of confrontation on which their eyes will stare fixedly, their necks will be outstretched and their heads will be erect. Their sight will not return to them and there would be a void in their hearts.

(44-46) O *Rasool!* Warn your opponents of the day when such a chastisement shall overtake them and these wicked people will say, "O Our *Rabb* give us yet a little respite so that we can hearken to Your call and obey your *rusul*." They will be told, "Are you not the same people who used to swear that your powers would never decline? You lived in the dwelling-places of those who did wrong and were consequently ruined. We had told you in clear words what We had done to them and what would happen in similar cases. We had told you that they had resorted to every stratagem - and all their plans were in Allah's knowledge (and such plans can never succeed) even if they are so well devised and so powerful that they could shake the mountains."

(47) You should not think that Allah shall fail to fulfil His promise held out to His *rusul*. He is mighty and able to requite evil doings.

(48-51) That day will be a day of complete revolution when this earth will be transformed into another earth, and also the heavens. Then people will appear before

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِیَدْعُوا  
تَلْفَحُصَ فِيهِ الْأَبْصَارُ ۖ مَهْطِعِينَ مُقْنِبِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ  
طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ۖ

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا  
أَخْرَجْنَا إِلَىٰ آجَلٍ قَرِيبٍ لَّنُحِبَّ دَعْوَتَكَ وَنَتَّبِعُ الرَّسُولَ ۖ أَوْ لَمْ نَكُونُوا  
أَفْسَهُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۗ وَسَكَنْتُمْ فِي مَسَاكِنَ الَّذِينَ  
ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ  
الْأَمْثَالَ ۗ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ  
مَكْرُهُمْ لِيَتَزُولَ مِنْهُ الْجِبَالُ ۖ

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِيفًا وَعْدَهُ ۗ رُسُلُهُ ۖ إِنَّ اللَّهَ عَزِيزٌ ذُو الْعِقَابِ ۗ

يَوْمَ تَبَدَّلَ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ ۗ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ۗ سَرَابِطُهُمْ  
مِّن قَطْرَانٍ تَعْلَىٰ وُجُوهُهُمْ النَّارُ ۗ لِيَجْزِيَ اللَّهُ كُلَّ فَئِيسٍ مَّا  
كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ

Allah - the One, the Omnipotent. On that day you shall see the wicked bound in chains; their coat of mail melted into pitch and their faces covered with fire. This is how Allah will recompense everyone for what he has worked for. He is swift in reckoning.

(52) All these events have been narrated so that:

هَذَا بَلَاءٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَيَعْلَمُوا أَنَّهُ هُوَ إِلَهُ وَوَاحِدٌ وَلَا يَدَّ كُرْ  
أُولُوا الْأَكْبَابِ ۝

1. humanity may reach its destination
2. people should know what the results of evil-doings are
3. they should also know that authority in the entire universe belongs to Allah, and
4. persons of understanding may reflect over them.



**Surah 15: Al-Hijr**  
(Al-Hijr Valley)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Says Allah, the *Aleem* and the *Rabeem* that these are the verses of the book, the Quran which is clear in itself.

أَلَمْ تَلِكْ أَيْتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ۝

(2) That time is now approaching when those who opposed the *Rasool* will wish that they had accepted Islam.

رَبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝

(3) O *Rasool*! Leave them to themselves, to feast and enjoy and to beguile themselves, with vain hope. The time is not far off when they will realise how futile their hopes were (102:1).

ذَرَّهُمْ يَأْكُلُوا وَيَمْتَسِعُوا وَيُلْهِمُهُمُ الْآمَلُ فَسَوْفَ يَعْلَمُونَ ۝

(4-5) We have never destroyed any people except in accordance with the Law of *Mukafat* of which they were made aware beforehand. People are warned, given respite for a while, but when that term expires, none can hasten or forestall the inevitable (7:34, 13:38).

وَمَا أَهْلَكْنَا مِنْ قَرِيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۝ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ۝

(6-7) They say O *Rasool*, "O You, to whom the message of warning has been revealed, are undoubtedly a mad man. If you really speak the truth why do you not bring angels with you?"

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَجُنُونٌ ۝ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

(8) They do not know that Allah does not send down angels except when the time comes for the manifestation of results of the actions of the wrong-doers and then no respite is given.

مَا نُنزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ۝

(9) There is no doubt that it is We, Ourselves, who have bestowed this Quran step by step and it is We who shall see that it always remains preserved.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

(10-11) You are not the first *rasool*. Before you also We had sent *rusul*. They will not believe in the revelation; such was the habit of those unbelievers who went before them.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

(12-13) The minds of the guilty, O *Rasool*, are working on the same lines. They will not believe in the revelation: such was

كَذَلِكَ نَسَلُّكَ فِي قُلُوبِ الْمُجْرِمِينَ ۝ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ۝

the habit of those unbelievers who went before them.

(14-15) They ask that, if you speak the truth, why do you not bring angels with you (15:7)? The fact is even if We were to open a gate into heaven above them and they were to mount up to it, they will still not believe, and say, "Our sight is dazzled; nay, We have been mesmerised."

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سَكَّرْنَا أَبْصَارَنَا بِلَيْلٍ نَّحْنُ قَوْمٌ مُّسْحُورُونَ ﴿١٥﴾

(16) (As for their claim that some of the things mentioned in the Quran can also be told by sorcerers with the help of astrology, let them know that the position of stars is) that We have set them like great constellations up in the heavens - when they shine, they look beautiful to the beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

(17) And We have kept it safe from all destructive forces (that is why the entire system in the universe is running so smoothly with order and discipline: this is the position of the stars about which they say that their movements influence human destiny).

وَحَفِظْنَا بِهَا مِنَ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾

(18) (Further the position of such soothsayers is nothing more than) mere guesswork of theirs. (Such guesswork could perhaps have passed, when there was no light of knowledge - but after the divine revelation of the Quran this period is over.) Now after every soothsayer, or sorcery there are visible and illuminating verses of the Quran, which straightaway unveil the reality.

إِلَّا مَن اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ ﴿١٨﴾

(19-20) The earth is also one of the planets which has been spread out and revolves nevertheless (31:10). Mountains are fixed therein and everything is caused to grow from it in a well-balanced manner and it provides sustenance for you and for those who do not depend on you for sustenance.

وَالْأَرْضُ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَكْمَلْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

(21-22) Means of sustenance are abundantly stored in the earth but may be taken out only in due measure. For instance, We send moisture-laden winds and rain

وَأَنَّ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

pours down from them. This provides water for you to drink. It was not possible for you to have stored all that in the earth (56:63-74).

(23) And it is We alone Who give life and cause death and We alone are the owner of what exists in the universe.

(24) Means of sustenance have been provided for all creatures. But amongst you there are some who capture more than your requirements, pushing others behind.

(25) When Our *Nizam-e-Rabubiyya* is established, the gap between the classes will be eliminated and all will be gathered together. Allah is both wise and knowing.

(26-27) This truth has been narrated before through the story of Adam (2:30). Creation of man was initiated with a life-cell produced by the combination of water and clay moulded out of bleak loam. Before the earth was inhabited by human beings, there existed another creation called *jinn* (since extinct) which had the capacity to endure intense heat as it was created out of steam fire.

(28-35) Homo-sapiens are the successors to that creation. Having passed through various evolutionary stages, life manifested itself in the form of human beings<sup>(1)</sup>, who were endowed with freedom of will (2:30). At that stage the *malaika* were asked to bow before man. They did so but *Iblees* did not and chose to be defiant. *Iblees* was asked why he did not bow. He said, "I am superior to him. You have created me from fire and him from mere clay." Allah said, "This cannot be a valid proof of your superiority. You should not have been arrogant. By being so you have degraded yourself and deprived yourself of My blessings for ever."

(36-38) *Iblees* said, "Grant me respite as

وَأَنَا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ۝

وَلَقَدْ عَلَّمْنَا الْبَشَرَ مِيزِينَ وَمِنْكُمْ وَلَقَدْ عَلَّمْنَا الْمُسْتَأْخِرِينَ ۝

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ۝

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ۝ وَالْجِبَانَ  
خَلَقْنَاهُ مِنْ قَبْلُ مِنْ تَارِ السَّمُورِ ۝

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ  
حَمَإٍ مَسْنُونٍ ۝ فَاذْأَسْوَيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا  
لَهُ سَاجِدِينَ ۝ فَسَجَدَ الْمَلِكَةُ كُلُّهُمْ أَسْجُودًا إِلَّا إِبْلِيسَ ۝ إِلَى أَنْ  
يَكُونُ مَعَ السَّاجِدِينَ ۝ قَالَ يَا بَلِيسَ مَا لَكَ أَلَّا تَكُونَ  
مَعَ السَّاجِدِينَ ۝ قَالَ لَمَّا كُنْتُ لَاسْجِدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ  
مِنْ حَمَإٍ مَسْنُونٍ ۝ قَالَ فَخُذْ مِنْهَا فَاتَّكُ رَجِيمًا ۝ وَإِنَّ عَلَيْكَ  
الْلَعْنََةَ إِلَى يَوْمِ الدِّينِ ۝

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۝

(1) For the creation of man, reference may be had 4:1, 6:2, 6:98, 7:189, 22:5, 23:12-14, 32:7-9, 36:77, 37:11, 38:71, 40:67, 55:14 and 96:2.

long as there are human beings on earth.” Allah said, “Your request is granted until the known time (that period when man would completely overpower evil - and that day will not be secret but become known to all).”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۖ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝

(39-40) *Iblees* said, “You have led me astray (7:23), You did this on account of Adam, I will make attractive to him things of physical life so that he is led astray from Your path. Only Your sincere devotees will not be beguiled by me.”

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأَزِيدَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ۖ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ۝

(41-44) Allah said, “The path followed by these will be the right one. You shall have power over none of My servants. You shall have power only over those who, having been beguiled, shall follow you. *Jahannam* shall be the promised abode for all of them. It will have seven gates each allotted to a section of them to enter through (the straight path is only one, whereas the wrong ones could be many).”

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ۖ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ آتَاكَ مِنَ الْغُيُوبِ ۖ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۖ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ۝

(45-48) On the other hand, the *muttaqeen* will dwell in gardens with fountains. They shall be greeted with, “Enter in peace and security.” We shall remove from their bosoms every rancour lurking therein. They will sit together on couches face to face as brothers to each other. No weariness shall come upon them and they shall never be ousted therefrom (7:43).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ أَدْخُلُوهَا بِسَلَامٍ أَمِينِينَ ۖ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ۖ لَا يَسْهَمُهُمْ فِيهَا نَسَبٌ وَلَا مَا هُمْ مِنْهَا بِمُخْرَجِينَ ۝

(49-51) O *Rasool!* Announce this glad tidings to My devotees that I am *Ghafafoor* (forgiver) and I am *Rabeem*, and for those who defy My laws there is severe chastisement - such as overtook the people of Lot<sup>(2)</sup>, the story of which begins with the guests of Abraham (11:69).

لَيْسَ عِبَادِي أُمَّيَّ ۖ أَنَا الْغَفُورُ الرَّحِيمُ ۖ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۖ وَتَبَّأْتُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ۝

(52) When the guests came to Abraham they greeted him, but he said to them that he was apprehensive of them.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ إِنَّا مِنْكُمْ وَجَلُونَ ۝

(53) They said, “You should not be apprehensive. We have brought you glad

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۝

(2) This story has been narrated in 7:80-84 and 11:69-82.

tidings of a son gifted with deep insight.”

(54) Abraham said, “Do you give me glad tidings of a son despite the fact that old age has overcome me - then what sort of tidings is this?”

(55) They said, “The tidings are bound to come true, so you should not be amongst the despairing ones.”

(56-57) He said, “Only those who have gone astray, get into a state of despair; how can I despair of Allah's *rahma*? What I said was a normal human reaction to what you said, and not a denial of Allah's *rahma* (2:260). Now, tell me what mission you have been sent on.”

(58-62) They said, “We have been sent to a people condemned for their wrongdoings. The people of Lot who believe in Allah shall be rescued. As for Lot's wife, she will stay back and share the fate of the unbelievers.” When those messengers came to Lot, he said, “You are a people unknown here.”

(63-65) They said, “Yes, but we have brought for you the news of that catastrophe about which your opponents were doubtful. That will certainly happen and We speak the truth. Depart from here permanently in the dead of night. Send your people ahead and follow in the rear (11:81) and do not look back but just pass on and proceed to the place where you have been commanded.”

(66) They communicated this message to Lot and told him that by the morning the roots of the people who were left behind would be cut.

(67) Having heard of the arrival of the newcomers, Lot's people came rejoicing towards him.

(68-69) Lot said to them, “These are my guests. You should not disgrace me. You should adhere to Allah's laws and should not

قَالَ ابَشِّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَا تَبَشِّرُونَ ﴿٥٤﴾

قَالُوا بَشِّرْنَا بِالْحَقِّ وَلَا تَكُنْ مِنَ الْفَاطِنِينَ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالُوا فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ﴿٥٨﴾ إِلَّا لَنْ نُؤْتِيَٰهُمُ الْجَمْعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَّرْنَا لِإِنِّهَا لَكَايِنَ الْغَابِرِينَ ﴿٦٠﴾ فَلَمَّا جَاءَ لَنْ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالُوا إِنَّا لَكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بَيِّنَاتٍ مِمَّا كَانُوا فِيهِ يَسْتَمِرُونَ ﴿٦٣﴾ وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْبِثْ مِنْكُمْ أَحَدٌ وَامضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُصَدِّعِينَ ﴿٦٦﴾

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَٰؤُلَاءِ صِيفِي فَلَا تَضْحَكُوا وَلَا تَقْعَبُوا اللَّهَ وَلَا تَكْفُرُوا ﴿٦٨﴾

put me to shame.”

(70) They said to Lot, “Did we not warn you not to entertain anyone from outside?”

(71) He said, “O my people! Here are my daughters i.e., your wives. You should turn to them.”

(72-74) The messengers said to Lot, “By your life! What is the use of arguing with them? Don't you see that they are overpowered by their lust and behave wildly?” In short, chastisement overtook

them by break of day. Their dwellings were turned upside down and stones of baked clay rained on them.

(75) In this story there is material for reflection for those who are able to probe deep into reality.

(76) The ruined city of the people of Lot was situated on a frequented highway.

(77) Surely, in this lies a sign for those who believe.

(78) Similarly, the people living in the woods (Midian) were *zalimeen* (usurpers).

(79) We recompensed them for their wicked doings. Both these ruined cities may still be seen on the highway.

(80-82) The people of Thamud rejected their *rusul* in the same manner. We had given them clear directives but they turned away from them. They were a powerful nation and hewed out their homes in the mountains for their security.

(83-84) But they could not protect themselves from Allah's chastisement which overtook them early in the morning. All that they had created was of no avail to them.

(85) It is obvious from the history of past nations that the universe has been created for a constructive purpose and every action which leads to destruction goes waste. O *Rasool!* The time of judgement of your opponents is sure to come. You have fulfilled your responsibility to communicate

قَالُوا أَوَلَمْ نُنهَكَ عَنِ الْعَالَمِينَ ۝

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعَالِينَ ۝

لَعْنَتِكَ إِنَّهُمْ كَفَرُوا فَسَاءَ لِمَنْ يَكْفُرُ ۝ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۝ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ۝

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّئِينَ ۝

وَأَنَّهَا لِسَبِيلٍ مُّقِيمٍ ۝

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ۝

فَاتَّقِنَا مِنْهُمْ وَإِنَّهَا لِبِأَمَامٍ قَبِيحٍ ۝

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ۝ وَإِنَّهُمْ لَيَبْنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ۝ وَكَانُوا يَخْنُقُونَ مِنَ الْجِبَالِ بُيُوتًا أَمِينِينَ ۝

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفِرِ الصَّفْحَ الْجَبِيلِ ۝



Allah's directives to them. Part with them in the most befitting manner (73:10).

(86) This is being said by that *Rabb* of yours Who has created everything with knowledge.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ۝

(87) We have given to you directives in the magnificent Quran, and annals of history which repeats itself, in support thereof (39:23).

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝

(88-89) Do not look wishfully at the various means of subsistence which We have given to your opponents, and do not grieve on their account. You proceed with your programme and keep the *Jamat-ul-Momineen* under your protection and train them. Continue telling your opponents that you have clearly warned them of the consequences of their wrong-doings.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ  
وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۝ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝

(90-91) These are the people who used to swear that they were on your side while, in fact, they opposed you vehemently (5:53, 9:107, 14:44, 16:38, 68:10). They also divided the Quran arbitrarily into parts and belittled it, propagating that it was nothing but mere fabrication, sorcery or soothsaying.

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ۝ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝

(92-93) Your *Rabb* bears witness to it that they will all be called to account for what they were doing.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَعْمَلُونَ ۝

(94) So, O *Rasool*, Proclaim openly and part with them as ordered and keep aloof from the *mushrikeen* (polytheists).

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۝

(95-96) We will suffice you against those who scoff at you and set up peers to Allah. They will see the results of their doings before long.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَسَوْفَ يَعْلَمُونَ ۝

(97-99) We know that your heart is distressed by what they say (6:33). You should, on your part, however, continue your efforts to make Allah's programme worthy of *hamd* and along with your fellow beings obey the laws of your *Rabb* steadfastly so that the result of your efforts manifests itself completely.

وَلَقَدْ نَعَلْنَاكَ الْيُسْقُوقَ صَدْرَكَ بِمَا يَقُولُونَ ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَكُنْ مِنَ السَّاجِدِينَ ۝ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

Surah 16 : An-Nahl  
(The Bee)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Your opponents, time and again ask for the manifestation of what you warn them of. Tell them that it is sure to come. They believe that those whom they have set up as peers to Allah will protect them. This is a false belief. Allah is far above anyone standing in His way (29:54).

أَلَمْ يَأْمُرِ اللَّهُ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ۝

(2) According to His Law of *Mashiyya*, Allah sends revelation to whoever He chooses from among His servants through the *malaika* so that he may tell others that there is no authority in the universe except Allah, Whose laws should be adhered to.

يُنزِلُ الْمَلَكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ۝

(3) Mind that the universe which Allah has created is not an illusion. It exists in reality and has been created for a purpose. Allah is far above those who are set up as peers to Him [He does not need peers to control the universe].

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ۝

(4) He has created man from a mere sperm and yet he stands before Him as a disputant.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ۝

(5) And Allah has created cattle to provide you with warm garments and for other beneficial purposes; and some of cattle you also eat.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۝

(6) Apart from the utilisation aspect, there is also the aesthetic aspect. What a beautiful scene they present when you take them out in the morning to pasture and fetch them home in the evening after they have grazed! Could this be the result of a scheme devised for destructive purposes?

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ۝

(7-8) These very cattle carry your heavy loads to distant towns which you cannot reach otherwise except with much discomfort. This shows how considerate and *Rabeem* your *Rabb* is. He has also provided you with horses, mules and asses for you to ride and for adornment; Allah has

وَيَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا لِبَلَدِهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝ وَالْغِيلَ وَالْيَعَالَ وَالْجَبَابِرِينَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝

created many other things of which you have no knowledge as yet.

(9) There is another important point to note. There are various ways of life open to these animals but each follows instinctively the way designed for it. If Allah had willed, O humankind, you could have also been made compelled to follow a particular way. But He has made a distinction between animals and human beings; the latter have been endowed with the capacity to choose their own way of life.

(10) Reverting to natural phenomena, Allah sends down water from above which you drink and by it grow the herbage on which you graze your cattle.

(11) It also causes crops and olives, date palms, grapes and all kinds of fruit to grow for you. In this system there is message for those who reflect.

(12) And He has marshalled to your service the night and the day, the sun and the moon, and the stars have also been made subservient by His command. They all function according to His laws. In these also there are signs for those who use their reason.

(13) And He has created for you in the earth varied kinds of things. In this also there is a sign for those who can appreciate Allah's order.

(14) Allah has also subjected to you the sea so that, out of it, you may have fresh food and also what you use as your ornaments. You see how the ships plough through the sea carrying you forward in quest of His bounties so that your efforts may fructify.

(15) Allah has formed the earth in such a way that you may sit on it firmly while it revolves. He has also created mountains and rivers and land tracks so that you may reach your destination (21:31, 31:10).

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ  
لَسِيمُونَ ۝

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ  
النَّمْرِطِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ۝

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مَسخَرَاتٍ  
بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

وَمَا ذَرَأَاكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ  
يَذَكَّرُونَ ۝

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ تَكُونُوا مِنْهُ حِمًا طَرِيقًا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً  
تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ  
تَشْكُرُونَ ۝

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ  
تَهْتَدُونَ ۝

(16) And He has created (various other) landmarks - also the stars to serve as signposts as guidance during your journey (during the night).

(17) Can One who creates and one who cannot, be placed on the same footing? Can you not reflect on this?

(18-19) These are only a few of Allah's creations which have been mentioned. If you care to count all of them you can never do so. Allah is protector, and sustainer. He knows all that you hide as well as what you disclose.

(20-21) Those whom people set up as peers to Allah cannot create anything; rather they are themselves creations. They are dead - absolutely lifeless. They do not even know as to when they will be raised.

(22) All power and authority belongs to Allah alone. Those who do not believe in the hereafter, their hearts are full of false pride and they are too arrogant (to admit the truth).

(23) They will not accept it readily but Allah knows what they hide and what they disclose. He does not like those who are given to arrogance.

(24) When they are asked to ponder over what Allah has revealed, they say, "It is nothing but the fables of the people gone by."

(25) They not only go astray themselves but also induce others to follow the wrong path. Therefore, on the day of reckoning, they will bear not only the full weight of their own burden, but also part of the burden of those ignorant ones whom they misled. How unbearable will be the burden they will have to bear (29:13)!

(26-27) O *Rasool*, it is not your opponents alone who devise such stratagems. Those who lived before them devised similarly. Allah's Law of *Mukafat*

وَعَلَيْهَا وَاللَّجِيمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ الَّتِي أَخْصَىٰهَا إِنْ اللَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تَسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرٌ أَحْيَاءَ وَمَا يَشْعُرُونَ أَتَىٰكَ يَبْعَثُونَ ﴿٢١﴾

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلسَاءٌ مَا يَزِرُونَ ﴿٢٥﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّمَ عَلَيْهِمُ الشَّقْفَ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ وَيَقُولُ أَيُّكُمْ شَرَّكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

shook their schemes from their foundation and the roof came down upon them. This chastisement came upon them so suddenly that they could hardly realise whence it came. And on the day of reckoning they will be humiliated and asked, "Where are they whom you had set up as peers to Allah and for whose sake you used to oppose the believers?" Those endowed with true knowledge will say, "Distress and disgrace is today for the unbelievers (6:22)."

(28-29) When *malaika* cause death to those who wronged their own selves, they will offer submission and say, "We never did wrong." Allah knows well what they did. They will be asked to enter *jahannam* which is a horrible abode for the arrogant.

(30-32) The unbelievers ask those who believe, "What is it that your *Rabb* has sent down to you?" They will reply, "That which is all good - those who do good will lead a very happy and prosperous life in this world and a still better one in the hereafter. How blessed will be the final abode of the *muttaqeen* - evergreen gardens underneath which flow streams, wherein they will find all that they desire. This is how Allah will requite *muttaqeen*. Even at a time when death overcomes these people and they are in a state of purity, the *malaika* will say to them, "Glad tidings of peace and blessings are with you. Enter *jannat* for what you did (2:105, 10:26)."

(33-34) Those who do not believe despite clear evidence, what is it that they are waiting for? They are perhaps waiting for the *malaika* to come to them or for the decree of your *Rabb* to take effect. This is how the people before them had acted and the inevitable overtook them. Certainly Allah was not unjust to them; in fact, they were unjust to themselves. Their wrong-deeds recoiled upon them and what they had

الَّذِينَ تَتَوَفَّوهُمْ الْمَلٰٓئِكَةُ ظَالِمِيۡۤ اَنْفُسِهِمْ ۗ فَالْقَوْمَ السَّلٰمَ مَا كُنَّا نَعْمَلُ مِنْ سُوۡءٍ ۗ بَلٰۤى اِنَّ اللّٰهَ عَلِيۡمٌۭ بِمَا كُنْتُمْ تَعْمَلُوۡنَ ۝ فَادْخُلُوۡا اَبْوَابَ جَهَنَّمَ خٰلِدِيۡنَ فِيۡهَا ۗ فَلَيْسَ مَثْوٰى الْمُتَكَبِّرِيۡنَ ۝

وَقِيۡلَ لِلَّذِيۡنَ اٰتَقُوا مَاذَا اَنْزَلَ رَبُّكُمْ ۗ قَالُوۡا خَيْرًا ۗ لِلَّذِيۡنَ اٰحْسَنُوۡا فِيۡ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَكَذٰلِكَ اَلْاٰخِرَةُ خَيْرٌۭ وَلَنِعْمَ دٰرُ الْمُتَّقِيۡنَ ۝ جَدَّتْ عَدُوۡبٌ يَّدْخُلُوۡنَهَا تَجْرِيۡ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيۡهَا مَا يَشَآءُوۡنَ ۗ كَذٰلِكَ يَجْزِيۡ اللّٰهُ الْمُتَّقِيۡنَ ۝ الَّذِيۡنَ تَتَوَفَّوهُمْ الْمَلٰٓئِكَةُ طَيِّبِيۡنَ ۗ يَقُوۡلُوۡنَ سَلٰمٌ عَلَيۡكُمْ ۗ ادْخُلُوۡا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوۡنَ ۝

هَلْ يَنْظُرُوۡنَ اِلَّا اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاۡتِيۡنَ اَمْرًا رَّيۡبًا ۗ كَذٰلِكَ فَعَلَ الَّذِيۡنَ مِنْ قَبْلِهِمْ ۗ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنۡ كَانُوۡا اَنْفُسَهُمْ يَظْلِمُوۡنَ ۝ فَاصٰبَهُمْ سَيٰٓاتُ مَا عَمِلُوۡا وَحَاقَ بِهٖمُ مَا كَانُوۡا يَهِۦمُّ ۗ يَسْتَهۡزِءُوۡنَ ۝

scoffed at engulfed them.

(35) The *mushrikeen* (polytheists) say that if it had not been Allah's will neither they nor their ancestors would have set up peers to Allah or declared anything to be *haram* (prohibited) other than by His command. Those who went before them had a similar attitude (6:149, 36:47, 43:20). Our *rusul* would not compel them to take the right path. Their responsibility was only to convey Our message clearly to them and this they did. (This was also the excuse offered by Satan - 7:16.)

(36) To every people We have sent a *rasool* enjoining, "Obey only Allah's laws and keep away from everything ungodly." Some of them took the right path and others (denied the truth) and thus inevitably went astray. So go about the land and see for yourself what the end of those who discredited the truth was (18:29).

(37) O *Rasool!* We know that you ardently desire that these people should take the right path (18:6, 28:56). Those who deliberately go astray cannot be compelled to follow the right path. They shall have to face the consequences of their actions and no one will be able to help them.

(38-40) These people do not believe in the Law of *Mukafat* and therefore swear vehemently that there will be no life after death. But they do not know that this is Allah's promise which He will certainly fulfil in order to make clear that what they have differed about, so that the unbelievers should know that they had lied. The unbelievers wonder how Allah will cause the dead to rise. (They do not know Allah's powers.) When We desire to create something, We only have to say, "Be" and thereafter the process of its initiation takes place simultaneously and it does take place (2:117, 3:47, 19:35, 36:82).

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَزَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ۝

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّغَاوَاتِ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ۝

إِنْ تَحْرِضْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ لُوهِينَ ۝

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ بَعْدِ بَيْتِ وَعَدَا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ۝ لَيَبْئِثَنَّ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلَيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ۝ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ۝

(41-42) Those who leave their homes due to persecution, Allah will surely provide them with a better place in this world and a greater reward in the hereafter if only they could realise this. They are the people who faced their trials steadfastly and had full trust in their *Rabb*.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ ۗ لَوْ كَانُوا يَعْلَمُونَ ۗ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ

(43) Time and again, the unbelievers ask why a human being has been sent as a *rasool*. Tell them, O *Rasool*, that the *rusul* sent before you were all human beings and endowed with revelation. If your opponents do not know this, let them ask for corroboration from the *Ahl-ul-Kitab* (12:109, 21:7).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۗ

(44) We had sent those *rusul* with clear arguments and scriptures. In the same way, We have given you, O *Rasool*, a book - the Quran - so you may explain to them clearly what has been sent for them, so that they may reflect.

بِالْبَيِّنَاتِ وَالذِّكْرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۗ

(45) Do those who lay down evil plans, feel assured that Allah will not abase them in the earth or that chastisement will not come to them from sources of which they are unaware,

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْبِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۗ

(46) or that they will not be seized while they are engrossed in making their schemes successful or that they will not be consumed slowly (6:65, 7:182)?

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ۗ

(47) They cannot resist Allah's plans. It is only Allah's Law of *Mukafat* which has given them respite so that they might make amends. Most certainly it is your *Rabb* who is clement and *Rabeem*.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ ۗ فَإِنَّ رَبَّكُمُ الرَّءُوفُ الرَّحِيمُ ۗ

(48-50) To realise how powerful Allah's laws are, they should see how they work in the outer universe or even look at things of daily life. For instance, how the shadows of everything turn about right and left in absolute submission to Allah in the humblest manner. In fact, everything in the universe, whether animate or forces of

أَوْ لَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَتَّحُونَ ظِلَالَهُ عَنِ الْيَمِينِ وَالشَّمَالِ سِجْدًا لِلَّهِ وَهُمْ ذَاخِرُونَ ۗ وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ۗ يَخَافُونَ رَبَّهُمْ مِنْ قُوَّتِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۗ

nature, submit to His laws without false pride. They know fully well how strong the grip of these laws which are imposed on them is. They, therefore, obey them submissively.

(51) Allah (whose absolute law is in operation in the entire universe with perfect order and discipline) says that they (mankind) too should enforce only His law in their affairs - they should not accept two authorities; Allah in the outer universe and some other man-made laws in their own world (or two laws side by side - one man-made and the other that of Allah).

(52) Everything in the universe is busy in the accomplishment of His plan. Human beings should, therefore, also obey His laws ceaselessly. Ask them if in the face of so much clear evidence they would still believe in laws other than that of Allah.

(53) Have you ever reflected that all means of sustenance as well as the capacity to acquire them have been created and endowed by Allah, and this is why when any trouble befalls you, you turn to Allah for help? A logical corollary to this is that all means of nurture should be utilized according to Allah's directives (16:71).

(54) But what actually happens is that when the trouble is over, some of you set up peers to their *Rabb* (and do not utilise the sources according to His directives - 41:10),

(55) in order to keep hidden what We had granted them. For a while you may take advantage but ultimately you will know the consequences of following such a course.

(56) They (the *mushrikeen*), however, for their satisfaction, ascribe a portion of the provisions to those (whom they set up as peers to Allah) who have no knowledge about it. By Allah! You will all be most certainly asked about the authority for your false beliefs.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونَ ۝

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبَاءُ أَعْيُنِ اللَّهِ تَتَّقُونَ ۝

وَمَا يَكْمُرُ مِنْ يَوْمِهِمْ فَهِنَّ اللَّهُ تَعْلَمُ إِذَا مَسَّكُمْ الضَّرُّ فَالْيَهُ تَجْرُونَ ۝

ثُمَّ إِذَا كُفِيَ الضَّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝

لِيَكْفُرُوا بِهَا لَيْسَ لَهُمْ قُوَّةٌ فَمَتَّعُوهُمْ قَلِيلًا لَعَلَّهُمْ يَرْجِعُونَ ۝

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَتَسْتَأْذِنَنَّ عَنْهَا كُنتُمْ تَفْتَرُونَ ۝



(57-59) They regard their goddesses as daughters of Allah. How abominable is this belief! Allah is far above it. And for themselves they would like to have sons. When the news of the birth of a daughter is conveyed to one of them, his face darkens and he chokes inwardly. He hides himself from his people due to shame because of these ill-tidings. He begins to think whether he should keep her as a symbol of disgrace or bury her in the earth (42:49, 43:17, 81:8). O how vile is their line of thought!

(60) Those who do not believe in the next world, their life is a living example of wretchedness but the life of those who live in accordance with the directives of Allah is an example of loftiness. Indeed Allah is mighty and wise (30:27).

(61) If Allah had seized human beings for their wrong-doings instantaneously, there would not have remained any living being on the face of the earth (35:45), but that is not His way. He gives them respite for an appropriate term and when that term comes to an end, they are not able to delay or advance it by a moment (7:34, 10:49).

(62) They attribute to Allah what they loathe themselves and they utter incessantly that all good things are for them in this life as well as in the hereafter (41:50). But this is a lie. They are the ones who lag behind in the struggle of evolution and *jahannam* waits for them (56:10, 83:26).

(63) Verily We sent *rusul* to people gone before you, O *Rasool*, but Satan made their wrong deeds seem fair to them. Similarly, he will be the friend of your opponents for whom there will be a severe chastisement.

(64) And We have sent this book to you, O *Rasool*, so that you may clearly state the matters in which they differ and that it may be a means of guidance and *rahma* for those who believe in it.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ۚ وَإِذَا بُشِّرَ أَحَدُهُمْ  
بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۚ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن  
سُوءِ مَا بُشِّرَبِهِ ۚ أَيَسْكَبُ عَلَىٰ هُونٍ أَمْرًا يُدْسِيهِ فِي الثَّرَابِ ۚ أَلَسَاءُ  
مَا يَحْكُمُونَ ﴿٥٧﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٥٨﴾

وَكَلَّا يَأْخُذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ  
يُوَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ ﴿٥٩﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَصِفُّوا لَيْسَتَهُمُ الْكُذِّبَ أَنَّ لَهُمْ  
الْحُسْنَىٰ ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٠﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٢﴾

(65) A similar procedure of Allah operates in the outer universe. He sends water from above whereby He revives the earth after it has been dead. In it there is meaning for those who pay heed.

(66) Even cattle can offer you reason for reflection! From what is within their bellies, between excretion and blood, We give you to drink pure milk - a pleasant beverage for those who drink it (23:28).

(67) Likewise, from the fruits of the date palm and the vine, you produce intoxicating drink and healthful nutrients. In this too there is a message for those who try to understand.

(68-69) And just look at the bee which instinctively makes its dwelling in the mountains and in the trees and in what human beings build. Then it collects nectar from various fruits and flowers and pursues assiduously the ways prescribed for it by Allah. From its belly comes a fluid of diverse hues (i.e., honey) which has health-giving properties. In this system followed by the bee there is a message for those who think.

(70) Allah has created you and takes you to mature age where human faculties are fully developed. Thereafter, some of you reach old age which is a feeble age when memory of things once known does not help you to recollect them. Allah has knowingly devised measures for all things (22:5).

(71) Different individuals possess different capacity for work. Every programme or project requires the cooperation of all for its accomplishment (43:32). The divine *Nizam-e-Rabubiyya* requires that the produce should be distributed amongst all according to their needs. Those who possess greater capability (or power) generally do not adhere to this *nizam* (system), thinking that according to

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لَسُقِيَكُمْ مِنْهَا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

وَأُولَىٰ رَيْبِكَ إِلَى النَّحْلِ إِنَّ النَّحْلَ إِذَا تَمَحَّدَ إِلَى الْبِهَائِ بِيوتًا وَمِنَ النَّجْمِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْسِي رِزْقُهُمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَتَبْخَعُونَ ﴿٧١﴾

this arrangement all will be equal and they, therefore, take more than the others (30:28). They thus assert that the means of production and the capacity to earn are not endowed by Allah (16:53, 24:33, 28:78, 39:49).

(72-73) If they would reflect upon the system which they follow in their home life, they would realise that the universal *Nizam-e-Rabubiyya* is an extension of the same system. A family consists of husband, wife, sons and grandsons and some workers. Just reflect on how provision is distributed amongst them. Assuredly it is according to their needs and not according to the capacity to earn. If you do not adhere to this system in society at large, this would mean that you follow an unjust system and discredit or conceal the bounties of Allah and do not use them properly. You obey the orders of those who have no authority to provide you any sustenance whatsoever, anywhere from heaven or the earth. And they do not possess any power to do so (29:66-67).

(74) (In order to justify your wrong system) Do not give a wrong similitude about Allah, for Allah knows the reality and you do not.

(75) The most appropriate example is given by Allah; there is a slave possessed by his master having no control over anything and a free man whom Allah has given the best of provisions which he gives out to others both secretly and openly according to his discretion. Are the two to be held equal? The course adopted by such a free man is worthy of Allah's *hamd*, but those who look at things superficially, do not understand this.

(76) Allah strikes another comparison between two men. One is dumb (or dull-witted) unable to do anything of his own accord and is thus a burden on his master,

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَقْتُرُونَ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ۝

فَلَا تَقْرَبُوا لِلَّهِ الْأَمْثَالَ ۝ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي ۝ أَلْحَمْدُ لِلَّهِ ۝ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۝ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝

and whenever sent on any errand does not bring any good news. The other has the capability to decide matters justly and according to his own choice and follows the straight path. Could the two be held equal?

(77) O Rasool! Continue to explain these realities to these people. If they do not accept them despite your efforts, do not worry as to when the promised end will come. Allah knows when it will come. That hour will be but the twinkling of an eye or even less. Allah has devised measures for all things (20:15, 53:31).

(78) To appreciate how Allah's plans reach their fulfilment gradually, look upon your own life. At the time of your birth you know nothing. Allah provides you with the capacity to hear, to see and to judge. It is through these faculties that your efforts bring forth fruit.

(79) Similarly, look at the outer world and see how birds fly in the air securely. What can sustain them in the atmosphere other than the laws of Allah? In this, too, there are signs for those who believe in these laws.

(80) Look at the bounties of Allah provided for your physical life. He has caused dwellings to be built for your rest and tents to be built with the skins of cattle which are light enough to carry on your journeys and may be pitched whenever you halt. He has provided you with their wool, fur and hair to make garments, and other means of comfort to utilise for a while.

(81) From what Allah has created He has provided shade for you, made places of shelter in the mountains, clothes to protect you from the heat, equipment like coats of arms to afford protection in war. This is how He completes His bounties according to His measures so that you may utilise them in accordance with His directives (16:53, 71).

وَلِلَّهِ عَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ ۝

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ۗ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا ۗ وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۗ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَكَاثًا وَمَتَاعًا إِلَىٰ حِينٍ ۝

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا ۗ وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا ۗ وَجَعَلَ لَكُم سَرَائِلَ ثَوْبِكُمْ الَّحَرَّ وَسَرَائِلَ ثَوْبِكُمْ بَاسِكُمْ ۗ كَذَٰلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ۝

(82) O *Rasool!* If notwithstanding all such clear directives, they still turn away, you should not feel aggrieved; your responsibility is only to communicate to them Our revelation clearly.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

(83) They are fully aware that all these bounties have been bestowed by Allah, nonetheless they refuse to acknowledge them and most of them disregard His laws while utilizing them.

يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْفَرُهُمْ الْكَافِرُونَ ﴿٨٣﴾

(84-85) The present state of affairs will not continue indefinitely. A change is sure to come. People will not come from outside to bring it about but some from amongst them will bear witness to the truth of the divine system. Those who oppose it will not be permitted to offer excuses nor shall they have an opportunity to make amends. Their chastisement will not be made lighter nor shall they be granted any respite.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يَخَفُّ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

(86) On that day those who set up peers to Allah will come face to face with these peers. They will say, "O our *Rabb!* These are they whom we had set up as peers to You." The peers will retort, "Surely you are liars."

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ ؕ قَالِقُوا إِلَهُهُمْ الْقَوْلَ إِنَّكُم لَكَاذِبُونَ ﴿٨٦﴾

(87) On that day these unbelievers will offer submission to Allah. All that they had fabricated will be of no avail to them.

وَالْقَوَا إِلَى اللَّهِ يُؤْمِدُ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

(88) They had discredited Allah's laws and also turned others away from His way. Their chastisement will be intensified because they used to create *fasad* (disorder).

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

(89) On that day, We will call from among every people witnesses to testify against them, and you, O *Rasool!*, as a witness against all of them (2:143, 4:41). Your evidence shall be that you had conveyed to them Our message which is contained in this book revealed to you, which clarifies everything and is a source of guidance, *rahma* and glad tidings to those who submit to it.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ؕ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

(90-91) The basic commandments in this book are:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ؕ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا بِعَهْدِ

1. Do justice to all;
2. Make good the deficiencies of others, beginning with those nearest to you whether relatives or others;
3. Avoid accumulating everything for your own self;
4. Avoid that which is not recognised by the Quran to be good.
5. Do not transgress the limits prescribed by Allah;

6. Fulfil the covenants after having confirmed them and particularly when you have made Allah a surety with you (9:111) and

7. Do not break oaths when you have cited Allah as a surety for them (17:34, 25:16).

These directives have been given by Allah Who is aware of everything you do.

(92) Do not be like a woman who undoes her yarn after she has spun it with great labour. You make your pledges a means of deceiving others so that you may supersede them in wealth and power (57:20). Mark! The position of a nation does not remain static: changes take place occasionally. On the day of reckoning, that wherein you were at variance, will be made clear to you (102:1-2).

(93) As stated earlier, if it had been Allah's plan, He would have made all of you as one people. He, however, endowed human beings with free will to choose the right or the wrong path. This makes you responsible for all your doings and you will be questioned about them (18:29).

(94) Do not take oaths to deceive others so that your foot may not slip after it has been set firmly, and you are required to pay for having turned others away from the path of Allah - and your chastisement will be severe.

(95-97) Do not barter the covenant

اللَّهُ إِذَا عَاهَدْتُمْ وَلَا تَقْضُوا الْآيَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّذِينَ نَقَّضُوا عَهْدَهُمْ مِنْ بَعْدِ قُوَّةٍ أَنْكَاهُ تَكْفُرُونَ  
أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَانُوا يُسْوِقُونَ أَيْمَانَهُمْ لِيُبْدُوا بِهَا أَيْمَانَهُمْ  
لِئَلَّا يَكُونَ لَهُمُ الْيَوْمَ الْقِيَامَةَ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٣﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي  
مَنْ يَشَاءُ وَاتَّبَعْتُمْ عَنْهَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

وَلَا تَتَّخِذُوا الْآيَانَ كَذِبًا بَيْنَكُمْ فَتَرْتَمُوا قَدَمَكُمْ بِحَيْثُ نَبَوْنَهَا وَتَذُوقُوا  
الشَّوْعَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ

made with Allah for a petty gain (9:111), for the reward given by Allah will be far better than what you secure by breaking the covenant; if only you could appreciate this! All that you secure in this way will pass away and what is given by Allah will abide (8:53, 13:10, 38:54). This is how Allah will recompense those who endure the trials of life steadfastly. He surely gives the best of rewards worthy of the best deeds you have done. Our Law of *Mukafat* is that whoever -

كُنْتُمْ تَعْمَلُونَ ۖ مَا عِنْدَكُمْ يَنْقَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّهُ  
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۗ مَنْ عَمِلَ صَالِحًا  
مِّنْ دُونِ ذَٰلِكَ أُوِّدِيَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ  
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۗ

man or woman - believes in Allah's laws and does good deeds will certainly live a most pleasant and good life as a reward for his actions.

(98) O *Rasool!* When you embark on your programme for the establishment of the Quranic order, be very careful of your opponents and procure every means of protection against their schemes (17:64-65).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۗ

(99-100) The satanic forces can have no power over those who believe in the laws of Allah and put their trust in Him. They overpower only those who seek their friendship and those who set up peers to Allah (2:85, 2:256-57, 13:37, 47:26).

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ  
إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَكَّلُونَهُ وَالَّذِينَ هُم بِهٖ مُّشْرِكُونَ ۗ

(101-102) One of the objections raised by the *Ahl-ul-Kitab* is that if the Quran was from Allah why did it contain injunctions which were contrary to those in the earlier scriptures. The reason for this has been adequately explained in (2:106). Still they say that you are a manipulator of words. The difficulty is that most of them do not try to understand. Tell them that Gabriel has brought the revelation based upon truth from your *Rabb* and this is meant to strengthen the hearts of those who believe, giving guidance and glad tidings to those who submit to the laws of Allah (2:97, 26:193).

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ  
مُفْتَرٍ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۗ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ  
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ۗ

(103) They say, "The Quran is not a true revelation. Some human being comes and

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانَ الَّذِي يُلْحِدُونَ  
إِلَيْهِ أَعْجَبِي ۗ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ۗ

teaches him and he presents it as revelation from Allah." While levelling such a baseless accusation they do not reflect upon the simple point that the language of the person at whom they hint is non-Arabic, while the Quran is in clear Arabic language.

(104) Those who have decided not to believe in the truth of the revelation cannot get the right guidance: for them awaits grievous chastisement.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ  
عَذَابٌ أَلِيمٌ

(105) It is only they, who will not believe in Allah's message (but have no courage to confess it openly, and in order to belie the others) invent such falsehood, and it is in fact they who are lying (16:103).

إِنَّمَا يَفْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ  
الْكُذِّبُونَ

(106-109) This is about those who do not believe in the truth of the revelation at all. This does not apply to a true believer who is compelled to perform any act of *kufr* while he is steadfast in his *iman*. But anyone who accepts *kufr* wholeheartedly will receive a very severe chastisement and will be deprived of the blessings of Allah. This is because he has preferred the life of this world to the hereafter. Such are the unbelievers who do not follow the right path. These are the people who lose the capacity to see, to hear and to think (4:55). They are heedless even of their own interest. They may acquire some advantages in this life but shall have to suffer in the hereafter.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى  
الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ وَأُولَئِكَ الَّذِينَ طَعِمَ  
اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ لَا  
جُرْمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَيْرُونَ

(110) Those who remain steadfast in their *iman* confront various trials, suffer persecution, are forced to leave their homes, strive in the cause of Allah and endure all tribulations with perseverance - for them there is protection from their *Rabb* and His *rahma*.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُتِلُوا لَكُمْ جِهَادًا وَصَدَرُوا  
إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

(111) Every individual has been endowed with a *nafs* which takes a decision. The *nafs* has various aspects. If it is influenced by the aspect which represents Satanic forces, it takes the wrong decision to

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجُودِلٍ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ



which the aspect which represents higher values takes objection. Thus a struggle ensues between the two aspects of the *nafs*. On the day of judgement everything will become clear. Each aspect of the *nafs* will present its own case before Allah Who will judge between them and recompense the individual concerned according to his deeds. None shall be dealt with unfairly (12:53, 75:2).

(112) To illustrate what happens when a wrong decision is taken, Allah sets forth the example of a city which enjoyed perfect peace and security, and means of sustenance were coming to it in abundance from every quarter. Instead of utilizing these means according to Allah's directives, they used them according to their self-made laws with the result that fear and hunger encompassed them (6:44, 20:124, 21:11-15).

(113) A *rasool* came to them from amongst themselves. They treated him as a liar so chastisement overtook them because they were *zalimeen*.

(114) O mankind! Learn from this example and utilize the means of sustenance given to you by Allah according to His directives. This would amount to paying thanks for Allah's bounties. However, this would be possible only if you obey Allah's laws strictly (2:21-22, 16:53, 71-72).

(115) Allah has declared the following things as *haram*.

1. Carrion;
2. Flowing blood;
3. The flesh of swine; and
4. that which has been dedicated to someone other than Allah.

However, if one is faced with a situation when he can find nothing else to eat, except the above-mentioned, and his life is threatened, he can partake of what has been declared to be *haram* provided he is driven to

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا  
مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِيَاسَ الْجُوعِ  
وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ  
ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِنَّمَا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبَاتٍ وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُمَ الْجُنُودَ وَمَا هَٰذَا إِلَّا لِيُذَكِّرَ  
فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

it by starvation and not out of greed or the desire to violate divine laws. In that case he will find Allah a protector and nourisher (6:146).

(116-117) Only these things have been declared by Allah to be *haram*. Do not pronounce things to be *haram* (prohibited) or *halal* (permissible) irresponsibly for that would be foisting a lie upon Allah. Those who do this will not prosper. Such people might acquire some worldly gain but their chastisement will be very severe.

(118) To the Jews We had forbidden what We have already told you earlier (6:147). We did no *zulm* to them but they wronged themselves.

(119) Strict restrictions were imposed on the Jews because they persistently and intentionally adopted the wrong course. Otherwise Allah's Law of *Mukafat* is that a person, who commits a wrong in ignorance and thereafter makes amends and comes back to the right path, will find that Allah is *Ghafoor* and *Raheem*.

(120-123) The right course referred to in (16:114) was adopted by Abraham. He was not just an individual but a community in himself, exclusively obedient to the laws of Allah and did not set up peers to Him. This is why Allah selected him for high office, guided him to the straight path and bestowed on him everything that was good in this life, and in the life hereafter he would be ranked among the *salibeen*. This is why, O *Rasool*, We have asked you to follow the course adopted by Abraham who was not from amongst the *mushrikeen* (2:125).

(124) The Jews claim to be followers of Abraham but have, in fact, created many differences amongst themselves. For instance, Sabbath was ordained to promote a sense of self-discipline among them but they wrangled over it. Allah will decide between

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِيَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ۗ مُتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا قَصَصْنَا عَلَيْكَ مِنْ قَبْلَ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْحَابُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ۝

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَكَرَّمَكَ مِنَ الْمُشْرِكِينَ ۗ شَاكِرًا لِأَنْعَامِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ وَاتَّبَعْتَهُ فِي الدُّنْيَا حَسَنَةً ۖ وَآتَاهُ فِي الْآخِرَةِ لَبِنَ الصَّالِحِينَ ۖ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَعْلَمُ يَنْتَهُمُ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝

them on the day of judgement in regard to that wherein they differed (2:65, 4:47, 4:154, 7:163).

(125) O *Rasool!* Do not entangle yourself with them. Continue your programme of inviting people to the way of Allah with wisdom and kindly exhortation and discuss matters with them in the best possible manner. Allah knows best who is following the right path and who has gone astray (12:108).

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ صَلَّى عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

(126) If they do you any harm and it becomes inevitable to take revenge, do so to the extent to which you have been harmed. But if you can endure the wrong with forbearance, it will produce better results at the end.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِبِشَلِ مَا عُوِّبْتُمْ بِهِ ۖ وَلَا بِيْسٍ لَكُمْ لَهُمْ خِيَرٌ ۖ لِلصَّابِرِينَ ۝

(127-128) In short, adhere to your programme steadfastly. This will be possible only through the help which you receive from Allah. Do not grieve about the unbelievers and do not worry about their schemes. Surely, Allah is with those who are *muttaqeen* and *mohsineen*.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰٓئِقٍ مِّمَّا يَمْكُرُونَ ۝ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ۝



**Surah 17: Bani Isra'el**  
(The People of Israel)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (The atmosphere in Makkah had become unbearable for the *Jamat-ul-Momineen* and there was little hope that the message of Islam would be accepted by those who had not only rejected it but planned to kill the *Rasool*.) Limitless glory to Allah who moved his devotee one night from the sacred mosque (of Makkah) to the farthest mosque (in Madinah - where the atmosphere was much more conducive) and its environs We had blessed. The purpose of the migration was that the promises made by Allah to him in Makkah should be fulfilled. Most certainly Allah is all-hearing and all-seeing (20:23). (Therefore every decision of His is based on knowledge and wisdom.)

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْأَيْمَانِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

(2) (*Hijra* is not a new phenomenon. It was part of the programme of almost all the *rusul*. It played a especially prominent part in the case of Moses.) Moses was given the book for the guidance of the *Bani-Israel* enjoining them not to take for guidance anyone but Allah.

وَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَنكِبُوا مِنْ دُونِي وَكَيْلًا

(3) They were the posterity of those who were rescued along with Noah, who was a grateful servant (*'abd*) of Allah.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

(4) We had told the *Bani-Israel* in that book that they would cause *fasad* in the land twice and would indulge in arrogance and highhandedness.

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

(5) The first of these occasions was a mighty invasion (of Nebuchadnezzar). They entered the inmost part of your cities and the inevitable happened.

فَإِذَا جَاءَ وَعْدُ أُولَاهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

(6) Thereafter you made amends and We granted you a further chance of gaining control over the land. We helped you with wealth and children and greatly increased your numbers.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

(7) You have seen for yourselves that

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ

when you did the right thing it was to your own advantage and when you went astray you had to suffer the consequences of your wrong actions. When the time of reaction to your second lapse (invasion of Titus) arrived, people were raised to humiliate you. They entered the temple as on the previous occasion and destroyed everything which came in their way (17:104).

وَعَدُّ الْأَخِرَةِ لِيَسْوَأُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝

(8) Your life of ignominy still continues but there is another chance for your renaissance. If following this *rasool*, who has come to your own habitation (Madinah), you adopt the right way, you will receive Allah's bounty (7:156-57). If you treat him in the same way as you treated your previous *anbiya*, you will inevitably be recompensed for it by Allah and your abode will be *jahannam* which serves as a prison-home for those who discard the right way.

عَلَىٰ رَبِّكُمْ أَنْ يَسْحَبَكُم ۖ وَإِنْ كُنْتُمْ عُدُوًّا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝

(9-10) The Quran, which We have revealed to this *rasool*, guides towards the path which is most upright (and balanced) and announces to those who believe and do good actions that they shall have great recompense, and to those who do not believe in the life hereafter that they shall have severe chastisement.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

(11) (It is not possible for a man to determine what is absolutely good or evil for him.) This is why he sometimes covets what may in reality be harmful for him as he covets what may be good for him, for man is prone to be impetuous. (Therefore, he is in need of revelation which distinguishes between right and wrong.)

وَيَذُرُّ الْإِنْسَانَ بِالشَّرِّ دُعَاءً بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ۝

(12) Allah has made the night and the day as two signs - the sign of night is that it is devoid of light and the sign of day is that it is full of light - so that you may secure Allah's bounties. The alternation of night and day is necessary so that you may reckon the years and keep account - Allah has made

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَنْ أَحْسَنَ بَصِيرَةً ۖ لِيَتَّبِعُوا فَضْلًا مِّن رَّبِّكُمْ وَلِيَتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۖ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ تَفْصِيلًا ۝

everything distinctly clear (6:97, 10:5).

(13) The struggle between good and evil continues within man himself and the record of this is fastened around his neck i.e., it is not anywhere outside but is within himself. During this life, there are many thoughts, feelings and desires which remain hidden in the subconscious mind. On the day of judgement all these will be brought out, in other words, the record which had remained folded hitherto will be spread out.

(14) Allah will say to him, "Read your own account. Today your own self should suffice to make out an account against yourself."

(15) This record is evidence to show that whoever follows the right path will do so to his own benefit, and whoever goes astray will reap the consequences thereof himself; no bearer shall bear the burden of another,

Allah does not chastise any people before He sends a *rasool* to warn them of the consequences of following the wrong path.

(16) What generally happens is that instead of paying heed to the warning, those who exploit the labour of others become more intent in their misdoing. Our Law of *Mukafat* takes its course and the doom they deserve overtakes them and they are absolutely ruined.

(17) (Look at history and see) how many generations since Noah We have destroyed (which shows that your *Rabb* has enough awareness and insight about the misdeeds of his creatures).

(18-20) There are two categories of people - those who believe only in this world and those who believe in this world as well as in the next. Both make efforts to secure the bounties of this world which they will have in proportion to their efforts. Allah helps both of them and does not stand in the way of either of them. The fruits of the labour

وَكُلَّ إِنسَانٍ أَلْمَنَهُ طَوْرَةً فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ۝

إِقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَوِزُّ وَاِزْرَةً ۖ وَذُرًّا أُخْرَىٰ ۖ وَمَا لَنَا مَعَدِّينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

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

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

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ جَعَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۚ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۝ كُلًّا لِنُدُّهُنَّ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝

of those who believe only in this world will be confined to this world and in the hereafter they will be doomed to *jahannam* where they will be condemned and forsaken. But those who believe in the hereafter also, will be recompensed for their efforts both in this world and the next (2:200-201, 11:15-16, 42:20, 96:20).

(21-22) Just reflect on how some people exceed others as regards the bounties of this world but in the hereafter there are higher degrees and far greater bounties. (And in order to achieve this) you obey only Allah's laws and associate no one else with Him. Otherwise you will stand condemned and forsaken (43:84).

(23-24) For the betterment of the life hereafter, Allah has prescribed some permanent values including:

1. You should obey only Allah's laws;
2. You should make good the deficiencies of your old parents;
3. If one or both of them grow old, you should not prod or reproach them but speak to them respectfully (36:68);
4. You should give them protection with affection and say, "O my *Rabbi* (Enable me) to provide them means of nourishment as they had raised me from childhood."

(25) You should do all this, not in a mechanical manner but from the core of your heart keeping always in mind that what you do for your parents helps in the development of your own self. Allah is the protector of those who revert to Him for His protection.

(26-37) Returning to the permanent values:

(26) 5. You should give their right to the near of kin as well as others who need your help and stranded wayfarers. (This should be given to them as their right and not as a matter of charity (70:24).)

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۗ وَلَآ خَيْرَ لِّكَبِيرٍ دَرَجَاتٍ  
وَأكْبَرُ تَفْضِيلًا ۗ لَّا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا  
مَّخْذُومًا ۗ

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۗ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آيٌ وَلَا تُنْهَرُهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۗ

رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ  
لِإِلَآهِابَيْنَ عَفْوَراً ۗ

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّبِيلَ وَلَا تُبْدِرْ تَبْدِيرًا ۗ

(27) 6. You should not squander your wealth, for those who do so, belong to the fraternity of Satan who is a symbol of those who defy Allah's laws;

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ  
كَفُورًا ۝

(28) 7. If it so happens that a needy person comes to you and you yourself are seeking help from Allah and cannot help them, you should at least offer to him a word of sympathy;

وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَيَّغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ  
قَوْلًا مَّيْسُورًا ۝

(29) 8. As regards your personal expenses, the basic rule is: your hands should neither be tied to your neck nor so wide open that nothing is left for you and you are reduced to destitution;

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا تَحْسُورًا ۝

(30) 9. Keep in mind that sustenance is given in proportion to efforts, so you should make your maximum efforts to secure it (53:39); and most certainly He has full awareness and insight about His people.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا  
بَصِيرًا ۝

(31) 10. You should not kill your children or deprive them of means of development for fear of being reduced to poverty. It would be a grievous crime to do so. It is the responsibility of the *Nizam-e-Rabubiyya* to provide both for you and for them;

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِلَيْكُمْ إِنَّ  
قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا ۝

(32) 11. You should not let even the thought of fornication come near you for it is an indecent act and opens a way for other evils;

وَلَا تَقْرُبُوا الزُّبَىٰ ۗ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا ۝

(33) 12. You should not take away anyone's life, which Allah has made sacred, unjustly. If anyone is killed unjustly, the divine order itself becomes responsible for securing justice for him. The authority deciding the case should also see that the punishment does not out step the bounds of justice. Justice should be done to both parties (5:32, 2:178, 6:152, 42:40);

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا  
فَقَدْ جَعَلْنَا لوليِّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مَنصُورًا ۝

(34) 13. You should not touch the property of the orphan who is under your guardianship unless it is to his benefit, till he reaches the age of maturity (6:153);

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



14. You should always fulfil your commitments, for every commitment will have to be accounted for.

(35) 15. Whenever you measure out something, you should measure it in full; whenever you weigh something, you should hold the scale evenly. (This is how society will be able to maintain its economic balance-83:1-3.) This is fair (for everyone) and much better in the final analysis.

وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ  
وَأَحْسَنُ تَأْوِيلًا ۝

(36) 16. You should not take a stand (regarding anything) where you have no personal knowledge (use all means of inquiry and then come to a conclusion - Allah has given you all the faculties for this purpose). Mind it: the ear and the eye and the heart - all of them shall have to answer in regard to the question whether personal inquiry was made about the concerned matter;

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

(37) 17. You should not walk proudly for you cannot cleave the earth nor can you attain the stature of mountains (31:19, 40:75, 3:187).

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

(38) Your going against any of these directives will be odious to your *Rabb*.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ۝

(39) All these values which are full of wisdom have been revealed to you by your *Rabb*. None should therefore, set up peers to Allah. If anyone does so, he will be cast into *jahannam*, condemned and forsaken (2:269).

ذَلِكَ وَمَتَى أَوْتِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَتُلْفَى فِي جَهَنَّمَ مَكْرُومًا مَذْحُومًا ۝

(40) Referring to the superstitious belief of these people namely, that Allah has taken *malaika* for daughters, ask them: Is it conceivable that Allah should exalt you by assigning sons to you and take *malaika* as daughters for Himself? How awful it is for you to say such things (16:57)!

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ  
قَوْلًا عَظِيمًا ۝

(41) Just reflect in how many different ways We have explained in this Quran what is good for them. <sup>(1)</sup> Yet their aversion to it is

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيُبَكِّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝

(1) Quran does not deal with a topic fully at one time and at one place. Instead, it spreads it throughout the book through its method of repetition (*tasreef-e-ayaat*), that is, the explanation of its illustration through examples and exceptions sprinkled all over the Quran.

ever-increasing (17:89).

(42) These people say that Allah has associates whom they have set up as peers to Him. O *Rasool*! Tell them that had this been the case, these so-called associates would have devised means to share with Allah the control of the universe. In that event, there would have been utter chaos (21:22).

(43) It is clear, therefore, that Allah is much above what they ascribe to Him.

(44) Whatever there is in all the heavens and the earth and all that is therein, is busy in the accomplishment of Allah's plan to make it worthy of all *hamd*. But (with your scanty knowledge) you cannot (for the time being) appreciate the functioning of this phenomenon. Allah provides protection for everything in a most subtle way (so that they continue to function without interruption).

(45-46) There are those who are pre-determined not to accept the message of the *Rasool* and do not believe in the life hereafter. When you present the Quran to them, O *Rasool*, an imperceptible curtain falls between them and you. This results in their hearts becoming covered and their ears becoming deaf so that they do not understand what you say and especially when you say that there is only one Allah they quickly turn their backs in aversion (39:45).

(47) We know what it is that they wish to hear when they give ear to you and what they whisper to each other when they are by themselves. We also know when they say to the believers, "You are only following a man who is bewildered."

(48) Just see the similes they find for you, because they have gone astray (7:198, 10:42, 47:16), and now cannot find the way (to the truth).

(49) Amongst the things which they cite against you is that, you say that after they are reduced to bones and dust, they shall be

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

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عَلُوًّا كَبِيرًا ۝

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

وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ۗ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَحُذِّعُوا كَلُوا عَلَىٰ آدْبَارِهِمْ نُفُورًا ۝

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

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرَفَاتًا ءَإِنَّا لَبَعُودُونَ خَلْقًا جَدِيدًا ۝

raised up again as a new creation (17:98).

(50-52) Say to them, "This will be done even if you were turned to stones and iron or some other substance which you consider to be the hardest." They will retort, "Who will bring us back to life?" Say, O *Rasool*, "The one who created you the first time" (when there was not even a speck of you; so, if the dead can come to life again, nations can also regain strength - by following His laws).

Then they will shake their heads derisively and say, "When shall this be?" Say, "It may be near at hand. It will happen also in this world when you submit to Allah's laws and participate in the divine programme to make it worthy of *hamd*. You will regain new life and forget all about what happened in the past and think that you had tarried but a little while."

(53) O *Rasool*! You should ask those who have submitted to Allah's laws, to speak gently to the unbelievers and to each other for Satan is always on the lookout as to how he may create dissension amongst you. Satan is man's avowed enemy.

(54) Allah knows all about you. If you follow His laws, He will bestow *rahma* on you; if you go against them, you will be chastised. You are responsible for your actions and the *Rasool* has not been sent as a warden over you.

(55) Allah is well aware of everything in the universe. He had sent *anbiya* to every nation. Among them was David to whom was given the *Zaboor* (Psalms), There was no distinction amongst the *anbiya* so far as *nabuwwah* was concerned. They were, however, differentiated from each other by virtue of their sphere of activity (2:253).

(56) Say to the *mushrikeen* that they should call upon those whom they set up as peers to Allah for help. You will find that they have no power to relieve them from

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ۖ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ  
فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۗ  
فَسَيَنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ  
يَكُونَ قَرِيبًا ۖ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَبَدٍ ۖ وَتُنظُّونَ إِنْ لَيْسَ لَكُمْ  
إِلَّا قَلِيلًا ۗ

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ  
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ۗ

رَبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا  
أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ۗ

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ  
النَّبِيِّينَ عَلَى بَعْضٍ وَأَتَيْنَا دَاوُدَ زَبُورًا ۗ

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

distress or to bring about a change in their condition.

(57) Amongst those whom they set up as peers to Allah, the ones whom they consider to be nearest to Allah are those who themselves strive to attain nearness to Allah and hope for His *rahma*, and fear His chastisement which should be shunned (at all costs).

(58) These people think that the system they have devised is so strong that none can touch them. Tell them that no system built on wrong foundations will last forever. It will be destroyed here in this world or its upholders are subjected to grievous chastisement. This is all laid down in the book containing the Law of *Mukafat*.

(59) They say, O *Rasool*, that if you are truthful in your claim you should show them some visible proof of it. Nothing can hinder Allah from bringing forth such proof but history has shown that human beings who do not apply their reason, seldom learn from such proofs. For instance, the people of Thamud had made an agreement with their *rasool* that they would allow all animals to drink water from the springs. To see whether they honoured the agreement, a she-camel was marked for the purpose. Not only did they disregard their agreement but they hamstrung her, and We do not send these signs for any other purpose than to convey a warning (7:77, 11:65, 26:155-156, 54:28-29, 91:11-15).

(60) Allah gives warning to the wrong-doers through the *rusul*. If they apply their minds to the warning without prejudice, the circumstantial evidence would lead them to believe that the warning would come true. For instance, during the early stages of this movement these people were told that they would be brought around towards it gradually, but they simply mocked at it. You

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

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

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۖ وَآتَيْنَا نُجُودَ النَّاقَةِ مُبْصِرَةً فَظَلَمُوا بِهَا ۖ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ۝

وَأَذَقْنَا لِكُلِّ لِقَاءِ رَبِّكَ أَحْسَبًا بِالنَّاسِ ۖ وَمَا جَعَلْنَا الرُّءُفَا الْتَوَىٰ أَرَبِيكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۖ وَنَحْوَهُمْ مِمَّا قَمَّ يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۝

had narrated your vision to them saying that you would enter Makkah victoriously one day (48:27) but they never took it seriously. By the parable of the "cursed tree" mentioned in the Quran (37:62, 44:43, 56:52) they were warned that if their ringleaders did not desist from opposing the movement, they would be disgraced and humiliated. But they simply mocked at it. These warnings were given in order to cure them but it only increased their rebelliousness as happened in the case of *Iblees*.

(61-62) The story of *Iblees* and Adam has been narrated before. We told the *malaika* to bow before Adam and they did so. *Iblees*, however, refused to do so saying, "Shall I bow before him whom You have created of mere clay and exalted above me? If You will only give me respite till man remains on the face of the earth, You will see how I will subdue and humiliate his progeny - all, but a few (2:30-39, 7:11-14, 15:27-41)."

(63-65) Allah said, "Go ahead, whosoever from amongst them follows you, the recompense for him and you will be *jahannam* - an ample recompense." I know what schemes you will devise to lead them astray - some you will entice through your propagandea; some you will assault with all the forces at your command; others through polluting their economic order, some by ruining their children through wrong education and others by offering them various undertakings. In short, you will ruin them by holding out to them alluring promises. (You may do whatever you want but) You will not have any power over my devotees who will adhere to my laws<sup>(2)</sup>. For none is worthy of trust as (the laws of *Rabubiyyat* given by) your *Rabb*.

(66) How trustworthy Allah's laws are,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ مَا سَجَدُ  
لَيْسَ خَلَقْتَنِي مِنَّا قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِن  
أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۝

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً  
مُوفُونَ ۝ وَاسْتَفْرَزَ مِنْهُمُ يَصْوِتِكَ وَأَجْلِبَ عَلَيْهِمْ  
مَخِيلِكَ وَرَجَلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ ۖ وَمَا  
يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ۝ إِنَّ عِبَادِي لَكَيْسٌ لَكَ عَلَيْهِمْ سُلْطَنٌ ۖ  
وَكَفَى بِرَبِّكَ وَكِيلًا ۝

رَبِّكُمْ الَّذِي يُذِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۖ إِنَّه  
كَانَ بِكُمْ رَحِيمًا ۝

(2) Man is not evil by nature, and can overpower evil if he leads his life according to Allah's directives.

you experience daily. For instance, He makes the ships sail smoothly through the sea so that you may seek His bounty. This is His *rahma* for you.

(67) When any mishap befalls you on the sea those whom you call on besides Allah do not come to your rescue and you can overcome it only if you follow Allah's laws; but when the trouble is over and you reach land safely, you turn away from Him. How very ungrateful man is!

(68) When you reach land you think that you are perfectly safe. Is it not possible that a landslide may swallow you or a sandstorm strike you? In that case, you will not find anyone except Allah's laws to protect you.

(69) Are you certain that, if you go once more to the sea, no storm blast will drown you? You will then find no helper against Us.

(70) (Physical forces working in the universe are mighty and powerful, but to mankind We have given superiority over all of them) and certainly We have honoured man (and given him the knowledge as a result of which) he can conquer the forces of nature on land and sea and thus earn pleasant sustenance for himself. In fact, We have given superiority to man over most of Our creations.

(71) (But human life is not confined to physical life. There is another life constituted of his actions and beliefs which continues beyond this life - 15:13.) And that day all men will be called along with their records. Those who will be given their records in their right hands shall (be delighted to) read it and they will not be wronged in the slightest degree.

(72) (But this does not mean that the consequences of human actions will manifest themselves only in the life hereafter; they affect his life in this world also.) So, one who is blind in this world, will be blind in the hereafter - even farther astray

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ۝

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الدَّيْرِ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا ۝

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ۚ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝  
وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الدَّيْرِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ۝

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينًا فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝

from the path (of truth).

(73) Your opponents tried hard to lure you away from what We had revealed to you and cause you to substitute something else in Our name and thus take you as a friend.

(74) Had you not adhered steadfastly to Our laws, you might have leaned a little towards them (10:15, 11:113, 68:9).

(75) In that case, you would have tasted double chastisement in this world as well as in the next and you would not have found anyone as a helper against Allah.

(76) The Jews in Madinah had decided to make life so difficult for you in this city that you would be forced to leave it also. If that had happened, they would not have had any more respite.

(77) This was Our way for the *rusul* whom We had sent before you and you will not find any change therein, so far as you are concerned.

(78-79) This will not, however, happen automatically. You will have to strive hard for it. You will have to follow a definite programme. Set out your schedule for the whole day in the light of the Quran, before the day dawns, since that time is very congenial for such deliberation. Then, from the dawning of the day to the evening, follow it practically. In the early hours of the night consult with your companions (73:20). In the late hours of the night, you may rise if necessary; this is, however, voluntary devotion for you.

If you and your companions follow this programme assiduously, you will soon attain an exalted position of praise and glory in the eyes of the whole world.

(80) Say, "O My *Rabbi*! Whatever be the situation in which I find myself or from which I have to come out, let it be in a perfectly right manner and grant me strength which in every situation shall bear me out."

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ۝

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتُمْ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا ۝

إِذَا لَا دُونَكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۝

وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ۝

سُئِلَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝

أَقِمِ الصَّلَاةَ لِذِكْرِكَ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ۝ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَكْرُومًا ۝

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ  
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ۝

(81-82) O *Rasool* announce to the entire world that truth has manifested itself and falsehood has vanished; for falsehood by its very nature must perish eventually. This will also happen by following the Quran (step by step) which is a healing and *rahma* for those who believe but which increases the loss and distress of those who reject it.

(83) The position of those who do not believe in Allah's laws is that when favours are bestowed on them, they grow indifferent and turn away but when distress overpowers them, they fall into despair.

(84) We have bestowed upon man freedom of will and choice but he creates for himself fetters which limit his freedom. His actions are, thus, limited by his self-made laws and beliefs. He remains in the self-deception that he is following the right path. But the criterion to judge who is following the right path is Allah's laws and the limitations imposed by Him alone.

(85) When you say, "It is Allah's *wahi* (revelation) which I communicate to you," they ask you as to what the nature of *wahi* is. Tell them that it belongs to the realm of Allah's *amr* which is not possible for human beings to grasp with their scanty knowledge.

(86-89) If We decide to take away what We have revealed to you, you cannot find anyone to plead your cause against Us. It is only Allah's *rahma* that it is revealed to you and great indeed is His favour towards you (2:105, 6:125, 14:11). Should *jinn* and *ins* together attempt to produce the like of this Quran, it will not be possible for them to do so - however the one group may help the other (2:23, 10:38, 11:13). We have in this Quran explained the truth to man, in diverse manners, but the majority of men do nothing but deny it (17:41).

(90-93) Instead of reflecting on the Quran, they go on demanding that you

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝ وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَمَّنَّا بِنَافِئِهِ ۝ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَكُوسًا ۝

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۝ فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ أَهْدَى سَبِيلًا ۝

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

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝ إِلَّا رَحْمَةً مِن رَّبِّكَ ۝ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۝ قُلْ لَّيِّنَ أَجْمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝ وَلَقَدْ صَدَقْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۝ فَأَلْبَىٰ أَكْثَرُ النَّاسِ إِلَّا الْكَفُورًا ۝

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْجِرَ لَنَا مِنَ الْأَرْضِ يَشْفَعُ عَنَّا أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْبٍ فَتَنْجِرَ الْأَنْهَارَ خِلْفَهَا تَنْجِيرًا ۝ أَوْ نَسْقِطَ



should show them miracles e.g., "Cause a fountain to gush for us from the earth, or have an orchard of date palms and grapevine and cause streams to flow profusely therein, or cause the sky to fall (upon us) in pieces as you have threatened, or to bring Allah Himself or *malaiika* before us, or you have a palace of gold built for you or you ascend to the heavens. We will not believe even by your ascension to heaven until you cause a book to descend on us which we can read (26:187, 6:35)."

Tell them, "My *Rabb* is much too exalted to compel you to believe through miracles and I am only a human being and His messenger."

(94-98) They do not believe in You because you are a human being. This is not a new phenomenon. Whenever We had sent a *rasool*, they objected to why a human being had been sent as a *rasool*, and this (objection) stood in the way of accepting his teachings. Say to them O *Rasool*, "Were there angels walking about on earth as their natural abode instead of human beings, Allah would have certainly sent down an angel as a *rasool* (43:60). I can only say that Allah is a sufficient witness between you and me to decide this. He knows everything about human beings. I can only say this much that only those who follow His guidance will be on the right path and those who go astray will find none to help them. On the day of reckoning, We shall muster them on their faces, blind, deaf and dumb and their abode shall be *jahannam*. When its fire begins to abate We shall rekindle it - this is their recompense for having refused to believe in Our laws and for having declared, "When We are reduced to dust and bones shall we be raised once more as a new creation?"

(99) Do they not reflect that Allah Who created the entire universe out of

السَّمَاءِ كَمَا زَعَمْتُمْ عَلَيْنَا كَيْفًا أَوْ تَأْتِي بِلِلَّهِ وَالْمَلَكِ قَبِيلًا أَوْ  
يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَكِنْ تُؤْمِنُ لِرُؤْيَاكَ  
حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا تَقْرُوهُ قُلْ سُبْحٰنَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا  
رَّسُولًا

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ  
اللَّهُ بَشَرًا رَسُولًا قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَتَّبِعُونَ مُطِيعِينَ  
لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا لِّبَيْنِي  
وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا وَمَنْ يَهْدِ اللَّهُ فَهُوَ  
الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُم أَوْلِيَاءَ مِنْ دُونِهِمْ وَيَحْشُرُهُمْ  
يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عَذَابًا ذَلِيلًا وَمَا لَهُمْ جَهَنَّمَ كَلِمًا  
خَبَتْ زِدْنَاهُمْ سَعِيرًا ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِذَا  
كُنَّا عِظَامًا وَرُفَاتًا إِنْ أَلْبَعُونَا نَحْنُ خَلْقًا جَدِيدًا

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ  
يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَلَى الظَّالِمُونَ إِلَّا  
كُفُورًا

nothingness is able to create the like of them, and has appointed for everything (according to His laws) a time of life in this world about which no one should entertain any doubt? Yet they persist in denial.

(100) The result of their belief that life is confined to this world is that they hold wealth for themselves. If you ask them to keep it open to the use of those in need of it, they refuse to do so for fear of its diminution. Man left to himself, becomes covetous.

(101) To make clear to them what the consequences of such an attitude are, narrate to them the story of Moses and the Pharaoh. Before the Pharaoh was ruined, We had sent Moses to him with nine clear signs. If your opponents entertain any doubts about it, ask them to ascertain it from the *Bani-Israel*. When Moses came to the Pharaoh, he said that in his opinion Moses was a bewitched man (7:130-33, 27:12).

(102) Moses said to the Pharaoh, "I feel that you are convinced in your heart that what I say is from the sustainer of the heavens and the earth but your ego does not permit you to confess this openly (27:14). You say that I am bewitched, but I find you a person devoid of reason because destruction and downfall engulf you from all sides, yet you do not see it."

(103) The Pharaoh tried every tactic to dislodge the *Bani-Israel* in the country but to no avail. On the other hand, he and his companions were all drowned.

(104) Thereafter We told the *Bani-Israel* to settle down in the land and that when the second lapse came (17:4-7) they would be encircled and murdered. They were also told that they would be given another opportunity to revive when the last of the *rusul* was raised.

(105) And We have revealed this Quran

قُلْ لَوْ أَنْتُمْ تَعْلَمُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ  
الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا ۝

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ عَلَىٰ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ  
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُوسُفَىٰ مَسْحُورًا ۝

قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ  
وَإِنِّي لَأَظُنُّكَ يُفْرَعُونَ مَثْبُورًا ۝

فَأَرَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۝

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

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝

with truth and it has come down to you with truth and We have sent you (O *Rasool*) to give glad tidings to the believers and warnings to the wrong-doers (7:156).

(106) Since the intention was that people should accept the Quran after being convinced of its truth, We descended it not in its entirety but piecemeal so that you may present it to them with slow deliberation.

(107-109) O *Rasool!* Say to them, "Whether you all believe in it or not (it does not make much difference, but this book can be understood by those who have insight, knowledge and wisdom and when it is presented to them) those who are previously endowed with knowledge, will reflect on it and will submit to it and exclaim, "Exalted is Our *Rabb*. We are sure that all His promises will come true." They exclaim it with complete humility and tears in their eyes.

(110) O *Rasool!* Tell them, "Whether you call Him by the name of Allah or *Rahman* - it does not matter. All His names are excellent and facets of the same reality. In the *sala*, do not be too loud in voice nor too low but seek a way in between."

(111) Tell them that the Allah we believe in:

1. is worthy of all *hamd*,
2. has not begotten a son,
3. has no partner in His sovereignty,
4. is not feeble and, therefore,
5. does not need a protector. The

purpose of our life is that His order may be established in the world (9:33, 79:7).

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُلْكٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝

قُلْ أَمِنَّا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَزِيدُهُمْ خُشُوعًا ۝

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا يَهَيَّا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝

وَقُلِ الْعَبْدُ لِلَّهِ الَّذِي لَمْ يَكُنْ لَكُمْ وَاكِلًا وَاكُلْمُ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلَالِ وَكَبِيرًا ۝

**Surah 18: Al-Kahf  
(The Cave)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-4) All *hamd* is due to Allah Who has revealed this book to His devotee, in which there is nothing irregular and which does not need any support to establish the divine order. It gives warning of a grievous chastisement to non-believers and announces to believers, who do right things, glad tidings that blessings from Allah await them i.e., a home wherein they will abide beyond the count of time. It also admonishes those who say that Allah has begotten a son.

(5) Neither they nor their forefathers have any knowledge of this. (They do not know) what a dreadful thing comes out of their mouth - and this is nothing but a falsehood that they speak.

(6) O *Rasool!* Would you vex yourself to death with grief in going after them?

(7-8) Those who believe that Allah has a son, also believe in monasticism (57:27) but do not realise what great harm they thereby do to mankind. This can be understood by an example. The earth has the potentiality to grow which is most valuable both from the point of view of utility and aesthetics. But this is possible only if people put their labour in it (18:30-31, 46, 67:2). If they do not do so, the earth becomes fallow. Similarly, the potentialities in man actualise through his actions while renunciation of the world leads to their repression. How this happens is illustrated in the story of the people of the cave.

(9) Do you think that the story of the men of the cave and the scripture was really something wondrous and strange? (This was not so.)

(10) What happened was that a few youths, seeking escape from the persecution

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ  
عِوَجًا قَلِيلًا يُتَنَادَرُ بِأَسَاءٍ شَدِيدًا مِنَ لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ  
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا مَا كَثِيرِينَ فِيهِ  
أَبَدًا وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ  
أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

فَلَعَلَّكَ بَاحِعٌ تَقْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ  
أَسْقَا

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا  
وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ فَعَالُوا رَبَّنَا آيَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ  
لَنَا مِنْ أَمْرِنَا رَشَدًا

of a tyrannical order took shelter in a cave and prayed to Allah for means of sustenance and means for accomplishing their programme (18:19).

(11) They lived in the cave for many years, completely cut off from the outside world (and remained busy in preparing for the accomplishment of their programme).

(12) Thereafter, We brought them into view in order to test the preparations made by both their opponents and the remaining members of their own party who were left outside.

(13-14) O Rasool! Many stories were circulating about them. We will relate to you what actually happened. A few youths had believed in the truth of the divine order and had gone far ahead in their plan. Eventually when they stood up, We strengthened their hearts and they announced, "We will establish the *Nizam-e-Rabubiyya* on the lines on which it is working in the outer universe. We do not believe in any authority save that of Allah. If we do that, we will be nowhere."

(15) Our people have accepted the authority of others besides Allah, without being able to bring clear evidence in support of their belief. And who could be wickeder than one who foists a lie on Allah?

(16) After making this announcement they felt that it was not safe for them to live there any more, so after mutual consultation they decided to separate from their people and the authorities in place. They took shelter in a cave with the firm hope that Allah would bestow on them His *rahma* and regulate their affairs in a manner agreeable to them.

(17) The cave in which they had taken shelter was situated in such a manner that the rising sun declined to the right of the cave, while the setting sun kept to the left, so the rays of the sun did not penetrate the cave.

فَصَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِنَا لَيْسُوا أُمَّدًا ۝

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى ۖ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذْ شَطَطًا ۝

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۗ لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطٰنٍ  
بَيِّنٍ ۗ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۝

وَإِذِ اعْتَرَقَتْ سُجُودَهُمْ وَرَأَوْا الْعِلْمَ دَاخِلَ الْكَهْفِ يَنْشُرْ لَكُمْ  
رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهْدِي لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ۝

وَتَرَىٰ الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا  
عَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَلِكَ مِنْ آيَاتِ  
اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا  
مُرشدًا ۝

They lay in its spacious chamber. This was one of the signs of Allah (to which He had guided them). In fact, only he can find the right way who receives guidance from Allah and one who does not, goes astray and then he can never find a friend who would point out to him the right way.

(18) They were so alert regarding their safety that they slept in such a way that if anyone looked in from outside he would consider them awake whereas they were asleep. They also kept changing their position in the cave and their dog lay at the entrance with paws outstretched. In short, they had made such arrangements that if anyone came upon them suddenly, he would turn back in flight, filled with fear.

(19-20) They remained in this situation for a considerable period of time and were so absorbed in their programme that they did not realise how much time had elapsed. Then they thought it was necessary to find out what was happening in the outside world. They decided to send one person from amongst them to the city with a coin ostensibly to buy some pure food, but in reality to see the condition prevailing therein. They told him to be very cautious lest anyone suspect who he was and where he came from. Because if these facts had become known, the people of the city would have either stoned them or compelled them to revert to their (people's) religion. In that case all their efforts would have gone waste.

(21) The people of their party, somehow or the other, came to know about them. During this period, they had gained sufficient strength and were now happy to find that their leaders were alive and that the time had come when the promise made by Allah would come true.

This is the story of the revolutionary youths. After their death people forgot all

وَحَسَبَهُمْ آيَاتُهُمْ وَهُمْ رُفُودَةٌ وَنَقَلَهُمْ ذَاتَ الْيَمِينِ وَذَاتَ  
الْقِبَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ  
لَؤْلِيَةٌ مِنْهُمْ فَرَارًا وَكَلْبٌ كَلْبًا ۝

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ  
قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا  
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْوَاجُ طَعَامًا  
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝ إِنَّهُمْ إِنْ  
يُظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا  
أَبَدًا ۝

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعَدَ اللَّهُ حَقًّا وَإِنَّ السَّاعَةَ لَأَ  
رَبِّبٌ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا  
رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ  
مَسْجِدًا ۝

about their mission and made them into a legend. They began disputing amongst themselves as to what was to be done to them. Some suggested that they should raise a monument over their place of refuge, but others, whose views prevailed, built a place of worship (monastery) there.

(22) Coming to the present time, instead of remembering what a huge revolution they had brought, people indulge in a futile discussion regarding how many they were: some say they were three and their dog was the fourth, others say they were five and their dog was the sixth, and still others guess about what they actually did not know. If they want to drag you also into such a discussion, treat this matter only casually and tell them, O *Rasool*, that it is no use discussing a matter about which only Allah knows (as to what their number was). The point to be discussed is: What was their mission and what revolution did they bring about?

(23-24) Man does not have knowledge of the unknown so much, so that he cannot say what he will do the next day (31:34). What he should do, if he intends to do something, is to get together the means for fulfilling his objective. If he forgets about any link in the chain, he should look towards the guidance provided by Allah and make good the missing link. He should, therefore, only say, "This is what I intend to do. It will be accomplished only if I proceed in accordance with Allah's guidance."

(25-26) Reverting to the discussion about the inmates of the cave, some say that they tarried there for three hundred years and others, contradicting them, say that it was not three hundred years exact but three hundred and nine years. Tell them, O *Rasool*, "(I do not want to waste any time in such discussions.) Allah alone knows this and the

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

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَن يَشَاءَ اللَّهُ وَادْكُرْ  
رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا  
رَشْدًا ۗ

وَلَيُتَوَّأ فِي كَهْفِهِمْ ثَلَاثٌ مِائَةٌ سِنِينَ وَازْدَادُوا تِسْعًا ۗ قُلِ اللَّهُ أَعْلَمُ  
بِمَا كَانُوا لَهُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَبْصُرُ بِهِ وَأَسْمِعُ مَا لَهُمْ  
مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ۗ

secrets of the unknown in the universe. How well He sees and hears! Mankind has no protector besides Him nor does He share His sovereignty with anyone (17:111, 18:110)."

(27) Present to them whatever is revealed to you, O *Rasool*, none shall change Allah's words. If anyone goes against His laws, He shall have no refuge.

(28) O *Rasool*! Your mission will be completed only with the help of your companions. They are the ones who keep themselves busy morning and evening in the accomplishment of Allah's plan so you stand fast by them. Let not your eyes be turned away from them in order to gain the adornments of this life, and do not yield to the bidding of one who is neglectful of Allah's laws and follows his own lusts, and whose ways are unbridled (6:52, 8:62-69, 89:29-30).

(29) O *Rasool*! Proclaim to the whole of mankind, "The truth has come from your *Rabb*, whosoever chooses may accept it and whosoever chooses may reject it,"<sup>(1)</sup> knowing, however, that Allah has kept ready for the *zalimeen* the fire of *jahannam* which will engulf them. The gold and silver which had emboldened them to oppose the divine order will be melted and poured down their throats to quench their thirst, at which they will cry forth. How wretched the drink and what an unhappy place to lie in (9:34-35)!"

(30-31) As against them, those who believe in Allah's laws and act accordingly, none of their good actions will go waste. For them are evergreen gardens under which streams flow. They shall have all that which constitutes the symbols of high authority and affluence such as golden bracelets, green robes of silk, thin and thick. They shall

وَأْتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ وَكَانَ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاوَةِ وَالْعِيْثِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِينُوا يَأْتُوا بِآبَاءٍ كَالْبُهْلِ يَشْوِي الْوُجُوهُ ۗ بِئْسَ الشَّرَابُ ۗ وَسَاءَتْ مَرْتَفَعًا ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۗ أُولَئِكَ لَهُمْ جَدَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَاسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ نِعْمَ الثَّوَابُ ۗ وَحَسَنَتْ مَرْتَفَعًا ۝

(1) Man has the freedom of choice as opposed to the rest of the Universe, which is bound to obey Nature's laws. The Quran says, "We showed him two paths (90:10). We have also guided him to the right path; it is up to him to accept, or reject it" (76:3)



Recline on couches. How excellent the reward and how pleasant the resting place!

(32-33) The two different aspects of life mentioned above may be illustrated by means of a parable. There were two men. For one of them two gardens of grapevines were provided which were hedged around with date palms, and there were cornfields between the gardens. Both the gardens yielded the best of fruits and did not fail in any way, and between them there was a stream.

(34) The one who had plenty of fruit said to his friend during the course of a conversation, "I am wealthier than you and have a large following."

(35-36) (His friend used to tell him not to be proud and unmindful of the laws of Allah, but he would not take this seriously.) Offended by what his friend said, he entered his garden and said to himself, "I do not think that this garden will ever perish or that the day of reckoning about which my friend speaks so often will ever come, and even if this happens, I have so managed<sup>(2)</sup> that over there I shall have a better abode than this."

(37-38) When his friend came to know about his ideas, he said, "Do you deny the Law of *Mukafat* of that Allah who initiated your creation from clay, then from a life-germ and finally gave you the full form of a man? Do you, notwithstanding this, still think that what you have is the result of your merit and efforts (28:78) and has nothing to do with Allah's laws? You may deny these facts but I have firm belief that whatever I got is through Allah' law of *Rabubiyya*, to whom I do not set up any peers (56:63-73).

(39) "When you see your gardens you should say that you got all that through Allah's *Nizam-e-Rabubiyya*. All power lies with Allah. No doubt at present I have less

وَأَصْرِبُ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ  
وَحَفْظَهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا كَلْتَا الْجَنَّتَيْنِ اتَتْ أَكْلَهُمَا  
وَلَمْ تَغْلِبْهُمَا شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ۝

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

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ  
أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ  
خَيْرًا مِنْهَا مُنْقَلَبًا ۝

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ  
مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي  
أَحَدًا ۝

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَبُّ  
أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ۝

(2) The rich people are made to believe that by spending paltry amounts on charity and religious purposes they will enter *janna* irrespective of how they have amassed their wealth.

Wealth and fewer children than you have.

(40) "It will be no wonder if Allah gives me a better garden than yours and some calamity might visit your garden turning it into a barren piece of land;

(41) and the waters of your spring may sink so deep into the earth that you may not be able to reach it."

(42) And it so happened that all his fruit was destroyed. Wringing his hands he said, "All that I had spent on my gardens has been rendered waste and all that I had built has been levelled." At that stage, he realized that he should not have set up peers to Allah.

(43) None from amongst his followers could help him against Allah nor could he help himself.

(44) This similitude has been narrated to show that all power belongs to Allah. Whatever is done in accordance with His laws, produces good results.

(45) The result of the course of life in which only physical laws are adhered to and higher values are neglected, may be explained by means of another similitude. Allah sends down rain from the sky causing luxuriant herbage to grow. If no further care is taken of this growth it may soon wither and be scattered. All this happens in accordance with Allah's laws.

(46) Efforts should be made to acquire wealth and children, which are the adornments of physical life (7:32). This, however, only constitutes a temporary phase of life but when these efforts are subjected to higher values, the results are abiding and far better and high hopes may be attached to them (19:76).

(47-48) When such things are said to these people, they do not take them seriously and regard them as mere talk and do not think that the day of reckoning will ever come. This will actually happen, even in this

فَعَلَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝

أَوْ يُصْبِحَ مَاءً هَا عُرَا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا ۝

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

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ۝

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ نُّوَابًا وَخَيْرٌ عُقْبًا ۝

وَأَضْرِبْ لَهُم مَّثَلًا الْحَيَاةَ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوعًا الرِّيحُ ۖ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ۝

الْبَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ نُوَابًا وَخَيْرٌ أَمْلًا ۝

وَيَوْمَ نَسِيتُ الْجِبَالُ وَتَرَى الْأَرْضَ بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۗ وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا ۖ لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۝

world, when the divine order is established and people who consider themselves powerful and well-established will be brought down (20:105), whereas those who are downtrodden at present will rise. Class distinctions will disappear. The whole of humanity will be moulded into one universal unity as it was in the early history of mankind (2:213; 10:19).

(49) They shall all be governed by the divine code of law which shall make the criminals fearful. They will cry out, "What kind of a code of law is this which leaves out nothing small or great and according to which all individual actions are recompensed. No *zulm* (injustice) will be done to anyone."

(50) The early history of mankind, referred to above, is the period mentioned in the story of Adam (2:30-34). The upshot of that story is that all the physical forces of nature were subjected to man but his own baser desires, which are imperceptible (*Iblees*), rose against him. Adam was told that if he and his children were friends to *Iblees*, they would be deprived of paradisiacal life, which would be substituted by a wretched life.

(51) As a result of befriending *Iblees*, man sets up peers to Allah. The falsehood of such a belief is evident from the fact that they came into existence after the universe had been created by Allah and were thus, themselves, creation, and obviously a creation cannot be equal to the creator. Also, Allah was not so weak as to need the kind of helpers who mislead people.

(52-53) On the day of reckoning, Allah will say to those who had set up peers to Him to call upon those whom they had pronounced to be Allah's partners for help. They will call upon them but they will not answer them. A curtain will hang between

وَوَضَعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا  
مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا  
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

وَأَذَقْنَا لِلْمَلِكَةِ اسْجُدًا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ  
الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَتَتَكَذَّبُونَكَ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ  
دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا  
كُنْتُ مُنْجِدًا الْمُضِلِّينَ عَصَا

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا  
لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ۖ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَلُّوا إِلَيْهَا  
مُؤْتَفِقِينَ ۖ وَكُلَّمَا نَادَوْا عَنْهَا مَصْرِفًا

them, thereby cutting off all their relations, and the evil-doers will see the fire, and fear that they may be cast into it and that they will not find any escape from it.

(54) In the Quran, Allah has employed diverse forms of illustration to bring home its truth to man but man in most cases proves contentious.

(55) Now that true guidance has come to man from Allah, what hinders them from believing in it and seeking protection from Allah for their past evil-doings? It seems that they are simply waiting for doom, such as that which overtook the ancients, to come and stare them in the face.

(56) It is Allah's way that chastisement is preceded by *rusul* who convey the tidings of a good return for whatever good one does and a warning of painful results following wicked deeds, but the unbelievers indulge in vain disputes in order to make the truth ineffective. They, thus, treat the message and the warnings given by their *Rasool* with mockery.

(57) Who can be more *zalim* than the one who, when reminded of the admonition of his *Rabb*, disregards it and forgets what wicked actions he has already sent forth? The result of such an attitude is that their hearts are covered lest they should understand any right thing and they have heaviness in their ears, and even if you bid them to the right way, they will never be guided.

(58) The actions of these people deserve instant chastisement but it is Allah's *rahma* which gives them respite. If they do not make amends during this period, chastisement will come upon them and they will not be given any further respite.

(59) This is what happened in the case of those cities which were destroyed for their iniquities after due warning was given

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

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا لَهُمْ إِلَّا  
أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأُولِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مَبَشِّرِينَ وَمُنذِرِينَ وَيَجَادِلُ الَّذِينَ  
كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا  
هُزُوعًا ۝

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

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ لَعَجَلَ لَهُمْ  
الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ۝

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ۝

to them of their coming destruction.

(60) Call to mind the occasion when Moses said to his companion, "I will not stop until I reach the place where the two rivers meet no matter how long it takes me to get there<sup>(3)</sup>."

(61) When they reached the confluence they stopped for a while on a rock on the bank of the river. When they resumed their journey, they forgot to take with them the fish which they had carried for their food.

The fish which was alive slowly slipped into the sea.

(62-63) When they proceeded further, Moses said to his companion, "Bring us our morning meal for now we feel tired." The companion answered, "Do you know what has happened? When we rested near the rock, I forgot to take care of the fish and it made its way to the sea. It is strange that I forgot to mention this to you. What excuse should I offer except that it was Satan who made me forget this?"

(64) Moses said, "It seems to me that that was the place we had been looking for." They, therefore, retraced their steps.

(65) There they found one of Our devotees upon Whom We had bestowed Our *rahma* and knowledge in accordance with Our laws.

(66) When he was about to depart, Moses said, "May I follow you that you may impart some of your knowledge to me"?

(67-68) He said, "I have no objection to that but what I have gathered during the short period you have been with me is that you cannot bear with me. When you will see something which you will not be able to comprehend you will raise objections."

(69) Moses replied, "God-willing, you

وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا آتِيكُمْ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ  
حَقْبًا ۝

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا  
نَصَبًا ۝ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا  
أُنْسِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۝ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۝ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ۝

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

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي مِمَّا عُلِّمْتَ رُشْدًا ۝

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ  
خَبْرًا ۝

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۝

(3) Before *nabuwva* was endowed on a person, he lived as a member of his society with the difference that he was not content with the beliefs and ways of life prevalent in that society. He yearned to find the truth till he was endowed with *nabuwva* and then he was satisfied (93:7). This is illustrated in the story of Moses in the verses cited above.

shall find me patient and I shall not disobey you in anything.”

(70) He said, “If you are so persistent, you may accompany me but you should not question me about anything until I explain it to you myself.”

(71) So they both walked together till they embarked on a boat and Moses saw that his companion made a hole in it. He said, “Have you made a hole in the boat that you may drown its occupants? You have done a very grievous thing.”

(72) He said, “Did I not tell you that you cannot bear with me?”

(73) Moses said, “Chide me not for my forgetfulness and you should not be harsh for what was beyond me.”

(74) They came out of the boat and went on until they met a youth whom Moses' companion slew. Moses said to him, “You have slain an innocent grown-up lad who was not guilty of murder. You have indeed done an odious thing.”

(75-76) He said, “Did I not tell you that you cannot bear with me?” Moses said, “If, after this, I question you about anything, keep me in your company no longer. I shall then have no excuse to offer.”

(77) Then they went on till they came to a city. They sought from the people something to eat but they refused to entertain them. In the city they found a wall which was about to fall and he (Moses' companion) set it right. Thereupon Moses said, “The people of the city treated us so badly and you have done them a free service. If you had wished you could have obtained wages for it.”

(78) Moses' companion said, “We are now to part. (Formerly, what you had asked was due to inquisitiveness. But now you have raised an objection not as to why I rendered my service but as to why I rendered it free,

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۝

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

قَالَ الْمَرْءُ أَفُلَ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۝

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَبًا فَفَقَتَهُ قَالَ اقْتُلْتَنِي بِنَفْسٍ رَّحِيمَةٍ بَعِيرٍ نَفْسًا لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۝

قَالَ الْمَرْءُ أَفُلَ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۚ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ۝

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا فَابُوا أَن يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَتَّقَصَّ أَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ۝

قَالَ هَذَا افِرَاقِي بَيْنِي وَبَيْنَكَ ۚ سَأَلْتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۝

which means that from your point of view rendering service free to deserving human beings is objectionable. This constitutes a basic difference of attitude and this is why I have said that we can no longer remain together.) I shall now tell you what you were so impatient to know<sup>(4)</sup>

(79) As to the boat, it belonged to some poor men toiling on the sea and I damaged it because (I know that) behind them was a ruler in the habit of seizing every faultless boat forcibly.

(80-81) As to that youth, his parents were righteous and peaceful citizens and we had every reason to fear that he would involve them by his open defiance (of law) and denial of all truth. Allah might grant them in his place (a child) better than him in qualities and more affectionate to them.

(82) As to the wall, it belonged to two orphan boys in the city and underneath it (lay) a treasure, which their father, who was a righteous man, had buried. Your *Rabb* willed it that when they come of age in full strength, they should take it out and then it should become a source of *rahma* for them from your *Rabb*. (If the wall had fallen before time, the villagers could have taken the treasure away, so I repaired it and the treasure was safe.) Also remember, that I did not do this of my own accord (but as per divine guidance). You did not bear this explanation (of all the events) with patience.

(83) O messenger, they ask you about Zil-Qarnain<sup>(5)</sup>. Say, "I will relate to you something about him." (He also used to set

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

وَأَمَّا الْغُلَامُ فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُدْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۝ فَآرَدْنَا أَنْ نُبَدِّلَهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ۝

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَٰلِكَ نَأْوِئُ لِمَنْ يَشَاءُ عَلَيْنَا صَبْرًا ۝

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ۝

(4) It seems that Moses' companion was some high ranking official of the state who was aware of the circumstances prevailing there and also possessed legal authority to decide matters by himself.

(5) Literally, *qarn* means horn, era and century. Its plural, *qarnain*, signifies "two horns".

Most commentators identify him as Macedonian king, Alexander the Great without any plausible evidence. But, some historians suggest that he was Cyrus, the Great, the most powerful Persian king. Archaeological discoveries in the area found a statute of Cyrus wearing a cap with two horns. He was a believer in the One God, was just, benevolent and protector of the downtrodden and very tough with usurpers and wrongdoers. He liberated the Jews from the oppressive bondage of Nebuchadnezzar, king of Babylon.

up protective high walls but on a larger scale for poor people without remuneration.)

(84) We had established his authority in the land and he had access to everything he required.

(85-86) So he set out on a course till he reached the setting place of the Sun and it appeared to him that it was setting in a black turbid sea and he saw a people living nearby (who were given to all kinds of wrongdoings). It was up to him to punish them or treat them with kindness according to the circumstances.

(87-88) He said, "He who will commit *zulm* - I shall surely chastise him. This chastisement he will meet in this world and in the hereafter, he will meet a more grievous chastisement from his *Rabb*. But for him who believes in the laws of Allah and does righteous deeds - he shall have good recompense and his course of life will be made easy for him."

(89-90) Then he followed another course eastwards towards the rising sun till he came upon a people living under the open sky with no shelter from the sun.

(91) He left them in that state because he was so well-equipped that he apprehended no danger from them.

(92-93) Then he followed another course till he arrived in a valley between two mountains. There he found a people who could not understand anything he said to them.

(94) They said to Zil-Qarnain (of course through some interpreters), "Gog (Yajooj) and Magog (Majooj) create havoc in the land. If you could create a rampart between us and them, we will pay you tribute."

(95) Zil-Qarnain said, "What my *Rabb* has bestowed upon me is better than your tribute (you are an oppressed people and it is my duty to help you against the oppressors).

إِنَّا مَكْنُكُلُهُ فِي الْأَرْضِ وَأَتَيْنَهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝

فَاتَّبَعَهُ سَبَبًا ۝ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَوْمِئِذِ إِنَّمَا أَنْتُمْ تُعَذِّبُونَ وَإِنَّمَا أَنْتُمْ تُكْفِرُونَ فِيهِمْ حَسَنًا ۝

قَالَ إِنَّمَا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكْرًا ۖ وَإِنَّمَا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝

ثُمَّ اتَّبَعَهُ سَبَبًا ۝ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۝

كَذَلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝

ثُمَّ اتَّبَعَهُ سَبَبًا ۝ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝

قَالُوا يَا الْقَوْمِئِذِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝

قَالَ مَا مَلَكَتْ فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رُدْمًا ۝



You provide labour for it and I will set up a barrier between you and them.

(96) Bring me blocks of iron.” They did so and when the space between the two mountain sides was filled, he said to them, “Blow your bellows.” When the iron was thus made red-hot, he said, “Bring me molten copper that I may pour over it.”

(97) Gog and Magog were not, thereafter, able to scale the wall nor were they able to dig through it.

(98) Zil-Qarnain said to them, “This is due to *rahma* from my *Rabb*. The wall is sufficiently strong until some natural calamity overtakes it and it is levelled down in the dust. (None can withstand such calamities) as the law of my *Rabb* is unalterable, true.”

(99) (What Zil-Qarnain had said was true.) A time shall come when such means of defence will not hold good. Different nations will overrun each other like the waves of the sea.

(100) There will be the fire of hell everywhere due to wrong man-made systems (e.g., nationalism and secularism) as against the system based on divine laws.

(101) Their eyes had failed to notice the warnings given by Allah and they had disdained to listen to them.

(102) Having narrated this story, O *Rasool*, ask these people who reject Our laws if by taking mere creatures to be their friends besides Allah (i.e., by obeying man-made laws) they will be successful. The fire of hell is ready to welcome all those who deny the truth.

(103-106) Ask them, “Should Allah tell you about those who act in such a manner that all their actions go waste? They are those who waste their efforts in the pursuit of only the life of the present in the mistaken belief that what they do is absolutely right. These

أَتُونِي زَبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ الْفُجُورُ  
حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۝

فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۝

قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ  
وَعْدُ رَبِّي حَقًّا ۝

وَلَرَكْنَا بَعْضَهُم يَوْمَئِذٍ يَمُودٌ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ  
جَمْعًا ۝

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ۝

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ  
سَمْعًا ۝

أَحْسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا  
أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ۝

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي  
الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا أُولَٰئِكَ الَّذِينَ  
كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ  
الْقِيَامَةِ وَزَنًا ۝ ذَلِكَ جَزَاءُ كَفَرُوا وَأَتَّخَذُوا الْإِثْمَ وَرَسِيًّا  
هَٰؤُلَاءِ ۝

are they who reject the Law of *Mukafat* of their *Rabb* and do not believe that they have to face it (one day). All their effort shall go waste, so much so that no weight shall be attached to it on the day of reckoning. *Jahannam* shall be their recompense because they refuse to believe in My laws and treated My *rusul* with scorn."

(107-108) As for those who believe in Allah's laws and act rightly - they shall have gardens of *janna* to enter. There, they shall dwell as guests (of Allah). They shall wish no change therein.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ  
نُزُلًا ۖ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ  
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِبِغْلِهِ مَدَدًا ۝

(109) O *Rasool!* Say to the people of the world, "Even if the sea were to become ink wherewith to write the words of my *Rabb*, the sea will exhaust itself while the words of my *Rabb* shall continue to issue forth, and even if the like of it is added thereto."

(110) And say to them, "I am a human being like you with the only difference that it has been revealed to me that entire authority rests with Allah - the One, let him who believes in His Law of *Mukafat* (Law of Requital) do that which is right, and not obey anyone other than Allah - and thus associate any authority with Him."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ  
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا ۝



### Surah 19: Maryam (Mary)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كهيعص

(1) Allah Who is generous, ever-guiding, ever-living, all-knowing, all-seeing has said:

(2) This is a narration of the bounties which your *Rabb* had bestowed on His devotee Zachariah.

ذَكَرْ رَحْمَةً رَبِّكَ عَبْدَهُ زَكَرِيَّا

(3) It so happened that Zachariah addressed his *Rabb* in a low submissive tone

إِذْ نَادَى رَبَّهُ يَدَاؤُا خَفِيًّا

(3:37),

(4) And said, I am growing weak on account of old age and my head glistens with grey hair. Until now it has never happened that I have asked you for something my *Rabb*, and it has not been granted. (Therefore I earnestly hope that my prayer will be granted this time as well.)

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَاؤِكَ رَبِّ شَقِيًّا

(5-6) (As I am old and) My wife is barren (and there is no chance of my getting any offspring). There is no one amongst my kinsfolk who is capable of carrying on the House of Jacob. So, O my *Rabb*, out of Your grace, grant me an heir who will be capable, worthy and deserving in all respects; so that I may entrust this heritage to his care.

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا لِيَرِيئَنِي وَيَرِيَّ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا

(7) (We heard his prayer and said) "O Zachariah! We give you the good news of a son. When he is born, he should be named Yahya (John). This boy will be outstanding; and there has been none like him before (19:65).

يُزَكِّيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

(8) Zachariah (was extremely happy on receiving the good news, but for reassurance<sup>(1)</sup> he sought clarification and) said, "O my *Rabb*! How can I have a child when my wife is barren and I have become utterly infirm through old age?" (Will that child be born to my own family or will I adopt someone else's son, as in the case of

قَالَ رَبِّ أَلَيْسَ لِي بِوَلَدٌ إِذْ كُنْتُ كَافِرًا ۚ قَالَ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

(1) This is just like Abraham, who despite his firm conviction, had raised such a question for his own satisfaction.

Mary who is being brought up by Me - 3:39).

(9) (His *Rabb* answered) "The child will be born as your own son; just as children are born (to other people). Reviving the potential of having children naturally, even in old age, is quite easy according to My laws. I brought you into existence, although previously there was no trace of you."

(10) Zachariah said, "O my *Rabb!* Let me know if there is any particular directive in this regard." Allah instructed him that he would fast continuously for three (days and) nights (3:40), and he would not converse with people (19:26).

(11) Thereafter, he came out of the *mehrab*<sup>(2)</sup> and signalled to his people (who had gathered in the temple awaiting his instructions) not to wait, but to continue performing their normal duties, day and night.

(12) (So, according to the glad tidings) John was born and, when he was still a boy, We graced him with wisdom so that he could capably decide on matters.

(13) And We also gifted him with a compassionate heart. (When he grew up) We told him to hold fast to the divine laws. He was always conscious of these laws and lived a pure and promising life (and accordingly his human potentialities continued to develop).

(14) And his heart was magnanimous towards his (old) parents. He was never overbearing or rebellious.

(15) (Such were the qualities of this child that) His birth was free from defects (despite being born to aged parents). And the day of his death will be as peaceful as the day he will be raised again to life.

(16) (O *Rasool!*) Now relate from this book (Quran) the story of Mary, (starting

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْبَةٍ وَقَدْ خَلَقْتَنكَ مِن قَبْلُ وَلَمْ تَكُن شَيْئًا ۝

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْحَرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشيًّا ۝

لِيَجْزِيَٰ خِذِ الْكِتَابَ بِقُوَّةٍ وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝

وَحَنَانًا مِّن لَّدُنَّا وَرُكُوعًا ۝ وَكَانَ نَجِيًّا ۝

وَوَرِثًا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۝

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝

وَإِذْ كُتِبَ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا ۝

(2) A place where animals were sacrificed in a Jewish temple; niche in the wall of a temple or shrine.

from the time) when after abandoning her cloistered life she moved towards the east (to her village.)

(17) (The cloistered life and the unpleasant events occurring there had such an adverse effect on her mind that) There also she lived in seclusion, apart from others. In order to remove these effects, We introduced positive thoughts in her mind and pleasant aspects of life appeared to her (in a dream) as a person.

(18) (Mary was frightened at this sight and exclaimed) "I seek the protection of *Ar-Rahman* from you."

(19) He answered, "(There is no cause for alarm because) I have only brought a message from your *Rabb* (3:44). He is going to bestow you with a healthy son."

(20) She said, "How can I have a son when no man has ever touched me?" (When I was in the temple, I lived a virtuous life; and since I came out, I have not got married as this is against the laws of the cloister - 3:46; 19:28.)

(21) He said, "Whatever I have told you will happen according to Allah's law of creation (3:46). This is easy for Him (to remove all the hindrances which are in your mind and which perturb you - 19:9). Allah has also said that this child will not be like other children. He will be from our side an embodiment of *rahma* for the people, and a testimonial for truth and falsehood. (Whoever brings *eiman* on his *nabuwwa* will be on the right path, while the one who rejects it, will be wrong.) And this is already decreed by Us (3:47).

(22) (And gradually all impediments were removed and the fear of religious taboos vanished from Mary's mind. At the same time, in spite of warnings and intimidation from the priests, one person agreed to marry Mary.) In time Mary

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝

فَعَلَّمَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝

conceived the child and consequently they (both of them) considered it appropriate to move to a far off place (so that the child would be born in a place where no one knew them; and where they would be safe from the wrath and accusations of the priests).

(23) And when the time of delivery came, the throes of childbirth drove her to the trunk of a date palm. She exclaimed, "O how I wish I had died before all this and had become quite forgotten!"

فَاجَاءَهَا الْخَاضُ إِلَى جَذْعِ النَّخْلَةِ ۖ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا  
وَكُنْتُ نَسِيًّا مَنْسِيًّا ۝

(24) (While she was in anguish she heard a voice saying) "O Mary! Grieve not. There is a rivulet running below.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝

(25) Shake the branch of the date palm towards you and fresh ripe dates will drop near you.

وَهَدَىٰ إِلَيْكَ الْجَذْعَ النَّخْلَةِ فُتَسْقِطْ عَلَيْكَ رَطَبًا جَنِيًّا ۝

(26) Eat and drink and then let your eyes rejoice (at the sight of your baby). (As for your concern about accusations or queries, you should keep a fast and) if anyone asks, you should inform only by gesturing, that you have vowed to fast in the name of *Ar-Rahman* and will therefore not speak to any person for the day."

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَأَمَّا تَرَينَ مِنَ الْبَشَرِ أَحَدًا فَقُوِي إِلَىٰ  
نَذْرَتِ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنسِيًّا ۝

(27) (This is how Jesus was born. The parents took the child to a far off place. He grew up there and was bestowed with *nabuwwa*.) His mother then brought him back to her own people on a mount. (Firstly, her act of leaving the temple and living a married life was against the discipline of the clergy. Moreover, Mary returned with Jesus, who started to criticize the conduct, character and self-made laws of the clerical order.) So the people said, "O Mary! You have come here with something very strange."

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِيلًا ۖ قَالُوا الْيَزِيدُ لَفُتْدٌ جُنُتٌ شَيْئًا قَرِيًّا ۝

(28) They said, "O sister of Aaron! Neither was your father a wicked man, nor had your mother revolted against clerical discipline."

يَا خُتَّ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۝

(29) In reply to their questions she

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝

(would not say anything herself but) would direct them towards Jesus (to get their answers from him). (The elderly priests who were extremely proud of their priesthood arrogantly asked) "Should we talk to one who till recently was a little boy in the cradle?"

(30) In reply Jesus said, "I am a servant of Allah. He has given me the book and bestowed *nabuwwa* (prophethood) upon me and made me a *nabi*.

(31) He has blessed me in every walk of life and has enjoined upon me to establish, as long as I live, the correct system of *sala* and *zaka*.

(32) (My mother's conduct was according to the true *Shariah* of Allah, therefore) I shall always be dutiful and respectful to my mother; and He has not made me a cruel and callous person.

(33) (You regard my birth as objectionable. However, according to Allah, whose message I have brought) My birth is for peace; my life will be for peace. Peace will be upon me till the day I die; and I will be in peace in the life after death."

(34) This is the true story of Jesus about whom people disagree so deeply. (One group, namely the Jews, degrade him and regard his birth as objectionable. On the other hand, the Christians aggrandize him as the son of God.)

(35) It is not necessary for Allah to take for himself a son. He is far above such a requirement. Such is the might of His powers, that whenever He decrees a matter, He only has to say "Be", and it becomes (according to His plan).

(36) (As regards the Christian belief that Jesus was God himself, there cannot be a better argument than Jesus' own proclamation that) "Verily Allah is my Sustainer and yours as well. All of us should

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝

وَجَعَلَنِي مُدْرِكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝

وَبَرًّا بِوَالِدَاتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَ ۝ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۝

وَإِنَّ اللَّهَ رَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ ۝ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

obey Him, for this is most certainly the straight and balanced path (3:50)."

(37) (However, later on,) Some of the factions (amongst his followers) started dissenting amongst themselves. Regretfully for all those who deny the truth, when the day of judgment comes, it will be a difficult time for them.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوِيلٌ لِّلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ  
يَوْمَ عَظِيمٍ ۝

(38) (By calling a *rasool* God, or son of God) They are perpetrating *zulm* and are committing an error. But they will not be able to do this on the day (of judgment). On that day, how clearly will their ears hear and their eyes see (50:22)!

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ  
مُبِينٍ ۝

(39) Therefore, O *Rasool!* You should warn them of the coming of the day of regrets, when all matters shall be settled. So far, they are heedless because they do not believe this.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا  
يُؤْمِنُونَ ۝

(40) (They are not aware that in actual fact) We alone shall remain master over the earth and everything on it. Everything revolves around Our Law of *Mukafat*; nothing remains beyond it. (Even power and authority are bestowed and taken away according to this law - 21:105.)

إِنَّا لَنَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجِعُونَ ۝

(41) (O *Rasool!*) Now in this book (Quran) is narrated the story of Abraham, who was indeed a *nabi* and an embodiment of truth.

وَإِذْ كَرَّمْنَا الْكُتُبَ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝

(42) He said to his father, "O father! Why do you worship something which can neither hear nor see, and can be of no use to you whatsoever?"

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ  
شَيْئًا ۝

(43) He said, "O my father! Indeed a ray of knowledge has come to me, that which never came to you. Therefore you should follow me. I shall lead you to the path which will take you directly to the destination.

يَأْتِيكَ مِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ  
صِرَاطًا سَوِيًّا ۝

(44) "O my father! Why do you obey the satanic forces which are rebellious to *Ar-Rahman*?"

يَأْتِيكَ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۝

(45) "O my father! I fear lest

يَأْتِيكَ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونُ لِلشَّيْطَانِ  
وَلِيًّا ۝



chastisement from *Ar-Rahman* befall you; and you also become a comrade of Satan.”

(46) Abraham's father answered, “O Abraham! Have you become averse to my gods? If you do not desist from your views I shall reprove you. So if you want my grace, stay away from me (till you mend your ways).”

(47) Abraham said, “May Allah guide you to the correct path. I will continue to pray that He protects you from *kufir*. He has always been very gracious in bestowing His endless blessings upon me (9:114).

(48) I withdraw from you all and from whoever you invoke other than Allah. I will only invoke my *Rabb*. I am sure that by invoking Him I will not be deprived of life's bounties. (Thus I do not attach any importance to your threats that I will be deprived of the wealth and status which I am likely to inherit otherwise - 60:4.)

(49) So he departed from them and from everything they were worshipping (and settled in Syria). There We bestowed on him (a son) Isaac and (thereafter a grandson) Jacob. We honoured both of them with *nabuwwa*.

(50) And We bestowed upon them manifold bounties and granted them the power to convey the truth

(51) (Likewise) O *Rasool!* Narrated in this book is the story of Moses, who was a very sincere person; and he was Our *rasool* and *nabi*.

(52) We called him from the right side of the Mount (of Sinai) and drew him close to Us.

(53) And also out of Our grace, we made his brother Aaron a *nabi*.

(54) Similarly, narrated in this book is the story of Ishmael (who besides being from the line of the *Bani-Israel*, was also the progenitor of the other branch of

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِي يَا إِبْرَاهِيمَ لَئِنْ لَمْ تَنْتَهَ لَأَرْجُمَنَّكَ  
وَأَهْجُرَنِي مَلِكًا ۝

قَالَ سَلِّمْ عَلَيَّ ۖ سَأَسْتَفِيرُكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا ۝

وَأَعْتَزَلْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ  
بِدُعَاءِ رَبِّي شَقِيًّا ۝

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ وَهَبْنَا لَهُ إِسْحَاقَ  
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ۝

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ۝

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۝

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۝

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا  
نَبِيًّا ۝

Abraham's descendants). He was always true to his promise; and was indeed a *nabi* sent by Us.

(55) He always enjoined upon his people the enforcement of *sala* and *zaka*. He was in complete harmony with the laws of his sustainer.

(56) Also mentioned in this book is the story of Idrees (Enoch). He too was a very truthful person and a *nabi*.

(57) And We had exalted him to a high position (4:158).

(58) All of them fall in the category of *anbiya*, upon whom Allah had bestowed His bounties. They were from the progeny of Adam and from those whom We bore on the ark with Noah; and the offspring of Abraham and Israel (Jacob). We had bestowed guidance on all of them; and they were specially chosen. Such was the state of their mind that whenever they encountered the divine laws, they would bow down before them in firm conviction and adoration (25:73).

(59) (However) Their successors were unworthy people who neglected the system of *sala* and (instead of following the divine laws) pursued their own gains and desires. They will find themselves facing utter destruction;

(60) except those who leave the wrong path. They shall then live a blissful life in this world as well as in the life hereafter. And they will be fully recompensed without any shortfall.

(61) (In the initial stages) The blissful life in this world remains obscure (2:3); and as far as life in the hereafter is concerned, it cannot be perceived now. However, the promise that *Ar-Rahman* (Beneficent Allah) has made will surely be fulfilled.

(62) Such a society will be devoid of everything indecent and there will be no

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِذْ كَانَ صَدِيقًا نَبِيًّا ۝

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَاهُ إِذْ نَتَلَّى عَلَيْهِمْ آيَاتِ الرَّحْمَنِ حَتَّىٰ سَجَدُوا لِلْكَوْكَبِ ۝

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۝

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا ۝

جَلَّتْ عَدْنُ الَّذِينَ وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِذْ كَانَ وَعْدُهُ مَأْتِيًّا ۝

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا رِزْقُهُمْ فِيهَا بُكْرَةٌ وَعِشْيَاءٌ ۝

purposeless noise or clamouring.

(63) This is the *janna* which is inherited by Our devotees who are conscious of Our laws, and who are thereby saving themselves from the destructive aspects of life.

(64) (The *malaika* descend upon such people and bring them glad tidings (41:31) and tell them) "We descend according to the command of your *Rabb*. Everything that is before us; all that is behind us; and everything that is between these two is entirely preserved (in the divine record) and there is no possibility whatsoever of any omission or forgetfulness."

(65) (O *Rasool!*) The Law of *Mukafat* is from your *Rabb* Who is the sustainer of everything in the universe. So you should obey Him and remain steadfast in this obedience. Is anyone besides him worthy of this stature?

(66) A person (who negates the Law of *Mukafat*) says, "What? Once I am dead, shall I be raised to life again? How is it possible?"

(67) But does he not remember that We had previously created him when he was nothing. (God, Who can create a human being out of nothingness, can bring him back to life after death.)

(68) O *Rasool!* Tell them that besides punishment in the life after death, in this very world, too, they will see how firm the grip of Allah's Law of *Mukafat* is. We have decreed that We will round them up along with their rebellious leaders (in the battlefield) and then assemble them on their knees in *jahannam* (45:28).

(69) Thereafter, from every group We shall segregate the ones who have been determined in their disdainful rebellion against the system ordained by *Ar-Rahman*.

(70) For certainly We know best who amongst them are most deserving of the agony of *jahannam*.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۝

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ۝

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَكُنَّا نَسِيًّا ۝

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ۝

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝

(71) (O *Rasool* You can tell them) "None of you will escape the ignominious punishment in it (19:86, 21:99)." This decree has been ordained by your *Rabb* according to His Law of *Mukafat*.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۝

(72) We will, however, save the *muttaqeen* (who shall be so far away that they will not even hear it (21:101). And those who rebel against Allah's laws will live a life of degradation (in this life as well as in the hereafter).

لَمْ نَجْعَلِ الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثْيًا ۝

(73) Whenever Our clear laws are presented to them, those who are bent upon denying the truth say to the *momineen*, "Tell us, which of the two groups amongst us enjoys a better position and who has more grandeur and prestige?"

وَإِذَا نُتِلَّ عَلَيْهِمْ آيَاتُنَا بِبَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۝

(74) (In the early stages of the establishment of the Quranic social order, the position of the *momineen* was somewhat weaker than their opponents, but they should know that) Before them, we have destroyed many generations which had surpassed them in material assets and outward opulence.

وَكَمَا أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِعْيًا ۝

(75) Tell them that (at the moment, they have more wealth and power, but according to the laws of *Ar-Rahman*, those who choose the wrong path are not apprehended immediately) sometimes they are spared so that they see with their own eyes the destruction of which they were forewarned. In the beginning, this is a light punishment (so that they can revert from their erroneous path; but even after that if they do not desist and make amends), but then comes the ultimate doom. So (according to this divine law) these people will soon understand whose position is worse and who is really weak.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَدًا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۖ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ۝

(76) For people who adopt the right way of life, the divine law of guidance opens up further avenues (for their success and

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَغِيْتُ الضَّلِيلَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝

nourishment). Keep in mind the absolute reality that the only ever-enduring and inexhaustible means of nurture are those through which human abilities are developed according to the divine Law of *Rabubiyya*. This is the best reward for whatever is spent in establishing and strengthening this system; and this ultimately yields superior returns. Therefore, one must keep in view the ultimate gain and not the immediate short-term benefits.

(77) He who denies the truth (when he receives immediate and temporary gains) will always be under the impression that he will continue to have sources of wealth and increased progeny.

(78) (Just ask him) Has he perchance attained access to the realm of the unseen; or has he concluded a covenant with *Ar-Rahman*?

(79) Whatever he says or thinks is incorrect. We are recording everything he says and are lengthening his period of respite.

(80) (When this respite is over, he will see with his own eyes that all the wealth and progeny, about which he was so boastful, has been taken away from him and only) We will inherit all that he talks about; and he will appear before Us all alone. (Everything that belongs to him will remain behind and only what he himself is will go to the next life - 6:95, 19:95.)

(81) And they have acknowledged other authorities besides Allah so that these would be a source of strength for them.

(82) Tell them that they are living under a fallacy. When the time comes, these deities will disown their obedience and will turn against them.

(83) In actual fact their own selfish ambitions and their rebellious leaders have overpowered their rational faculties and are

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۗ

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ

كَلَّا سَنَلْتَبِ مَا يَقُولُ وَنَبُدُّهُ مِنَ الْعَذَابِ مَذًّا ۗ

وَتَرَاهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۗ

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۗ

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۗ

الْمُرْتَدِّينَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْرَهُمْ آرَاءُ ۗ

continuously instigating them to rise against the order of truth and justice.

(84) The delay (in inflicting doom on them) occurs because We are counting their days (according to Our law of respite); so do not be in haste.

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۖ

(85) (The day is fast approaching when) We shall assemble the *muttaqeen* before us with respect and dignity, in order to bestow Our bounties and honour upon them.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا ۖ

(86) Likewise, We shall drive the guilty ones towards *jahannam*, just as thirsty cattle are driven to water.

وَلَسَوْقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وُرْدًا ۖ

(87) (On that day) No one will have intercession from anyone else; except only those who have conformed with the laws of *Ar-Rahman*

لَا يَلْتَكُونُ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ

(88) Amongst them are also the people who say that *Ar-Rahman* has a son (Jesus, son of Mary) who will atone for their sins.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۖ

(89) (Tell them that) Undeniably, by this assertion, you have concocted something very serious.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۖ

(90) (This is such a terrible thing that) It will split apart the skies, tear asunder the earth, and mountains will crumble in utter ruin (42:5).

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۖ

(91) (Just think what they are actually saying.) They say that *Ar-Rahman* has a son.

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ۖ

(92) That He should take a son for Himself is certainly not worthy of the Almighty.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۖ

(93) (He does not need a son. His sovereignty is such that) There is nothing in the universe that does not bow before *Ar-Rahman* in complete obedience.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۖ

(94) His sovereignty is all-encompassing. His law of *Mukafat* has taken into account every one of them. (Nothing escapes His authority.)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۖ

(95) (As has been narrated in verse 19:80) On the day of judgment, everyone will appear before Him alone. (Individuality

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۖ

of self necessitates that no one will be able to seek any intercession by anyone else; everyone will be responsible for his own actions - 6:95.)

(96) (O Rasool!) For all those who profess *iman* on the truth of Allah's laws and accordingly do righteous deeds (although now the entire world opposes them), that day is not far when in the hearts of people, *Ar-Rahman* will instill love and affection towards them. (Then people will follow them in large numbers - 110:2.)

(97) This will happen by implementing (the injunctions of) the Quran which We have made easy to understand in your own language, so that you can convey to the *momineen* the glad tidings of the pleasant results of their righteous deeds. And convey warnings to those who are obstinate and given to futile contentions.

(98) (And tell them that) According to Our law of *Mukafat*, We have destroyed many generations before their time. Can you see any trace of them now or hear any whisper about them? (Thus if you also do not accept the Quranic system and persist in your erroneous behavior, then your outcome will be similar to theirs.)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝

فَأَمَّا يَتَذَكَّرُ إِلَّا لَيْسَ أَلْسِنَتِكَ لِيُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا ۝

وَكَمَا أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ نُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ۝



Surah 20 : Taa-Haa  
(Ta Ha)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Rasool!*

طه٥

(2) We have not revealed the Quran to make your life cumbersome or to deprive you of the pleasant things in life. (This code will bestow a pleasant and successful life on you - 20:118, 123:124.) The initial stages of this revolutionary program shall certainly be difficult, but ultimately it is only you who shall be successful (94:1-6).

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى٥

(3) The purpose of its revelation is for it to be a source of prosperity and accomplishment for the one who fears that he may be deprived of the bounties of life.

إِلَّا تَذَكُّرًا لِّمَنْ يَخْشَى٥

(4) This revelation is from the One, *Ar-Rahman*, Who has created the earth and the high skies (wherein His laws are in operation with complete command).

تَنْزِيلًا مِّمَّنْ حَقَّقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى٥

(5) This is *Ar-Rahman*, who is in full command and control of the universe.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى٥

(6) The entire awe-inspiring universe, from the highest point to the lowest depths, is busy fulfilling His destined program. (The objective of this control is that everything in the universe should continue receiving nourishment (1:2) and every action should produce the correct and appropriate result (45:22).

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الْعَرْشِ٥

(7) (Given this state of affairs, that everything in the universe is actively fulfilling Allah's program according to His Law of *Mukafat*, it makes no difference to Him whether you say something aloud or softly.) He is aware of every secret of yours, and all (your thoughts and intentions) still hidden within you.

وَأَنْ تَجْهَرُوا بِالنُّقُولِ فَإِنَّهُ يَسْمَعُ الْسِرَّاتِ الْخَفَى٥

(8) In fact, absolute authority in the entire universe belongs to Allah. All His attributes (as mentioned in the Quran) are the reflections of His extremely balanced facets.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى٥



(9) (In order to understand how one, after passing through initial turmoil, reaches the ultimate goals by following the divine laws) You have to keep in mind the story of Moses.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۖ

(10) (We start this story from the incident when) He saw some fire and said to his companions, "You should wait here; I have seen fire far away. Perhaps I will bring you a burning brand from there, or find someone near the fire who may guide us in the right direction (in the darkness of night).

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا الْكَافَّةَ إِنِّي أَخَافُ مِنْهَا بِقَبَسٍ  
أَوْ أَجِدُ عَلَى النَّارِ هُدًى ۖ

(Human intellect, when it is devoid of guidance from *wahi* (revelation), tries to find its path by such guesswork.)

(11) When Moses came close to the fire, a voice called out, "O Moses!

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۖ

(12) It is Me, your *Rabb*. (You have now reached the stage where the long and arduous methods of quest through trial, error and intellectual guesswork are over. Henceforth starts the role of *wahi*, whereby the absolute truth unveils on its own. You can now be content and leave aside this long quest; that phase is over - 79:16.)

إِنِّي أَنَا رَبُّكَ فَاخْلَعْنِي وَأَعْبُدْ رَبَّكَ أَيُّهَا الْمُقَدِّسِينَ ط

(13) "I have chosen you (for an important purpose). Therefore, listen very carefully to what is being revealed to you (20:40-41).

وَإِنِّي أَخْتَرْتُكَ فَاسْمِعْ لِمَا يُوحَى ۖ

(14) "The very first message of this *wahi* is that I alone am God. No one except Me holds any authority in the universe. Therefore, you should obey only Me and set up the system of *sala* in order to establish the superiority of the divine order.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۖ

(15) "(Keep in mind that through you) A great revolution is about to occur. Our program is that the Quranic social order which till now was obscure (to the non-observant) should now manifest itself. This order will come so that everyone receives full reward for what they strive for (and the unjust system of exploitation and plundering in the society established by the

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِلَّذِينَ عَمِلُوا السَّيِّئَاتِ لَا يَرَوْنَ أَنَّهَا سَاءَةٌ لَنَكْفِيَهُمْ نَارًا تُنْفَسُ بِهَا نَفْسُهُ ۖ

Pharoah, Qaroon (Korah) and Haman (the high priest of Pharoah), is finally overthrown. Moreover, in that society the rewards of one's labour are taken away by others. This Quranic order will be brought about only by the enforcement of *Nizam-us-Sala* (20:112).

(16) "Keep one thing firmly in mind. (Do not keep with you the) people who do not believe in the impending order and continue to follow their own selfish desires.

(Because) They will become a hindrance and also a reason for your destruction." (This social order will only be brought about by people who are convinced about it and do not have selfish desires.)

(17) (After this, Moses was given instructions regarding the revolutionary program. These included the art of reasoning and rationale, together with solid arguments to convince opponents and how, at the time of confrontation, to skillfully deal with them firmly. Thereafter, a voice came from the unseen), "O Moses! With deep insight, ponder over these commandments and the instructions; and with the sources of strength given to you consider how you will find them."

(18) Moses replied, "O my Lord! These laws and instructions are an immense source of strength for me for carrying out my forthcoming mission. Now I will proceed with their assistance and firmly hold on to them at every moment of difficulty, so that I do not falter anywhere. With their help I will drive my herd (of the children of Israel to whom You are sending me as their shepherd). I will change their inactivity and lethargy into action and movement. Besides this, whenever I confront a problem, I will take vision and guidance from these instructions<sup>(1)</sup>."

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاللَّهُ هُوَ قَتَرْدَى ۝

وَمَا تِلْكَ يَمِينِكَ يُمُوسَى ۝

قَالَ هِيَ عَصَايَ أَتَوَكَّلُ عَلَيْهَا وَأَهْوَسُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَأْرِبٌ أُخْرَى ۝

(1) In translating verses 17 to 22, the allegorical import of certain words has been chosen. Readers may, if they so prefer, consult other translations for the literal meanings.

(19) "You have understood it correctly," was the reply. "Now you should present it before the people."

قَالَ أَتَقَهَا يَوْمَئِذٍ ۝

(20) From then onwards, Moses thought about his mission seriously and took stock of the whole situation. He realized that the task of presenting these laws before the people was not easy. He felt as if this gigantic task was like a fast moving python (26:32-33, 7:107-108, 28:32).

فَأَلْقَاهَا فَاذَاهِيَ حَيَّةٌ تَسْعَى ۝

(21) God reassured Moses and told him not to worry, "Hold on to these laws and instructions firmly. Keep in mind what you had said earlier (that you will also utilize them for beneficial purposes). We will make them a source of strength for you and your nation.

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ۝

(22) "Do not be distressed. On the contrary, be completely calm and tranquil, and with total commitment present your manifesto clearly and rationally. You will surely be safe and successful. This will be the second sign of your success. (The first sign would be the destruction of your enemy. The second shall be the rehabilitation of the supremacy and sovereignty of your own people.)

وَأَضْمِرْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ آيَةً أُخْرَى ۝

(23) "All these commandments are being given to you, so that We can show you how great a change can occur through their enforcement (79:20).

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ۝

(24) "Now, go to Pharaoh, for he has certainly transgressed all bounds."

إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝

(25) (When Moses realized the enormity of the task he had been chosen for, and the powerful forces he had to clash with) He prayed, "O my Rabbi! (Since this mission is extremely difficult) Strengthen and broaden my resolve (so that I am able to face all situations with confidence.)

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

(26) "And ease all the hurdles that come in my way (94:5).

وَيَسِّرْ لِي أَمْرِي ۝

(27) "And make my speech fluent and

وَاجْلُلْ عُقْدَةً مِنْ لِسَانِي ۝

forceful,

(28) "So that they fully understand what I say.

(29-32) "Out of my kinsfolk appoint my brother Aaron for me, so that he may help me by sharing my task; provide me strength and remain by my side.

(33) "So that together we can vigorously involve ourselves in accomplishing the assigned task;

(34) "And take one step after the other, so that your divine law and the system become supreme.

(35-36) "You are surely fully aware of our capabilities, O Moses! We have granted all that you have asked for." (Now stand steadfast and do not let anyone divert your attention -10:89.)

(37) (On hearing this) Moses bowed in deep gratitude and said, "This certainly is a great favour." Thereupon He replied, "O Moses! This is not the first time that We have bestowed Our favour upon you; this process (of divine favours) started long ago;

(38) "When (at the time of your birth) We sent a message to your mother (through one of Our messengers);

(39) "That she should put the child in a chest and put it in the river. The waves of the river will then cast him ashore, and the one who is his enemy as well as that of Our divine laws, will take him away (for adoption). (It was in this way that you reached the palace of the Pharaoh and) There Our blessings made you lovable to everybody. All this was so arranged because We wanted you to grow up (in the palace) under Our guidance (and be familiar with palace etiquette, politics and statecraft, which you were to challenge one day)."

(40) (And when you arrived at the palace) The members of the Pharaoh's

يَفْقَهُوا قَوْلِي ۝

وَاجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۝ هَارُونَ أَخِي ۝ اشْدُدْ بِهِ أَزْرِي ۝  
وَاشْرِكْهُ فِي أَمْرِي ۝

كُنْ سَيِّدًا كَثِيرًا ۝

وَنَذِرْكَ كَثِيرًا ۝

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۝ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ۝

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ۝

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ  
يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۝ وَأَلْقَيْتُ عَلَيْكَ حَبِيبَةً مِّبْنِي ۝ وَلِتَضَمَّهُ  
عَلَىٰ عَيْنِي ۝

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَلْقَاهُ فَرَجِعْنَا إِلَىٰ  
أُمِّكَ كُنْ نَفَرَ عَيْنِهَا وَلَا تَحْزَنْ ۝ وَقَتَلْتَ نَفْسًا فَرَجَّيْنَاكَ مِنَ الْعَمَىٰ

household were concerned about nursing you. At that moment, your sister was passing close by and said (to the Pharaoh's household), "Shall I guide you to a woman who can take full responsibility of looking after him?" (This woman was your own mother.) In this way, We brought you back to your mother's lap, so that her eyes would remain appeased and she would not grieve (about having been separated from her son).

Thereafter, when you came of age, you killed a man, but We kept you safe from any grievous consequences. Then (after taking you away from the palace), We put you through the turmoil of a rough and tough life so that you become a real stalwart. You also stayed for several years amongst the people of Midian, as a shepherd. (Think about the stages through which you have passed; for) It was then that you, O Moses, came up to Our standard.

(41) And thus We prepared you for a very special task of Ours. (It was not by a simple coincidence that while grazing cattle you went to a place to fetch a burning brand. There, We crowned you with *nabunwa*.)

(42) You and your brother should now go forth to the Pharaoh with My message. And remember, do not show any slackness in following the directives given by Me.

(43) (So Moses left for the mission and when his brother Aaron joined him, these divine instructions were repeated. They were told) "Go forth to the Pharaoh, both of you, because now he has transgressed all limits.

(44) (When you meet him) Converse with him in a gentle manner. It is quite possible that he may take heed, or he may become frightened (of the consequences of his transgression)."

(45) They replied, "O our *Rabb!* We are very apprehensive lest he behave insolently with us (takes an offensive position) and

وَفَتَّكَ فُتُوًّا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ  
يُوسَىٰ ۝

وَاصْطَنَعْتُكَ لِنَفْسِي ۝

إِذْ هَبُّ آتَتْ وَأَخُوكَ بِآيَاتِي وَلَا تَنبَأُ فِي ذِكْرِي ۝

إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

فَقُولَا لَهُ قَوْلًا لَّيْسَ لَكَ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۝

قَالَا رَبَّنَا إِنَّا أَتَيْنَاكَ تَخَافُ أَنْ يُقْرَطَ عَلَيْنَا أَوَّانٌ يَلْعَلِي ۝

become violent.”

(46) God replied, “Do not be afraid, I shall also be with both of you. I am all-hearing, all-seeing (and he will not be able to harm you).

قَالَ لَا تَحْزَنْ إِنِّي مَعَكُمْ أُنِمْ وَأَرَىٰ

(47) Now both of you should go to him without any fear and proclaim, 'We are the messengers of your *Rabb*. (He decrees you to) Let the children of Israel go with us and not to oppress them (anymore). If you follow the path decreed by your sustainer, it will bring complete peace. In fact peace prevails upon everyone who follows His guidance.

فَأْتِيَهُمْ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ بِآيَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَتِ الْهُدَىٰ

(48) And it has been revealed to us that severe punishment will befall whoever belies the divine message and turns away. (Now you can decide for yourself which course you want to adopt.)”

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ

(49) (So, when the two brothers conveyed the divine message to the Pharaoh, he said) “O Moses! (First of all) Tell me who that *Rabb* of yours is (whose message you are giving to me. You know every tribe or community has its own separate God. Which one is yours)?”

قَالَ فَمَنْ رَبُّكُمَا يُؤْمَلَىٰ

(50) Moses replied, “Our *Rabb* does not belong to any particular community or group. Our *Rabb* has created everything, and after giving to it instinctive nature and form, guides it towards the path (leading to its destination). As far as human beings are concerned, they are given guidance through *wahi*, which we are conveying to you.”

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ

(51) (Then the Pharaoh realized that he had not been able to corner Moses with his line of questioning. And because he was sitting amongst his courtiers who were polytheists like their ancestors, and who according to the divine law explained by Moses were all destined to be in *jahannam*, he changed his line of argument. He asked Moses) “What then, in your opinion, is the

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ

state of previous generations?"

(52) (The Pharaoh had raised this query with a mischievous design, knowing that if Moses said that all of them were in *jahannam*, the nobility would rise against him and the issue of the freedom of the *Bani-Israel* would be sidetracked. But the Pharaoh did not know with whom he was dealing.) Moses said, "I do not know what condition those people are in. This knowledge rests with my *Rabb* alone, and it is recorded in His decree (according to which their cases will be decided). (Rest assured) Neither does He err, nor does He forget. (Their cases will be decided according to their deeds. Now once again, listen to the answer to your earlier question about what type of *Rabb* He is Who has sent us to you.)

(53) "He is the One Who has stored means of nourishment for all of you everywhere on this spacious earth; made and traced out ways for your movements; and Who sends down water from the sky with which He grows various vegetation and plants;

(54) "So that you yourself may eat and also pasture your cattle. In this divine system there are signs, for those who are endowed with reason, that absolute authority and control over the entire universe rests with Him. (Therefore the Pharaoh's claim that he alone was the great *rabb* - 79:29; that the entire country was his property - 43:51; and that therefore you all were under his subjugation, was totally baseless.)

(55) It is He Who created all of you from this earth (inorganic matter) and He shall revert your lifeless physical body back to it; and raise you forth once again from it. (Therefore, amongst human beings there is no distinction between ruler and ruled, master or slave. He is the real master; all human beings are equal and are His

قَالَ عَلَيْهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ۝

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ  
مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن تَبَاتٍ شَتَّى ۝

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝

وَمِنهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝



servants.) You have now understood what kind of *Rabb* He is, Whose message we have brought to you.”

(56) (Now the Pharaoh understood the message Moses had brought and the kind of revolution he intended to bring about.) Thus (through Moses) We explained in no uncertain terms Our laws to the Pharaoh and also showed him how rightfully they were based on truth and equity. But the Pharaoh refused to accept them and belied them.

وَلَقَدْ آرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ۝

(57) He said, “Have you come to us, O Moses, to drive us out of our land by giving us illusive reasons and a false religion?”

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ۝

(58) “In that case we shall certainly meet you with the like (and the reply will be given by our religious priests). So arrange a debate between us and yourself at a place where both stand an equal chance. We shall not fail to attend, nor should you.”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ۝

(59) Announced Moses, “Your debate shall be on the day of the festival and let the people assemble when the sun has risen high.”

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ سِحْرِي ۝

(60) Then the Pharaoh withdrew, collected his stratagem and returned for the debate at the appointed time.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ۝

(61) Moses addressed (all the priests who had gathered for the confrontation with him) and cautioned them, “Beware! Do not fabricate lies against Allah, lest you are struck by some punishment. (You invent your own religious fables and then attribute them to Allah.) Beware! The divine law stipulates that whoever does so is doomed to failure. He pulls them out from their very roots.”

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيَسْحَبَنَّكُمْ بِعَذَابٍ وَكَدِّ خَابٍ مِمَّنْ افْتَرَى ۝

(62) (The impact of this warning was that) They started altercating amongst themselves in whispers and secrecy. (This too had an adverse effect on the masses who had gathered there.)

فَتَنَارَ عَوَا مَرَّهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ۝



(63) (When) The nobles of the Pharaoh (saw the reaction of the crowd they became very upset and) told the people, "Do you know what these two brothers (Moses and Aaron) really want<sup>(2)</sup>? Their real intention is to establish themselves in this land by deceitful means; drive you out from the country; and destroy your religion and cult which is so high and superior. In this way, they shall also take away the grandeur, status and authority of the state and the monarchy."

قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقِكُمُ الْمُغْلَىٰ ﴿٦٣﴾

(64) (They addressed the priests and said) "Now forget your differences, concentrate on your strategy and plans and come forward in unison for the encounter. It is certain that whoever succeeds here shall carry the day (7:111-113, 107:79)."

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفَاءُ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾

(65) They asked Moses, "Will you start (the debate) first or should we explain whatever we want to say?"

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾

(66) Moses said, "(It is better that) You start first (and say) whatever you want to say in support of your claim." So they presented their own religion as being against Allah's *deen*, and gave arguments in support of their claims and against those of Moses. (Their presentation was so impressive that Moses was apprehensive that they might succeed by their sheer rhetoric and eloquence.)

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابٌ لَّهُمْ وَوَعِيَتْهُمُ الْمُغَيْبَةُ وَأَنتُم بِسِحْرِهِمْ أَنهَآ تَسْمَعُ ﴿٦٦﴾

(67) And in his heart Moses became somewhat apprehensive (7:116).

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾

(68) We (assured him and) said, "There is nothing to worry about; surely it is you who will be victorious.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿٦٨﴾

(69) "Whatever arguments they have given are deceitful and illusive. Such arguments (of a hallucinatory nature) can never succeed, no matter which quarter they come from. You should therefore present with perspicuous eloquence and clarity, the

وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّهَآ صَنَعُوا كَيْدٌ لَّسِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

(2) They are the priests of a false religion. Allegorical meanings of these words have been adopted. Readers may consult another translation for the literal meanings.

divine laws which you have already found to be a tremendous source of solace and strength to you (20:17).”

(70) (So when Moses presented his case with convincing reasoning, exactly that which Allah had foretold happened. All) The clergy of the Pharaoh openly accepted their weakness and exclaimed, “Surely we proclaim our *eiman* on the *Rabb* of Moses and Aaron.”

فَأَلْفَى السَّحْرَةَ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ۝

(71) Upon hearing this, the Pharaoh said, “How is it that you have proclaimed your *eiman* on the *Rabb* of Moses and Aaron before I have permitted you to do so! It appears as if Moses is in fact your master, and has taught you all these illusive tricks. Just see what sort of torturous punishment I will give you all. I shall have your hands and feet cut off on alternate sides (or put you in handcuffs and shackles) and crucify all of you on trunks of palm trees. You will see for yourself which one of us can inflict a more severe and lasting punishment.”

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْعُنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۗ فَلَا تَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا وَصَلَيْتُمْ فِي جُدُوعِ النَّخْلِ ۗ وَلِتَعْلَمَنَّ إِنَّكَ أَشَدُّ عَذَابًا وَأَبْغَى ۝

(72) (They heard the threats with complete tranquility and said) “The truth and the evidence that has been unfolded before us is so convincing that we can neither give preference to your fallacious reasoning, nor can we turn away from the One Who has brought us into being, to obey you instead. So go ahead and do whatever you want. Furthermore, your decree is confined to life in this world alone (and we do not care much for this life because it does not end here. Life goes beyond to a point on which you have no access or control).

قَالُوا لَنْ نُؤْتِيَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ ۗ إِنَّا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ۝

(73) Now that we have expressed *eiman* in our sustainer, we pray to Him to keep us safe from the adverse affects of our previous faults and excesses, in particular the trickery and deceitful devices which you forced us to perform. (We have now seen that only the divine law is the best)

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْغَى ۝

(74) (We do not care much if you still consider us guilty. What matters is who is considered or found guilty before the *Rabb*.) And, for whoever appears guilty before Him, there is the grievous castigation of *jahannam* where he shall remain suspended between life and death. (14:17, 87:13)."

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَبُوتُ فِيهَا وَلَا يَخْرُجُ ۝

(75) (In contrast) The people who shall have elevated positions are those who appear before Him as *momineen* (those who express *eiman*) and with a valuable treasure of righteous deeds.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ۝

(76) For them there shall be gardens of perpetual bliss, through which will be flowing running water. This is the recompense for those who nourish and develop their self."

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاؤُا مَنْ تَزَكَّى ۝

(77) (Thereafter Moses continued training and educating the *Bani-Israel* and, at an appropriate time,) We said to Moses, "Now leave Egypt together with Our devotees. Do so during the night and take them across that part of the sea where the water has receded<sup>(3)</sup>. You should not be afraid of being overtaken or drowning (26:63, 24:29)."

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْلَى ۝

(78) (When Moses left Egypt with his people) the Pharaoh chased them with his forces, but the waves of the sea submerged them and they drowned.

فَاتَّبَعَهُمْ فِرْعَوْنُ وَبَنُو دَاوُدَ فَنَفِثَ فِيهِمْ مِنَ الْيَوْمِ مَا غَشِيَهُمْ ۝

(79) In this manner, the Pharaoh led his people astray and destroyed them for he had not guided them correctly (Although Moses had clearly presented the divine guidance to him).

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۝

(80) O Children of Israel! We thus delivered you from your enemy; and then on the right slope of Mount Sinai (through the revelation to Moses) we made a covenant

لِيَبَيِّنَ إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوى ۝

(3) In the English translation of the Torah, published recently by Jews, it is affirmed that according to the latest research, the *Bani-Israel* did not go through the Red Sea. Instead Moses took them across via a portion of the river which was marshy and where weeds had grown. Because of the growth there, this part was named the Sea of Reed. It is situated near the present Suez Canal. (This announcement was made by Mr. Lisserz Ussman, Executive Director of the Jewish Publication Society of America; *Daily Telegraph*, September 1962.)

with you (for a bright future). And we also provided to you *manna* and *salwa* (2:75).

(81) Now partake of all the pleasant things We have provided for you, but do not transgress the bounds of equity. If you do that, a dire punishment will fall on you according to the divine Law of *Mukafat*. And remember that people upon whom such chastisement is unleashed fall into an abyss.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي  
وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝

(82) The only way to come out of the abyss is to return to the righteous path as ordained. Leave the erroneous path and do virtuous deeds which would not only help them, but would also help mankind put its affairs in order. Thereafter, they should remain steadfast on that right path. Only then will the results of their previous misdeeds be erased.

وَأَنِ لِنُفَّاخٍ لِّمِن تَابٍ وَأَمَّنْ وَعَمَلٍ صَالِحًا ثُمَّ اهْتَدَىٰ ۝

(83) (Also recall that particular part of the story when Moses came to the Mount of Sinai and We asked him), "O Moses, what caused you to leave your people behind in such haste?" (You should have given more time to their training and education.)

وَمَا أَجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۝

(84) He said, "They are closely following my footsteps (and my temporary absence will not upset anything). I have come hurriedly to You for some more guidance, by following which I can complete this mission (as quickly as possible)."

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۝

(85) The Almighty replied, "In your absence your people are at a turning point and are caught in a turmoil, as Samiri (Samri) has led them astray."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۝

(86) (When he heard this) Moses returned to his people full of wrath and sorrow and exclaimed, "O my people! Did your Sustainer not give promises of (so many) enjoyable things of life? Did (the fulfillment of) these promises seem to you too long in coming (that you became disappointed with your *Rabb* and instead created your own god)? Are you perchance

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ۝

so determined to see your Sustainer's condemnation fall upon you, that you broke the promise you had made to me?"

(87) They answered, "We did not break our promises to you of our own free will. (This is what actually happened. Taking a cue from the Egyptian people) We cast off all the ornaments which we were wearing. These (were suited to urban life, but in the desert) they had become a burden for us. This suggestion was put in our mind by Samiri."

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا آوَارًا قِنُ زِينَةِ الْقَوْمِ  
فَقَدَرْنَا فَنَرَاهَا كَالثَّامِرِ ۝

(88) (Out of the molten ornaments) Samiri produced for them the effigy of a calf, which made a lowing sound. Therefore the people said, "This is our deity and also that of Moses." (But Samiri forgot how Moses would react to this upon his return.)

فَأَخْرَجَ لَهُمْ عِجْلًا جَدًّا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَنَسِيَ ۝

(89) (However, all their explanations were useless, because even if Samiri had made them an effigy of a calf) Could they not see for themselves that neither was it capable of giving them any answer, nor did it have power to do them any harm or bring any good?

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝

(90) Moreover Aaron had warned them earlier, "O my people. This person is leading you astray. Only your *Rabb* (not the calf) is *Ar-Rahman*. Therefore do not listen to him but follow me and obey my command."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِ يَقْوَمِ إِلَهُكُمْ فَمَنْتُمْ بِهِ ۚ وَإِنَّ رَبَّكُمُ  
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۝

(91) But they totally refused and answered, "Until Moses comes back to us we are not going to stop worshipping it (for we shall see what he says)."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَافِيْنَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَى ۝

(92) Moses (turned to Aaron and) said "O Aaron! What prevented you (from stopping them) when you saw that they had gone astray?

قَالَ لَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۝

(93) "Why did you not take an action which I would have taken under such circumstances? What was it that prevented you from taking such action; or have you also (deliberately) disobeyed my instructions?"

أَلَا تَتَّبِعُنَّ أَفَعَصَيْتَ أَمْرِي ۝

(94) Aaron answered, "O son of my mother! Do not reproach me so harshly (7:150). I did not stop them so sternly because I feared that on your return you might accuse me of causing a split amongst the Children of Israel; and that I did not care for your word. (I tolerated their temporary ignorance, but in fact have saved them from sectarianism.) After hearing this explanation Moses was satisfied about Aaron's behaviour.

قَالَ يَبْنَؤُمْرًا لَا تَأْخُذْ بِعَيْبِي وَلَا بِرَأْسِي إِلَىٰ خَشِيئَتِي أَنْ تَقُولَ  
فَرَفَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۝

(95) Then he turned to Samiri (Samri) and said, "What made you do all this?"

قَالَ فَمَا خَطْبُكَ يَا مِيرِي ۝

(96) He said, "(Since I came across your people) I have gained a lot of insight in matters which these people could never have perceived. I had not accepted your commandments in totality, but only a part of them (and had joined your followers for the fulfillment of my own designs). This whole scenario was conceived by me and it appeared to be very attractive. So I abandoned your message which I had accepted only partly (and was able to bring your nation back to idolatry)."

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ  
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ۝

(97) Moses told him, "Now go away and get lost. A lifelong chastisement for you will be your complete social boycott. (By chance) If someone unknowingly comes to you, you should warn him not to even touch you (because you are the debarred Samiri). This is the decree from which you will be unable to escape. Now look at what happens to the god which you had made and worshipped so steadfastly. We will crush it into dust, burn it and then scatter it (far and wide) across the sea (so that these people can see with their own eyes the helplessness of their idol)."

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ  
مَوْعِدًا لَّنْ يُخْلَفُهُ ۚ وَانظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا  
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝

(98) (Then turning towards the Bani-Israel Moses said), "Your *Ilah* is Allah alone, and only He has to be obeyed. No one else wields authority in the universe, His knowledge extends over everything (and

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۝

nothing is beyond His control).”

(99) (O *Rasool!*) Thus We relate to you some of the stories about what happened in the past. (In addition to these stories) We have also given you a code of divine laws (which explains the principles of the rise and fall of nations).

(100) Whoever turns away from this code will bear the consequences on the day of judgment (and no one else shall bear this burden).

(101) He will abide in this state. And on that day, how very grievous the weight of this burden will be!

(102) (The results of one's deeds also start showing in this life; and this will happen to the people who oppose the truth.) And when the trumpets<sup>(4)</sup> of war are sounded, the guilty will be avenged in such a manner that they will become bleary-eyed with terror (20:124).

(103) They will murmur amongst themselves (and tell each other) that our luxurious life (which we thought would last forever) turned out to be so short-lived and transitory, as if it was only there for a week or so. (The duration of immediate gain is always short, as compared to eternal life which prevails beyond the count of time.)

(104) We understand very well what they will say (in this state of panic); and the more perceptive of them will question the talk for about a week or so. In fact you will have lived there for not more than a day, as compared to the eternal life.

(105) (Hearing the news of this great revolution) They ask you (awestruck) about the fate of the exalted people who are standing firm like mountains. (Will they also perish?) Tell them, “My *Rabb* shall uproot them from the base and scatter them like dust. (18:47, 56:5, 77:10, 78:20, 81:3)

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا  
ذِكْرًا ۝

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ۝

خَلِيدٍ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ۝

يَوْمَ يَنْفَعُ فِي الصُّورِ وَحَشُرِ الْجُرَيْرِينَ يَوْمَئِذٍ زُرْقًا ۝

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۝

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا  
يَوْمًا ۝

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝

(4) The import of this and later verses may also refer to life in the hereafter.

(106-107) And they will become so smooth and flat that you shall see no curve, unevenness or ruggedness in them (7:86) (All their cunning and craftiness will be smothered.)

(108) On that day everyone will follow the one who has today invited them towards the divine call; and in whose invitation there is no complexity (18:1). All opposing voices will be silenced in the presence of *Ar-Rabman* and nothing shall be heard except the trampling of their marching feet.

(109) On that day, any intercession will be of no avail, except only from those who offer acceptable words according to the law of *Ar-Rabman*.

(110) (All this will take place exactly in this fashion because) Allah's Law of *Mukafat* knows what they have done before and the consequences (that will follow and come to the surface at the proper time). (How this will occur) They cannot perceive this (now).

(111) In this system, provided by the ever-living and self-subsisting Allah, everyone's latent potentialities shall be actualized. They will all voluntarily stand up for strengthening this system and from the depths of their hearts obey all the divine laws. In contrast, the one who is out to transgress shall end up in despair.

(112) And whoever does righteous deeds, after accepting the truth of the divine system, will have no fear of being wronged by a tyrant or being deprived by an exploiter (of whatever is his due).

(113) This is the sublime objective for which We have eloquently and explicitly revealed the Quran and in different ways explained the outcome of an erroneous lifestyle, so that people may remain conscious and steer away from that path. The various historical stories (which have been narrated here) have been given so that

فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۗ

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ  
فَلَا تَسْمَعُ إِلَّا هَمْسًا ۗ

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ۗ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ۗ

وَعَذَابُ الْجُودَةِ الْيَسْبِ الْقَيُّومِ ۗ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۗ

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ۗ

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ  
يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ۗ



they raise awareness and attain eminence and distinction.

(114) Likewise, these people should observe with reason and conviction that, in reality, supremacy is achieved by being firmly attached to divine laws. This is because these laws are given by the ultimate sovereign and master. And while implementing the Quranic system, O *Rasool*, do not be in haste, and wait until the full text of *wahi* in respect of that matter is revealed to you. Wait until your knowledge is further increased (and only then you should take the next step - 75:16).

(115) (It is dangerous to follow one's instincts without receiving guidance from *wahi* or to ignore it after it has been acquired. This has been earlier explained in the Quran in an allegorical manner, while narrating the story of Adam. As has been explained there, the story of Adam is not that of an individual. It is in fact the story of mankind (2:30-38, 7:11-25.) Earlier, We had commanded Adam (mankind) not to lose sight of the guidance revealed in *wahi*, but he disregarded it. In fact, we did not find him resolute. (That he generally lacks firmness in his resolutions is the fundamental weak point in a human being. And this weakness can be overcome by believing in the divine laws.)

(116) (This allegorical story pertains to the period when) We commanded all *malaiika* (the heavenly forces) to bow before Adam; and they all did so except *Iblees*. He refused to bow before him. (In other words, except for his own rebellious desires, the heavenly forces can be conquered by a human being. This however, can only be done if he makes his desires subservient to divine guidance.)

(117) And We told Adam, "This is your enemy as well as that of your spouse, lest it drive both of you out of this blissful life of

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَسَىٰ وَلَمْ نَجِدْ لَهُ عَزْمًا ۝

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ أَبَىٰ ۝

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ۝



*janna*. (The result will be that you will be deprived of all life's necessities, which presently are easily and abundantly available to you; and to attain them again) You will have to labour hard and strenuously.

(118) At present (with the kind of life you are leading) you do not have to worry about your food or clothing.

(119) You suffer neither from thirst, nor from the heat of the sun. (You get all the food to eat; water to drink; clothes to wear; and houses to live in. All this is available without struggle. This was the society in which mankind was living in the early stages of human life.)”

(120) (Later, personal and selfish interests started arousing fears and apprehensions in his mind. The most alarming was the fear of death. Man did not want to die. Satan took advantage of this weakness and exploited it.) Satan said to him, “Should I lead you to a tree, the fruit of which will give you eternal life and a kingdom which will never decay?” (Satan said that man can have eternal life through his offspring. Therein lies his continued existence. His progeny will keep his name alive. Therefore, he should forget the good of humanity and keep in view only the interests of his own children.)

(121) (Man fell into this trap and instead of promoting universal brotherhood, got involved in racial complications. This can be allegorically explained like this.) Then both Adam and his wife ate the fruit of this tree. Thereafter, they became conscious of their private parts; following which they started covering themselves with leaves from the garden. In this way man disobeyed his *Rabb*, as a result of which his livelihood and means of nourishment became disorderly. He started treading the wrong path and went astray.

إِنَّ لَكَ إِلَّا حُجُوعٌ فِيهَا وَلَا تَعْرَى ۝

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ۝

فَوَسَّسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا دُمْرُ هَلْ أَذْلُكَ عَلَى شَجَرَةِ الْخُلْدِ  
وَمُلْكٍ لَا يَبْئَلُ ۝

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ ذُرُقِ  
الْجَنَّةِ وَعَصَى أَدْمُ رَبَّهُ فَغَوَى ۝



(122-123) (But this does not mean that man will remain deprived forever. The chances still remain for him to reclaim the pleasant things by coming back on the right track. Accordingly, Adam was told that social life would come down to a lower level where selfish ambitions would make people enemies of one another.) “Nevertheless, guidance from Us would continue coming to you. Whoever follows this guidance will neither go astray, nor be deprived of the pleasures of life, nor be involved in the rigours of life (as stated in 20:17 above).” In this way Allah guided him towards the path leading to all kinds of exhilaration. Mankind was thus saved from eternal ruination.

(124) At the same time it was also explained to him that means (of subsistence) would be restricted, for whoever turns away from divine laws. Furthermore, on the Day of Judgment, We shall raise him as if he was blind. (All the bright and shining avenues of life shall darken for him and) This result will occur in this life as well as in the hereafter (17:72, 20:102).

(125) And, he shall ask, “O my *Rabb!* Why have you raised me blind whereas I had been endowed with perfect sight (22:46)?”

(126) Allah will reply, “You remained oblivious and disregarded Our laws when they were conveyed to you. In the same manner you have been disregarded and deprived (of the light of life), and have been left alone.”

(127) Whoever rejects the truth of the laws of his *Rabb* and is defiant and insolent, will be recompensed according to Our Law of *Mukafat* in the same measure. (That is in this world their economy will be restricted and destroyed; and) In the life hereafter their suffering will be very severe and persistent.

(128) “O *Rasool!* Can they (those who reject the truth) not learn any lesson by

لَمْ اجْتَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ۝ قَالَ اهْبِطَا مِنْهَا جَمِيعًا  
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۝ فَاَقْبِلْ يٰۤاٰدَمُ مَقَامَ رَبِّكَ فَمَنْ تَبِعَكَ هٰذَا  
فَلَا يَضِلُّ وَلَا يَشْقَى ۝

وَمَنْ اَعْرَضَ عَن ذِكْرِيْ فَاِنَّ لَهُ مَعِيشَةً ضَنْكًا وَيَوْمَ تَوَدَّدُ  
الْقَوْمُ الّٰغِي ۝

قَالَ رَبِّ لِمَ حَشَرْتَنِيْ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ۝

قَالَ كَذٰلِكَ اَتٰنَا فَنَسِيْنَهَا ۝ وَكَذٰلِكَ الْيَوْمَ تُنٰسٰى ۝

وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَاكْمَرُ مِنْ اٰيٰتِ رَبِّهِ ۝ وَلَعَذَابُ الْاٰخِرَةِ  
اَشَدُّ وَاَبْقٰى ۝

اَفَلَمْ يَهْدِ لَهُمْ كَمَا اَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُوْنِ يَتَّبِعُوْنَ فِيْ مَسٰكِنِهِمْ  
اِنَّ فِيْ ذٰلِكَ لٰاٰيٰتٍ لِّاُولِيْ الْبٰرِءِ ۝

recalling the earlier nations (which went against Our laws and) which We destroyed according to this very law; and in whose dwellings they are walking around. (In historical evidence) There are indeed ample indications for those who ponder and think.

(129) (The fact of the matter is) If according to your *Rabb's* Law of Respite the hour of manifestation was not already established then the decreed punishment of doom would have ensued a long time ago.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى ۝

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝

(130) Therefore, patiently bear whatever they say. (Do not lose heart. Instead remain steadfast in your mission, from morning to evening and even in the late hours of night. At all times become completely involved in your mission, to establish the divine system, so that for the world it becomes the true evidence of His glory. This is the manner in which all your wishes will come true.)

(131) Do not even look at the splendour of worldly things which We have allowed to various classes of people (15:88). (And do not let it bother you that people who are on the erroneous path are so prosperous, while those on the right course are undergoing hardships.) (Actually) This pomp and glitter is a sort of crucible into which We have thrown them. (These people will burn in their own fire -104:6-7.) (And eventually you will see that) Real and everlasting happiness lies in whatever you get according to the divine *Nizam-e-Rabubiyya* (13:17).

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِيَفْتَنَهُمْ فِيهَا ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝

(132) "You should therefore insist upon your people to always remain active and busy in fulfilling the divine mission. You should remain steadfast and firm. You should also inform them that the divine system does not ask you to provide any sustenance. (Although presently it appears that it is taking everything away from you; in fact it undertakes the full responsibility for your sustenance.) And those who (at present) are

وَأُمْرٌ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۚ لَا نَسْأَلُكَ رِزْقًا ۚ وَنَحْنُ نَرْزُقُكَ ۚ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۝



taking care of this will ultimately receive all kinds of bounties.”

(133) The opponents are now asking why this *Rasool* is not bringing a visible sign from his *Rabb* (so that after seeing it everyone would express their *eiman*). Tell them, “Truth is not made supreme by exhibiting such signs. It is made so on the basis of reason and logic.” (Just ask them) “Is there any line of logic or reasoning in the scriptures of earlier *anbiya* that you do not find in the Quran (5:48)?”

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۗ أَوَلَمْ تَأْتِهِمُ بَيِّنَةٌ مَا فِي الصُّحُفِ  
الْأُولَى ۝

(134) And if We had destroyed them by punishment before (the Quran was revealed), they would (indeed) be justified in saying, “O our *Rabb!* If only You had sent a *rasool* to us, we would have followed Your message rather than being humiliated and disgraced (5:19).”

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا  
رَسُولًا فَتَنْتِمْ أَيْتِكَ مِنْ قَبْلِ أَنْ نُذَلَّ وَنَخْزَى ۝

(135) (In any case you can tell them) “There is no use in wasting time in discussing unnecessary things. You should continue following your own way, and I will follow mine. And then I will wait for the results of my program, while you wait for yours. Soon you will come to know who has followed the even and straight path and has reached the desired destination (6:136).”

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَكَصُوا ۗ فَسَتَعْلَمُونَ مَنْ أَصْحَبُ الصِّرَاطِ  
السَّوِيِّ وَمَنِ اهْتَدَى ۝



### Surah 21 : Al-Anbiya' (The Messengers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The day of reckoning of the consequences of whatever these people have been doing has come close and yet, besotted in their oblivious slumber, they continue on the erroneous path.

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

(2) They never took seriously any code of laws, which came to them for the first time from their *Rabb*. Rather, they listened to it with dalliance (26:5).

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَعْبُثُونَ ﴿٢﴾

(3) They appear to pay full attention but their hearts are preoccupied with trifles. In fact, among them are those who, insisting on doing wrong, hold clandestine meetings during the night (on how to suppress this voice). They tell people, "Look! He is just an ordinary man like you. Do you go to him to listen to his own false talk? Why do you yield to his enchantment with your eyes open?"

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ السُّجُودِ الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

(4) He (their *Rasool*) tells them, "Whatever I present before you is (revealed to me) from my *Rabb* who knows each and everything in the universe. He is all-hearing, all-knowing."

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

(5) But they tell the people, "These confused thoughts of the *Rasool* are his own and appear to him as *wahi* in his dreams." (Some of them go even further and say) "This person purposely invents these accounts and then attributes them to Allah." Some say, "No, he is just a poet (who interprets his own exultation as revelation from God). If he really is the messenger, why does he not show us some miracle?"

بَلْ قَالُوا أَضْغَاتٌ أَحْلَامُ بِلِ اقْتِرَابِهِ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِالآيَةِ كَمَا أُرْسِلَ الْأَوْلُونَ ﴿٥﴾

(6) There is nothing new about these pretexts and pretensions. All nations which were destroyed earlier, were similarly stubborn and arrogant. Even when destruction and doom almost reached their doorsteps, they did not profess *eiman*. (Therefore, no matter what logic or arguments you present before them and how

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾

repeatedly you caution them about the grievous consequences) They are not going to express *eiman*. (Their downfall shall come in the same way as it did in the past for people like them.)

(7) (As for their contention that this *Rasool* is just an ordinary man like them, you should tell them) All messengers We sent earlier were also men. If you do not believe this, you can verify it from the followers of earlier divine books (12:109, 16:43).

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

(8) Neither did We make their bodies in a way that they would not require any food, nor were they immortal. (Therefore, the very concept that a *rasool* ought to be someone supernatural and distant from ordinary men is wrong.)

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

(9) (All *rusul* were human beings and through them) We proved that our promises were true; for, in accordance with Our Law of *Mashiyya* (Allah's plan), We saved those who accepted the divine guidance and destroyed those who rebelled and transgressed beyond bounds.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

(10) (Tell them) "According to this programme, We have now revealed to you this code of laws in which lies the secret of your own dignity and magnificence. If only you apply reason and intellect to understand this reality, it will become clear to you that this code of laws is given to you for your own exaltation and eminence. Allah has no personal motives behind it (21:24, 23:70, 43:43-44).

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

(11) (If you shape your lifestyle in accordance with this code, you will attain heights of dignity, elegance and greatness.) But, if you turn away, you too will be destroyed like the inequitable nations (before you). Thereafter, we raised other nations in their stead.

وَكَمْ قَصَبْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

(12) (The effects of their wrong actions were accumulating without their realizing it.)

فَلَبَّأَ آحْسَبُوا بِأَسْنَانِهِمْ إِذَا هُمْ فِيهَا يَرْتَضُونَ ﴿١٢﴾

Although they were cautioned to leave the wrong path, they did not pay any heed to this warning. Thus the imperceptible effects accumulated slowly and finally confronted them. Then they tried to flee (7:182, 16:26).

(13) (But at that time they could not escape. Our Law of *Mukafat* called them and said) "Where can you run away now? Do not try to flee. Return to all that which gave you so much intoxicating pleasure. Come back to your palaces (where you considered yourselves to be so safe) so that you may be asked to account for the labour that went into all this and about what right you had over it (102:8).

(14) At that time they could not but accept that they were *zalimeen*. They were sorry and ashamed of themselves.

(15) (But just feeling sorry is of no use. When one is confronted with the outcome of one's deeds, nothing can be reversed.) Thus, they continued to cry and lament the wrongs they had done and were extremely ashamed. However, Our Law of *Mukafat* turned them into a mowed-down field in which nothing could grow (like an extinguished flame devoid of any life - 36:28).

(16) (They thought that) We have created this heaven and earth and all that is in between (the universe) just for fun, an idle play. No, not at all! We have created all this for a great purpose. And the purpose is that no work would be done without producing a result, whether it involves a person or a nation. All actions will continue to produce very precise results (11:71, 45:22, 53:31).

(17) If We had willed it to make this universe idle play without any purpose, We Ourselves could have made it that way. But We did not make it so.

(18) (We have made it such that there is a constant struggle between creative and

لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أَتْرَقْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْتَلُونَ

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

فَمَا زَالَت تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا لِّحَمِيدٍ

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آلِهَةً مِن دُونِنَا لَأَنزَلْنَا إِلَهُاتِنَا عَلَىٰ الْوَيْلِ وَمَا تَصِفُونَ

بَلْ تَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ وَمَا تَصِفُونَ



destructive forces. The constructive forces of truth continue to overcome the destructive forces of falsehood, until such time that the latter have been crushed completely. This, in fact, is Our cosmic programme. On the other hand,) everything you say about creation being specifically purposeless, and about there being no system which can hold everyone accountable for his actions, or which ensures that wrong actions produce deadly results, is absolutely wrong. This attitude is regrettable and liable to cause utter ruin.

(19) Whatever exists in the universe is actively accomplishing His destined programme. The heavenly forces neither dare to disobey His divine laws nor can they become tired of discharging their duties.

(20) They are assiduously busy and never flag, day and night, in accomplishing the destined programme.

(21) (These people also accept that the universe has been created by Allah and is in operation according to His laws - 23:84-85, 29:60-62, 31:25, 39:38, 43:9). However, they are not ready to admit that their own socio-economic system and life should also be subordinated to His laws.) They carve separate deities for their earthly affairs and believe that they should progress and flourish accordingly. (In short, they profess that there should be two different *ilahs* (gods); one for the outer universe, the other for life on earth. God should rule the physical world and earth should be ruled by man. What a terrible mistake they are making!)

(22) If there had been a sovereign other than Allah (meaning that divine laws were in force in one sphere while laws by other authorities were being obeyed in another) the entire system of the universe would have run into chaos. Allah, Who is the supreme

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ  
عِبَادَتِهِ ۗ وَلَا يَسْتَحْسِرُونَ ۝

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ۝

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْسِفُونَ ۝

لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا  
يُصِفُونَ ۝



authority, has kept the central control of the universal *Nizam-e-Rabubiyya* in His own hands. He is far above what human beings may devise about Him in their own minds (6:3, 16:51, 39:67, 43:84).

(23) The most distinctive feature of His sovereignty<sup>(1)</sup> is that no one can ask Him His reasons for creating the universe as He has; or why such laws are being enforced. (This means that sovereignty in the universe rests with Allah alone). On the other hand, everyone else can be questioned about their reasons for devising different codes of life for themselves.

(24) (In spite of such sound arguments) These people have chosen other rulers instead of Him. Ask them to produce arguments in support of their stand. (They will certainly be unable to bring any argument in their support - 23:117.)

Tell them, "My people are with me for the manifesto which I present; as was the case of other people (*anbiya* and their companions) before me. This is a source of exaltation for these people, just as it was for those before them. These opponents do not know the facts and are therefore avoiding this manifesto which is based on truth and reality. (They are either doing so under the influence of their emotions or they are simply following their ancestors blindly.)

(25) (This system has been in place from the very beginning.) Accordingly, We have never sent any *rasool* before you, without our *wahi* that sovereignty in the universe lies with Allah alone and nobody else. Thus you should obey only Him (and the same is the case with the present *wahi*).

(26) They are so ignorant that they also entertain the belief that *Ar-Rahman* has begotten a son. He is beyond such a

لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُلُوبًا بِرُءُوسِهِمْ هَذَا ذِكْرٌ مَنْ مَعِيَ  
وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

(1) Sovereignty has been defined as "The power to be all things without accountability." Robert Lansing "Notes on Sovereignty", p. 3 (Quoted by Jacques Maritain in *Man and the State*, p. 51)

phenomenon and those whom they regard as His offspring are only His honoured and obedient servants.

(27) Such is their obedience that they do not go beyond Him in any matter. They only go to the extent to which they are ordained and commanded to.

(28) (This is not the case in which their outward behaviour does not reflect the different views which they hold inside their hearts.) Allah is fully aware of their circumstances and conditions with regard to their past (and present), as well as the future. Nobody, except those whose actions are in conformity with the divine laws, enjoys His corroboration and support. They are in fact afraid of the consequences of defying divine laws (6:15).

(29) (None of them can claim that he is also an *ilaha* god - 3:78) If any one of them ever claims that besides Him, he is also an *ilah* (that he also wields the same authority as that of Allah), then We will send him to *jahannam*, in the same way we requite other *zalimeen*.

(30) (Out of their sheer ignorance some people take natural phenomena as deities or divinities. This is despite the fact that the entire continuum of the universe has been created by Allah and remains fervently in action according to His given programme. At present, various phenomena in the universe appear to them as functioning separately from one another, but) Do they not seriously understand that in the initial stages of creation all of them were one mass which We then parted, so that the various celestial bodies started floating in their own orbits (21:33, 36:40). (Take for example the planet earth. In its initial stages it separated from the original mass, just like a stone thrown out from a catapult - 79:30.) Later (when the earth became ready to produce

لَا يَسْقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

living things) We started life from water. (All living things are created from a mixture of water - 24:45. And over this fountain of life Allah has kept His own control - 11:7.)

It is strange that even after this detailed explanation, they do not believe that only Allah wields absolute sovereignty over everything in the universe.

(31) And We have made the earth such that even as it continuously revolves, people live on it undisturbed (16:15). Furthermore,

on it we made firm mountains (which function like water reservoirs and hold minerals for your use), and valleys and ravines which are used as passageways.

(32) And over the earth We created an atmosphere which is safe in itself and which keeps the inhabitants protected (from the destruction caused from above). These are all visible signs (pointing to the reality that all physical things are working under divine laws; and that no one else has any power or authority over them). In spite of this, people insist on turning away from these facts.

(33) It is Allah Who has made night and day follow each other (due to the revolution of the earth) and created the sun and the moon, each one floating through space in its own orbit.

(34) The truth of Our laws can be understood and appreciated by observing these universal signs. However, these people still insist that the *rasool* must produce signs which are different from natural phenomena, to show that he is someone supernatural. Tell them the *rasul* are also like other human beings; they eat and drink and then pass away. Even before you, We did not create any human being who would live forever. Just as you have to die one day, they too are not going to live forever!

(35) Every living being in the world has to die. (As regards this worldly life and its

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِي أَنْ تُمِيدَ بِهِمْ ۖ وَجَعَلْنَا فِيهَا فِجَاجًا  
سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۗ كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۗ أَفَأَنْ تَمَتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَبَلَّوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَإِلَيْنَا  
تُرْجَعُونَ ﴿٣٥﴾

vicissitudes) All of you pass through the crucible of good or bad, so that your latent potentialities may develop accordingly. Each action of yours is subjected to Our Law of *Mukafat* (and you cannot run away from that).

(36) (O *Rasool!*) When the people who refuse to accept the truth of Our laws meet you (and because they cannot rebut any of your assertions with logical arguments) they start making fun of you and tell one another,

وَإِذْ أَرَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذَّكَّرُ  
الْهَتَّكُمْ وَهُمْ يَذُكَّرُونَ الرَّحْمَنُ هُمْ كَفُرُونَ ۝

“This is the person who speaks so contemptuously of your gods (and denies their divinity).” They make you the target of mockery for not accepting their fake deities; while they themselves are not prepared even to listen to the name of *Ar-Rahman*, Who in reality is the only *ilah*. They totally refuse all this.

(37) (This is because) Man does not possess enough foresight, and tends to be impetuous - 17:11.) (Because the accounting of their refusal and rebellion against truth does not take place promptly, they make fun of your warnings. Tell them) “Do not be in haste; that day is not far off when these signs of Allah will appear before you as absolute reality. And you will see them with your own eyes.”

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ۝

(38) (We also know that) They repeatedly ask you, “If you are speaking the truth, when will that promised threat of devastation come?”

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝

(39) If the people who are insisting on denying the Law of *Mukafat* ever understand even a little about the coming revolution, (when the fury breaks out) they will certainly realize that they cannot ward off its flames from their faces or from their backs. At that time, no one will be able to come to their rescue.

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارُ وَلَا عَنْ  
ظُهُورِهِمْ وَلَا هُمْ يَنْصُرُونَ ۝

(40) The impending revolution will overtake them abruptly and dumbfound

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ  
يَنْظُرُونَ ۝

them. Neither will they have any power to divert it nor will they be given any respite (to save themselves).

(41) (The fact is that this ridicule is not something new.) Even before you many *rusul* had been ridiculed. But what was the result of this? Those who scoffed at them were (eventually) overpowered by the very things they ridiculed.

(42) (O *Rasool*, just ask them) Whether it be day or night, is there any force which can save you from the grip of *Ar-Rahman*? (But what reply can they give?) They have become totally unmindful of their *Rabb's* Law of *Mukafat*.

(43) Are there some forces which will save them from Our clutches? (How can those they consider their deities shield them when the fact is that) Neither are they able to help or protect their own selves, nor do We render any protection to them. (Only those who lead their lives according to Our laws receive Our protection.)

(44) We actually provided abundantly for them and their forefathers all the necessities of life; but they became intoxicated with it. (As the ages passed they thought that no one would ever take these away from them; but) Do they ever reflect on how We gradually reduce their holdings by taking away the sources of wealth (the land) from the chieftains (13:41)? (Despite this) They believe that they would always have an upper hand and that Our system cannot overpower them.

(45) Tell them, "The warnings I convey to you about the consequences of your conduct are based on the strength of divine revelation (and not on my personal assessment or opinion). (Therefore there is no room for any doubt or error. But what can one do) When you become totally deaf and ignore the call, how can my warnings

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا  
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤١﴾

قُلْ مَنْ يَكْفُرْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ  
رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِن دُونِنَا ۗ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا  
هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَاَبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا  
نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۗ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا  
يُنذَرُونَ ﴿٤٥﴾

benefit you?"

(46) The punishment of the coming chastisement is so severe that even if they were to get a whiff of it, they will cry out, "Indeed we were the wrong-doers; therefore this doom was sure to come to us."

(47) (This great punishment will not occur blindly. Nothing comes blindly from Us for) We shall set up scales of justice on the day of reckoning, and no one will be wronged in the least. Even if it (good or evil) is the weight of one mustard grain, We shall take it into account. And none can take better account than Us (99:7-8).

(48) (Such revolutions had also taken place through the previous *anbiya*. For example) To Moses and Aaron We revealed the code of laws which was the distinct discriminator between right and wrong. It was a source of guidance and honour for those wanting to be safe from the evil effects of life;

(49) That is for those who feared the unseen consequences of their denial of the divine law. They trembled at the very thought of the coming revolution.

(50) Now this Quran, which is a divine code of laws, has been revealed by Us and it stands surety to the pleasures of life. Will you reject even this?

(51) And (long before the time of Moses and Aaron) We bestowed a lot of rectitude on Abraham (which befitted his status and was necessary for accomplishing the task being assigned to him), for We were well aware of his circumstances.

(52) He asked his father and his nation, "What are these idols which you worship so fervently and for which you have become caretakers?" (Just use your commonsense and judge who is greater: you, who have carved them, or the idols?)

(53) They replied, "(We do not know

وَكَيْنَ مَسْتَهُمْ نَفْعَةٌ مِّنْ عَذَابِ رَبِّكَ لِيَقُولُنَّ يَوْمِنَا إِنَّا كُنَّا ظَالِمِينَ ۝

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ۝

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ۝

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ۝

وَهَذَا ذِكْرٌ مُّبْرَكٌ أَنزَلْنَاهُ ۗ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ۝

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ۝

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ۝

anything except that) We had seen our forefathers worshiping them (so we also started doing so)."

(54) Abraham said, "You are in clear error and so were your forefathers (who bowed before the idols they carved with their own hands, thus destroying the dignity and status bestowed on mankind)."

(55) They retorted, "O Abraham! Are you really serious or are you just joking?"

(56) Abraham said, "(There is no joke in it; just think about it) Can the idols, which you carve with your own hands, ever qualify to be man's God? It is your *Rabb* Who has brought the entire universe into being out of nothingness (and continues to develop it). The only proof you have to justify your claim is that your forefathers had been doing the same; but I stand witness to my own claim (and can produce whatever firm evidence you ask for. Just think about whose evidence can be more trustworthy).

(57) (You believe that these idols will destroy anyone who is even slightly insolent to them. In order to disprove this contention and also to show how helpless your deities really are) I will bring them down after you leave, and Allah is witness that I shall certainly do so. (You can then see for yourselves whether they really have any power. I will do it after you go away from this place, because if I do it in your presence you will surely stand up to defend the deities, and then deceive the people by telling them that I could do them no harm. In your absence the matter remains between me and the idols; and then it will become abundantly clear that they do not have any power, not even to defend themselves.)

(58) Hence Abraham smashed the idols into pieces, except the biggest one so that the people may turn to it. (In this way, they could be told that their biggest deity was still

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ۝

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِينَ ۝

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

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ۝

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ۝



present, and they could question it about how all this happened in its presence. If that idol had also been broken, there would be no point for this line of reasoning.)

(59) (So when the people came to the temple and saw the condition of the idols, they exclaimed) "Who has done this to our deities? Whoever has done this is surely a *zalim* and out of bounds."

(60) (The priests knew who had done this but deliberately concealed it. If they disclosed that Abraham had warned them beforehand, they themselves would be held responsible for their failure to protect the deities. However, some of the people said), "We heard a youth by the name of Abraham talking about these idols (and perhaps he is the one who has done this)."

(61) (In order to regain credibility or just to save face, the priests said) "Bring him (Abraham) here before the people, so that they may give evidence against him (that he was the youth talking against the deities)."

(62) (Abraham was called and some people identified him as the person who had spoken against the idols. The priests then assumed the position of the court, otherwise their failure to protect the idols would have been a very serious allegation against them.) They said to Abraham, "The allegation against you is that you have done this to our gods. Now what do you have to say in your defence<sup>(2)</sup>?"

(63) (If Abraham had replied simply, "Why are you behaving so innocently by asking me this? Did I not forewarn you what I was going to do to your deities?" This would surely have aroused the people's feelings and the truth would not have

قَالُوا مَنْ فَعَلَ هَذَا بِالْهَيْتَانِ إِنَّهُ لَمِنَ الظَّالِمِينَ ۝

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ۝

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ۝

قَالُوا يَا أَبَتِ أَيُّهَا الَّذِي يَدْعُوا يَا إِبْرَاهِيمُ ۝

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ۝

(2) Another import of this can be that the priests might have said, "We know that it is a doing of your party but we want to ascertain whether you yourself have done it or any other member of your group." In answer to which Abraham could have said, "No, nobody else, but the biggest of them standing right before you has personally done it." But to us the manner of response brought forth in the context is closer to Abraham's mature approach mentioned in 21:51.

manifested itself.) Abraham said, "This may be looked into later; but for the present just reflect over it. You believe that your deities possess lots of powers to fulfill the wishes of their followers and destroy their enemies. In your opinion the powers of the biggest one are unlimited. Now all this happened in his presence. Why did he not stop the one who has done this by employing his might and saving all the other deities from destruction?"

There was complete silence at this reply. Then Abraham addressed the priests and said, "You used to tell people that these deities have knowledge of the unseen and know everything. Whenever someone comes to ask you about anything, you assure him that you will reply after asking the deities. Then you come back with a reply pretending that it was from the deities. Now if you are true in your assertion why do you not ask them directly instead of asking me about who has done this mischief unto them (37:88-98)?"

(64) (Abraham's reply put the priests in a very awkward position.) Moving somewhat away from the crowd, they started telling each other that in fact they themselves were at fault.

(65) (On the face of it they were all convinced, but it went beyond the dignity of priesthood and their status, to accept the facts openly. Even after touching such heights of reason and logic, they fell victim to ignorance and superstition. They came back to Abraham and said) "You have raised this point just to win a debate, for you know fully well that these deities do not talk."

(66) At this Abraham said, "How (sad and strange) it is that you have left Allah aside and have willingly made these idols for worship, when they can neither do you any good, nor bring any harm.

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ۝

ثُمَّ لَكُسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَتَّبِعُونَ ۝

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۝

(67) "Fie on you and those you worship other than Allah. Will you not use any reason at all?"

(68) They had nothing to discuss with Abraham, except that which any group of doubters always does in such situations. They (instigated the masses and) said, "If you have any courage you should get up and burn this person alive and thereby openly uphold your deities!"

(69) Thus while they were busy flaming the fire of revenge, We were planning a way to cool down its flames so that no harm would come to Abraham.

(70) We rendered ineffective the strategy they had planned against Abraham, and thus they were unsuccessful in their plan (29:24, 37:98).

(71) We saved Abraham and Lot (his companion) from the nefarious designs of these people and guided them towards the land which We had made blissful and peaceful for all humanity (29:24, 37:98). (Thus by migrating from one place to another, the *rusul* of Allah kept themselves safe from the evil and harmful planning of their enemies.)

(72) (Abraham then started a new life in the green and fertile land of Syria; and he was successful in his mission.) There We blessed him with (a son) Isaac and, in addition to that, (a grandson) Jacob, both of whom were gifted with the best of righteous qualities.

(73) And We bestowed upon them the leadership of their people who, according to Our laws were guided to the right path. We revealed to them laws through which they could establish the system of *Sala* and *Zaka*; and for the benefit of their people actively partake in constructive deeds. All of them obeyed Our laws and commands.

(74) (Lot had also migrated with

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ﴿٦٨﴾

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْآخِسرِينَ ﴿٧٠﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ آيَةً يُهَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۗ وَكَانُوا لَنَا عَمِيدِينَ ﴿٧٣﴾

وَلُوطًا إِتْبَاهُ حَمِيمًا وَعَلَّمْنَا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْغَيْبَتَ ۗ إِنَّهُمْ كَانُوا قَوْمًا سَوْءَ فَسِيقِينَ ﴿٧٤﴾

Abraham. At that time, he was like other *momineen*, but later) We bestowed upon him the knowledge and wisdom of a *nabi*, according to which he could decide the affairs of his people. As people of his community were lewd and did abominable deeds, We (destroyed that habitation and) took Lot to another safe place.

(75) We blessed him with Our grace and bounties, for he too was one of the *salibeen*.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ۝

(76) Similar to this is the story of Noah, whose era was earlier than that of these *anbiya*. He persistently called his people to come to the right path, but they continued to rebel. (When their transgression crossed all limits), Noah called Us. We responded to his call and saved him and his companions from great distress.

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝

(77) And We helped him against those who had belied Our laws. They were really wicked people, so We drowned them one and all.

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۝

(78) Likewise (is the story of) David and Solomon. Both were busy consolidating and strengthening their state and making it prosperous for the *Bani-Israel*. But their people were out to destroy their land, just like a wayward herd grazing away on a shepherd's fields without his knowledge. These people in fact never wanted to live a disciplined life; and We were watching how the two (David and Solomon) planned to discipline their community.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَخْتَلِمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ ۖ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ۝

(79) (During David's era not much could be done to correct these people. However) Solomon understood the situation more profoundly. (He succeeded in tightening the discipline of these people.)

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۖ وَكُنَّا فَاعِلِينَ ۝

We had in fact bestowed on both these *anbiya* the wisdom of *nabuwwa* and authority to govern. (Such was the extent and strength of Solomon's empire that) We subjugated all chieftains of these tribes as well as the

mighty horse-riders belonging to Tair tribe (which formed the most powerful section of his cavalry - 27:16; 34:10). All of them were united in their support for him. They were busy, day and night, performing their duties; and all this was in accordance with Our divine assignment.

(80) And We taught him how to make amour, so that by wearing it he would be safe from the enemy's weapons (in the battlefield).

Even then you were ungrateful to him (and actively conspired to weaken the state).

(81) As for Solomon, We tamed the stormy and tempestuous sea winds so that according to his programme, he could sail his ships to the rich and fertile lands. And most certainly We do have knowledge of everything.

(82) We also made people of the large rebellious tribes subservient to him. For him they dived into the sea (and brought out pearls). They also performed various other tasks for him. And We kept watch over them (so that they would not become rebellious - 34:1, 38:37).

(83) And similarly (recall the incident when) Job (Ayyub) called out to his *Rabb* and said, "A painful affliction has befallen me (and in order to get rid of it I need your *rahma*). It is obvious that nobody would be greater than You in granting me *rahmat* and nourishment (38:41)."

(84) Whereupon We responded and relieved him of his misery. He was united with his companions and many others like them. All this was an act of grace from Us. In this episode also there is a lesson for those who obey Our laws.

(85) Similarly there were (*anbiya* like) Ishmael, Idris (Enoch) and Zul-Kifl (Ezekiel). All of them were steadfast in their missions.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُم مِّنْ بِأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

وَأَسْلَمْنَا الرِّيحَ غَاصِفَةً تَجْرِي بِأَمْرِنَا إِلَى الْآرْضِ الَّتِي نُرِيدُ فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾

وَمِنَ الشَّيْطَانِ مَنْ يَتَّبِعُونَ لَكَ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

فَأَسْتَجِبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

(86) We bestowed Our *rahma* on all of them; they were all in the category of *salibeen*.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾

(87) And likewise (is the story of) Dhun-Noon (Jonah/Yunus), who became distressed and angry with his nation and left them (although he had not yet been commanded to migrate). (He had, however, not taken this step out of any rebellious attitude, for) He believed that since this step was not against any divine command, Allah would not question him or put him to any hardship. When he was trapped in difficulties (due to his wrong programme), he called out to Us and said, "There is no one except You who has the authority and power (to save me from this distress). My haste in taking this step without waiting for a decree from you was an act of transgression on my part; the only decision which is correct is that which comes from You (37:139, 68:48)."

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

(88) We responded to his call and relieved him from his distress. We similarly relieve from distress all those who have faith in the truth and firmness of Our laws.

فَاَسْتَجَبْنَا لَهُ وَخَجَّيْنَاهُ مِنَ الْعَذَابِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

(89) Likewise, recall the story of Zachariah when he called his *Rabb* and said, "O my *Rabb*! Do not leave me in this world without an heir; although You alone are the best of heirs (for all of us). (One's need for an heir, however, is also evident - 3:33, 19:5-7.)"

وَذَكَرَ إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

(90) We responded to his call and cured his wife (of infertility) and bestowed on him a son, John the Baptist (Yahya).

فَاَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْئِرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾

All these *anbiya* aggressively pursued everything that was for the benefit of humanity, and sought guidance from Us in all walks of life, whether conditions were good or adverse. They waited for directions from Us and obeyed them, because they were aware of the dangerous consequences of taking any step against the divine laws. They were always fearful of defiance.

(91) And also remember the story of the

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾

chaste lady on whom (much against the self-made laws of the Jews) We bestowed a son (of the stature of Jesus). And just as We bestow an element of divine energy on every human offspring, thereby giving it the power and authority of choice and discretion, We bestowed the same on Jesus (3:44, 19:16, 32:9). Both of them were living examples for people, showing the marked difference between decisions made in accordance with divine laws and those taken under man-made laws. (The so-called Jewish *Shariah* declared them to be accursed and reprobates; whereas Allah's *Shariah* made them worthy of all respect.)

(92) (O *Rasool!*) This was your group (of *anbiya*); a single community from the beginning to the end. (Their teachings and objectives were the same. We had told them all that the focal point of their teachings should be that) "I alone am your *Rabb*. Therefore you should only obey Me and let no one else share this position (23:52)."

(93) (It is apparent that if all *anbiya* were members of one community and their teachings were also the same, their followers too should also have been like one united community. However) Due to their differences they (*anbiya*) tore this unity to pieces; although ultimately they all have to revert to Our laws (for certainly man has no other course leading to success and prosperity).

(94) (The basic law is that) The person who is convinced of the truth of the divine laws and acts upon the beneficent programme prescribed by Him, will not only develop his own self but he will also set right and improve the impaired affairs of society. His efforts will not go waste (as they will be fully fruitful). This is because Our Law of *Mukafat* records and preserves everyone's efforts and activities.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۝

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ۝

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِلَىٰ آلِهِ  
كَاتِبُونَ ۝

(95) On the contrary, people whose abilities stop growing are destroyed. They are then completely deprived of all the pleasures of life, and cannot return (towards prosperity - 17:58).

وَحَرَّمَ عَلَى قَرِيْبَةٍ اَهْلَكْنَهَا اَلْتَّهْمَ لَا يَرْجِعُوْنَ ۝

(96) However, there is a recourse. When mighty and aggressive nations emerge from their countries to overrun and occupy weaker nations (18:94), after a period of adjustment the latter will show signs of awakening and try to regain their lost status and position. Thus they get a new lease of life.

حَتَّى اِذَا فَتِحَتْ يَاجُوجُ وَمَاجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُوْنَ ۝

(97) (And tell those people that, as stated earlier,) The revolution, which will bring forth solid and constructive results, is near. Those who deny the truth of Our laws will be shocked and exclaim, "O woe unto us! How unaware we were of this impending revolution that we continued to transgress!"

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فاِذَا هِيَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا  
يُوْنِسًا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ۝

(98) At that time they will be told, "You, and all the leaders you obeyed in place of the divine laws, are fuel for *jahannam* (the devastating and fiery chastisement). (Its flames are not fuelled from external sources. Your own misdeeds become its flames). You (yourself ignite it and then) burn in it.

اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصْبُ جَهَنَّمَ اَنْتُمْ لَهَا  
وَرِدُوْنَ ۝

(99) If these deities of yours truly had any power, then why should they (your leaders) be drawn into this devastating chastisement? Now they will remain trapped in it.

لَوْ كَانَ هٰؤُلَاءِ اِلٰهَةً مَا وَرَدُوْهَا وَكُلٌّ فِيْهَا خٰلِدُوْنَ ۝

(100) Their screaming and crying will be so loud and intense that they will be unable to hear anyone.

لَهُمْ فِيْهَا زَفِيْرٌ وَهُمْ فِيْهَا لَا يَسْمَعُوْنَ ۝

(101) However, those who, on account of their deeds, have been adjudged worthy of a balanced way of life, will be kept far away from this chastisement.

اِنَّ الَّذِيْنَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنٰى اُولٰٓئِكَ عَنْهَا مُبْعَدُوْنَ ۝

(102) They will be so far away that, they will not even hear the faintest sound thereof (19:71). All their desires will be fulfilled and they will forever abide in that pleasant state.

لَا يَسْمَعُوْنَ حَيْسَهَا وَهُمْ فِيْهَا اشْتَهَتْ اَنْفُسُهُمْ خٰلِدُوْنَ ۝



(103) Even the most serious revolution will not disturb them; and all the constructive forces of the universe will be with them. They will be told that this is the era which they had been promised would come one day (27:89).

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٨٩﴾

(104) In that era, We will roll up all those who are in the high echelons of society like a scroll that is rolled up after the accounts are closed. (This is because at that time they would no longer be needed. The social values and economic system would be under one control - 39:67. Equality of mankind would return once more, just as it existed in the first era of human creation. Society would revert to being as it was when all mankind was one nation and means of nourishment were freely available to everyone - 2:213, 10:19.) This is Our promise (established programme) which will be fulfilled<sup>(3)</sup>.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّينِ لِلَّذِينَ كَفَرْنَا بِدَأَانَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعُدَّا عَلَيْهِمْ إِنَّا كُنَّا فَاعِلِينَ ﴿٩٠﴾

(105) And after explaining these relevant matters, in every revealed book We had laid down the basic and fundamental law that the rightful heirs of the earth (the state, its governance and sources of wealth) shall only be the people who possess abilities in these matters and who live according to Our laws.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٩١﴾

(106) This basic law of life has the absolute potential reality for every nation that lives according to Our laws. (This reality is that the inheritance of the earth is conditional on capability as well as obedience of the divine law.) Without these two qualities one can attain temporary superiority, but cannot have it as a rightful inheritance.

إِنَّ فِي هَذَا بَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿٩٢﴾

(107) (The code of divine laws according to which you become the rightful

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٩٣﴾

(3) If these verses are considered to pertain to life after death, then they have reference to the total annihilation of this physical universe, after which another era of new creation would begin. In that case this particular verse points to a great event when, after this 'doom', re-creation of a new universe shall start, like it had the first time.

inheritors of this earth, has now been given to the people through you; so) "O *Rasool* Proclaim to all people that their correct and complete development can only be achieved through obeying these divine laws. The nation that rejects these laws will be deprived of divine blessings (9:61). Your *nabunwa* shall thus become a source of real blessings (*rahma*) for all humanity.

(108) Proclaim that the essence of the teachings which have been revealed to you, is that real authority and power lie with Allah alone. No one besides Allah is worthy of obedience and subservience. Ask them, "Do you submit to the obedience of these laws?"

(109) If they turn away tell them, "I have warned you (about the consequences of the right or wrong way of living; it is your own discretion whether to accept it or not). (Should you not accept it) You will be destroyed. I cannot tell you when that hour of doom about which you are being warned will come; whether it will be soon or later (but it will certainly come).

(110) "(Even if you adopt a hypocritical attitude and present what you do not have in your heart, the onset of the Hour of Doom will not stop because) Allah's Law of *Mukafat* is well aware of whatever you say openly and that which you conceal (in your hearts).

(111) "(And if there is some delay in its occurrence) I do not know whether a delay will add to your miseries, or whether it will give you respite to enable you to take some advantage from the provisions of life."

(112) (The *Rasool* conveyed everything to the people in accordance with the divine guidance and thereafter) He said, "O my *Rabb!* The time has now come for You to announce the verdict (between me and these people)." Then he told his people, "Our sustainer, Our *Rabb* is *Ar-Rahman*. We

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ الْكَلِمَ الْهُكْمِ إِلَهًا وَاحِدًا قَهْلُ أَنْتُمْ مُسْلِمُونَ ۝

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَذَىٰ أَقْرَبَ أَمْ يُعِيدُ مَا تُوْعَدُونَ ۝

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ۝

وَإِنْ أَذَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ۝

قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝

implore His succour that He may grant us the complete development of our abilities, so that we are able to stand up to all that He ascribes.”



**Surah 22 : Al-Hajj  
(Hajj / Annual Convention)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O mankind! Be conscious of the laws of your *Rabb* and guard them (and establish your society on correct lines). If you do not do this (on your own), it will happen through a tremendous revolution which will shake everything from the very roots.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝

(2) The severity of the havoc created on the day this revolution takes place will be such that (no one will take notice of the other;) even mothers will forget their nurslings and not feel sorry at all; pregnant women will suffer miscarriages; everyone will appear to be intoxicated although they would not be drunk; and all this will be because of severe punishment from Allah.

يَوْمَ تَرُؤُنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

(3) (These divine laws are very simple, straightforward and clear, yet) some people who have neither knowledge nor vision raise controversies in this regard. This happens because they follow their own rebellious passions not realizing that this attitude will deprive them of life's bounties.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ۝

(4) In any case, according to Our law, the one who follows his own rebellious passions or selfish companions shall end up on an erroneous path which would lead him to the utter destruction of *jahannam*.

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ الشَّعِيرِ ۝

(5) (These people adopt this attitude because they assume that life exists only in this world and that it ends with death; and for them success lies in collecting as much wealth as they can through any possible means.)

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوهُنَّ أَشَدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَقَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَبْتَتَتْ مِنْ كُلِّ رُوعٍ يَخْرِجُ ۝

Tell them, "If you are in doubt about (the truth of) life after death, because such a phenomenon does not (outwardly) appear feasible, just ponder on the fact how We initiated your creation out of inorganic matter. (Thereafter, with the mixing of water in it, the first life cell appeared. Life then

passed through various phases of development until it reached a stage where augmentation took place by procreation. Pregnancy takes place in the mother's womb; then life takes the form of a suspended leech; an embryonic lump is formed, which is complete in some forms yet incomplete in others. It passes through all these stages so that the latent potentialities in the embryo are gradually developed - 23:13.) Then We cause the fetus

to stay in the mother's womb for a certain period according to Our law, after which it appears in this world as an infant. Then you gradually grow up and reach the age of maturity (16:70). Some of you die in the prime of youth, while some become so old that in that reduced state of mind you start forgetting things which once you knew so well."

(This is an example of the intrinsic evolutionary process. Now consider the outside world and reflect over land that is lying dry and barren with no sign of life and growth. When rain falls it becomes verdant and gradually brings forth a world of beautiful greenery.)

(6) (All this happens because the existence of Allah is an absolute fact. His law always brings forth solid and constructive results, and brings lifeless objects to life. Therefore, it is not at all difficult for Him to bring the dead back to life.) He has laid down measures (laws) for everything; and He exercises absolute and full control over everything.

(7) These are the laws according to which dead nations are brought back to life, and human beings receive life after death. Accordingly, the revolution that will give new life to this apparently weak and lifeless group will surely come, and there is no doubt about it. Likewise there is no doubt that

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّمُ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝

Allah will also bring the dead to life.

(8) But (as has been said before in verse 22:3) there are certain people who have neither the knowledge nor vision, nor the correct guidance or manifesto (code of laws) that would take them out of the darkness and enlighten them. Yet they dispute and raise controversies regarding the divine laws.

(9) When you talk to such a person (instead of listening to you and answering rationally), he turns away (with scorn and arrogance). He leads (not only himself) but also other people astray. For him there is disgrace and ignominy in this world and a burning chastisement on the Day of Judgment.

(10) (He will be told that) This is the outcome of your own deeds. Allah is certainly never unjust to His obedient people (and they will face the consequences of their deeds).

(11) (There are some people who turn away from the divine laws in this manner. On the other hand) There are those who do obey the divine laws, but they are always on the edge. They are satisfied if they see something good in obeying the laws, but if they apprehend any kind of loss, they turn away without any hesitation (4:143). As a result of such an attitude, they are losers in this world as well as in the hereafter.

(12) (Such an attitude exists because they are not convinced of the immutability of the divine laws. Therefore, when they perceive a loss apparently resulting from obeying these laws) They leave Allah aside and start calling other forces for help which, in fact, hold no power to benefit or harm them. Can there be any bigger mistake?

(13) They call such forces for help which cause far more harm than benefit. How evil these patrons and their followers are!

(Whenever human beings call on other

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ۝

ثَأْنًا يُضِلُّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيرٌ  
يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ۝

ذَلِكَ بِمَا قَدَّمْتُمْ يَدَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَالَمِينَ ۝

وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۚ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ  
بِهِ ۚ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ  
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ۚ ذَلِكَ هُوَ الضَّلَالُ  
الْبَعِيدُ ۝

يَدْعُوا لِمَنْ صَرَّفَهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَيْسَ الْمَوْلَىٰ وَكَأَنَّ  
الْعَشِيرَ ۝

forces besides Allah for help, these would be either other human beings, or some natural phenomena. All forces of nature have been subjugated to man by God, and therefore none can be superior to him. On the other hand, human beings are equal and therefore none amongst them can be worthy of superiority or worship. It is against human dignity that he should consider another man, or something that is inferior to him, as his superior. Can there be a greater loss? Even if a man extols another at the cost of his own respect and dignity, this cannot be considered real benefit. The Quran teaches us about mutual cooperation, whereby human beings help each other without degrading one another. However, when one man has to beg another for help, his human dignity is destroyed. This is a great loss and is *shirk*; and leads to destruction in this world and in the hereafter.)

(14) On the contrary, Allah shall bestow an evergreen blissful life on those who have conviction in the immutability of the divine laws (and who in conformity with these laws do deeds which help in developing their potentialities; and who work to correct disorder in society). All this happens in accordance with that divine Law of *Mukafat*, which He has made according to His *Mashiyya* (His plan) and desire.

(15) Anyone who believes that an outside factor or law has no effect on the outcome of human actions, and denies the fact that the present and future pleasures in life are only achievable through divine help (by following His laws), should try depending only on material resources and sever all links with divine values. Then let him see whether his scheme or strategy indeed succeeds in obliterating the realities, the very imagination of which enrages him. (To do so is impossible. Divine laws are not

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

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ  
يَسْبَبَ إِلَى السَّمَاءِ نُومًا لِيَقْطَعَ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا  
يَغِيظُ ۝

such that they become effective only if you accept them; and that if you reject them they have no link with your affairs. All human affairs will always be under the divine laws, for they produce destined outcomes for human deeds irrespective of whether one accepts them or not. There is no escape in this world or in the hereafter.)

(16) How clear, candid and convincing are these signs and reasoning with which We have revealed the divine code, but only those who wish to benefit from them can do so! (If one keeps one's eyes closed what benefit can the sun provide him?)

(17) (The greatest hurdles in accepting the universality of law are the religious factions due to which one becomes prejudiced and is closed to reasoning. In spite of all arguments they cannot see the right path, and it is therefore not possible to do away with these differences.)

So whether they are *momineen*, Jews, Sabians, Christians or polytheists, there is only one course left open for settling their differences. (And that is) Let them continue following their own respective codes. The results that ensue from their deeds will positively show who is treading the correct path in conformity with the divine code, and who has gone astray. Nothing is hidden from Allah and every action will ultimately produce corresponding results (6:136, 11:121, 22:55-56).

(18) (If someone wants to see how, in spite of difference in colour, creed or conviction, the divine law is universally applicable) One should ponder over the outer universe. One will observe that whatever exists in the universe, namely the Sun, the Moon, the stars, mountains, trees and other living beings all follow the divine laws. (So can a human being, who is a part of this universe, stay outside the ambit of these

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۖ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ۝

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِينَ وَالنَّاصِرِ وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا ۗ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَىٰ  
كُلِّ شَيْءٍ شَهِيدٌ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ  
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ  
التَّائِبِينَ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن  
مُّكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۗ



laws? How is this possible? The difference is that whereas everything in the universe is by its very nature compelled to follow the destined law, man is given choice and discretion. He can follow the law if he wishes, or disobey it if he chooses to do so. It is the result of this choice and discretion that) Many people follow His law, while others choose to disobey. Whoever disobeys will suffer the resulting punishment. This punishment is a life of disgrace, as no one else can bestow honour and respect on the one who is subjected to chastisement for defying God's laws. This is because respect and honour are tied with obedience to divine laws (35:10, 89:16).

The divine laws (according to which decisions regarding honour, respect or debasement are taken) are compiled according to His law of *Mashiyya*. None can interfere with them (whether these laws pertain to the outside world or human beings, they are all determined only by Allah and no one else).

(19) (Apparently, there are many religions in the world but in actual fact) Mankind is divided into two groups: one which is convinced of the truth of Allah's law of universal *Rabubiyya*, and the other which rejects it. These groups are in a continuous struggle.

As for those who insist on denying the divine laws, there is nothing for them except destruction and doom. (This will be such a severe chastisement that its flames will engulf their centres of consciousness - 104:6-7.) It will totally disintegrate their personalities, and their heads, which are presently held high with pride and arrogance, will stoop under the constraining impact of this grievous punishment.

(20) All external and internal rigidity will melt away.

هَذِهِ تَخَصُّمَاتُ فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ  
شِيَابٌ مِّنْ تَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝

(21) (At present they have transgressed every limit of tyranny and oppression and are neither open to reasoning nor are they prepared to give up their stand; therefore there is no option left, except that) They will be held back with force, and mankind will be saved from their cruelties when their might is shattered (21:39, 57:25).

(22) (This arrangement should not be on a provisional or temporary basis. It should be permanent, so that) When they are panic-stricken and try to escape, they should be driven back and told to taste the suffering and torment which burn and reduce everything to ashes. (They will face this situation in this world as well as in the hereafter.)

(23) (In contrast is the other group of) The *momineen*, on the basis of their *eiman* and positive constructive deeds, will abide in a society that is evergreen. (They will occupy very high positions in the state and) Their insignia will be bracelets of gold and necklaces of pearls and garments of the finest silk<sup>(1)</sup>.

(24) For they were guided to an extremely pure, pristine and pleasant ideology of life, and were guided on to the way that is worthy of unlimited praise and admiration (35:33). (This will be the pattern of their life in this world as well as in the hereafter.)

(25) Ka'bah is the centre of the system, the exhilarating scenario of which has been depicted earlier. This place is worthy of the highest respect and will ultimately become the fountainhead of divine obedience. We have declared it open for the whole of mankind, for those who dwell here and for those who come from abroad. (Its doors are open to all who have been denied justice and

وَلَهُمْ مَقَامُهُمْ مِنْ حُدُودِهِ

كَلْبًا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَيْرِ أَعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۝

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَجْلِسُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِيَاءُ لَهُمْ فِيهَا حَرِيرٌ ۝

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ۝

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۖ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يُظَلِّمُ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ ۝

(1) These insignia would in fact be indicative of the unique stature of *momineen*: that of enjoying complete freedom and great prosperity.

fairness; and everyone shall benefit equally from its bounties.) But if someone tries to deviate even slightly from the right course, by either profanity or evil-doing, We shall punish him severely.

Not only do these people themselves flout this system of justice and equity, they prevent others from coming towards it. (How long can their transgression be tolerated?) The time has now come to put a check on their actions, in order to protect humanity from their excesses and aggression (21:39).

(26) This centre of the divine order was founded by Abraham, so that obedience would remain for Allah alone. No one else should be ascribed a share in it.

We had told him that the centre should be purged of all self-made concepts and beliefs and reserved for educating and disciplining people. The responsibilities of people so organized would be to supervise other nations and keep watch over their actions; establish an exemplary social and judicial system; and thereafter to completely submit to the divine order (2:125, 2:197, 3:17, 3:95).

(27) (After this We told Abraham) Proclaim to the people that they should henceforth come to this place for the final decisions on their affairs. They should come from every part of the world, after travelling long distances on foot or on mounts which may become lean on account of fatigue from the journey.

(28) They should come here so that they can witness with their own eyes the beneficial (and wonderful) work being done for them by this system.

And during the appointed days of this congregation, they should slaughter the cattle We have provided, after pronouncing on them the name of Allah. They should eat

وَأَذِّنْ لِلنَّاسِ إِلَىٰ بَيْتِنَا لِذِكْرِهِمْ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكُوا بِي شَيْئًا وَطَهِّرْ بَيْتِيَ  
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝

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

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا  
رَزَقَهُمْ مِنَ الْبَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ۝

the meat themselves and also feed the needy and poor who may be there.

(29) (Let them eat, drink and ponder over the schemes with consultations.) Consultation will remove impurities from their collective, national lives, so that they will be able to discharge their duties and responsibilities (which they have taken upon themselves for the sake of the collective welfare of society). In this way, the entire *ummah* will become the guardian of this

centre, which in this world is a unique symbol of freedom, strength and divine authority. The centre also enjoys the honour of being the first and the oldest house.

(30) This is the objective of this congregation. Thus for the one who observes and honours restrictions prescribed by Allah, the deeds would rebound for his own good in accordance with the divine laws.

(We said earlier that you can slaughter animals in this congregation; but remember that) All cattle are lawful to you except those forbidden (earlier in verse 5:3).

(But one should not be under the impression that by merely following the code concerning restrictions on edibles, the purpose of *deen* has been fulfilled. For this it is also important that) One should keep away from everything that makes life static; dulls one's thinking capability; and suspends the process of action. And idol worship is their perceivable form<sup>(2)</sup>. (When life becomes stagnant, pollution occurs in all its parts, thereby stopping the development of abilities.)

(But movement and struggle without determining the objective is also meaningless. It is therefore important that

ثُمَّ لِيَقْضُوا تَلْفَهُمْ وَلِيُوقُوا أُنْدُورَهُمْ وَلِيَطَّوَّقُوا بِالْبَيْتِ الْعَتِيقِ ۝

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۝

(2) Just as obeisance and prostration during prayers perceptibly demonstrate that we fully obey the divine laws and do not accept any other authority as our sovereign, circumambulating the Ka'bah is a physical show of our will to protect the divine system (the centre of which is this Ka'bah) and ensure peace in the world.

one should shun every concept which takes him away from his destined course.)

(31) The correct course of action is to fully and wholeheartedly concentrate on obeying the divine law, and not to include any other authority in this obedience. Bear in mind that whoever bows before any other authority, will be deprived of the high status bestowed on human beings. An example of such a person is like one who comes hurtling down from the skies and falls to the lowliness of the earth. He is left helpless, and is so weak and lean that even a strong gust of air would swirl him like straw and throw him away.

(32) This is exactly what happens when someone obeys powers other than Allah. (On the contrary) Those who obey the divine system and honour its symbols really show, from the depth of their hearts, their complete respect for the laws of Allah. (But one should bear in mind that mere show of respect for the symbols is not an end in itself. If all these symbols take the form of rituals only they would take man far away from the spirit of *deen*.)

(33) (Once again, bear in mind the reality that the cattle which you slaughter during this congregation, do not assume any sanctity like other such animals which are offered as sacrifice in various other places of worship.) These are just ordinary cattle whose services you have utilized during the journey, and then after reaching the Ka'bah, you slaughter them for food.

(34) (This is not the first time that We have told you the manner according to which an animal has to be slaughtered.) We had given such instructions to other communities as well that while slaughtering animals they should pronounce the name of Allah over them (6:163, 22:35). The objective is that you should always bear in

حَنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ  
السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ۝

ذَلِكَ ۗ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۝

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ۚ

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ  
بَهِيمَةٍ الْأَنْعَامِ ۗ فَالْهُكْمُ لِلَّهِ وَالْحَدُّ فَلَا أَسْلُوبًا ۗ وَبَشِّرِ الصَّابِرِينَ ۝

mind the true and clear concept of Allah, and you should never lose sight of the reality that absolute authority over you is that of Allah alone and none else. Therefore, you should obey only His laws. (This is the gist of the divine code which no one should dispute - 22:67.) You should therefore give glad tidings of life to people who submit to this supreme basic reality.

(35) These are the people who tremble at the very thought of disobeying the divine laws that have been presented to them (8:2). They patiently and courageously endure the obstacles and difficulties which come in their way while obeying these laws, and they never waver. Thus they establish the system of *sala* and keep open all that We have made available to them (for the nourishment and benefit of other human beings).

(36) And the camels (which are slaughtered during this congregation for the purpose mentioned above) are also among the symbols of the divine order. In fact anything which contributes in any way towards establishing or strengthening the divine system is counted among such symbols. (But this does not mean that these cattle become sacred for you.) They are for your use. So line them up and slaughter them after proclaiming the name of Allah, and when they fall to the ground on their sides, eat their flesh and feed the needy as well as those who are in distress. It is for this purpose that We have made animals subservient to your needs, to enable you to pay full attention to your high goal so that you may achieve fruitful results.

(37) (It is being reiterated that these cattle are essentially to meet your requirements, and that this is the reason for slaughtering them on this occasion.) It is not their blood or flesh which reaches Allah; what matters unto Him is how you guard His

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ  
وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ  
اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَائِمَ  
وَالْمُعْتَصِمَ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝

لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالِ التَّقْوَى مِنْكُمْ ۚ  
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ ۚ وَيُرَى الْمُحْسِنِينَ ۝



laws. He has made the cattle subservient to you so that you (become free of your physical needs and) can wholeheartedly make efforts to ensure that the code of law ordained by Allah for your guidance, attains supremacy over all man-made laws (2:185). And to the people who lead balanced and graceful lives according to the divine laws, give glad tidings of the very pleasant outcome of their deeds.

(38) And accordingly, Allah shall ward off evil and keep *momineen*, who follow this path, safe from the reach of their enemies. (How can those, who are not trustees of human good and welfare and who stubbornly deny the divine system, be liked by God?)

(39) It is for this reason that permission is hereby given to the people (*momineen*) who have been oppressed and against whom war is being wrongfully waged, to fight (in self-defence). Allah indeed has the power to support oppressed people.

(40) The only fault of the oppressed people who were unjustifiably driven from their homes was that they proclaimed Allah alone as their sustainer. (But evil rebellious forces never permit people to exercise the option of having their own *Rabb*.) Imagine, if Allah had not enabled people to defend themselves against others (and let loose the rebellious forces to do whatever they liked), they would not even have spared places of worship like monasteries, churches, synagogues and mosques, where Allah's name is proclaimed profusely. These places would have been pulled down long ago. Allah will thus most certainly help any group which rises to defend the system based on justice and equity (wherein the freedom to worship is the basic right). Indeed Allah is most powerful and reigns supreme over everything.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ۝

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفَعَهُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَّمت صَوَامِعُ وَبِيَعٌ وَصَلواتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

(41) (Concerning the group of oppressed people which has at last risen to wipe out transgression and *zulm*) If We bestow on them the authority to rule and they do come into power, (they will not do any injustice and oppression but) they will establish *sala* (so that everyone in society follows the system of divine laws). They will provide means of development to each and everyone and enforce laws which are in conformity with the divine code (the Quran), and forbid people from doing anything that is contrary to it. In other words, in every case they will first look for the guidance given by Allah's law; and then after discussion and consultation decide their affairs according to the divine law (5:44).

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ۝

(42) (This, O *Rasool*, is the objective of your mission) But if these people (in spite of such clarity) still adamantly belie you (then there is nothing new in it). Remember that long before your time the people of Noah, the tribe of Aad and Thamud, also belied their *rusul*.

وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۝

(43) And so did Abraham's people and those of Lot.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۝

(44) And the dwellers of Midian (the people of Shuaib). Similarly Moses too was belied. In every case We gave these rebels respite according to Our Law of *Mukafat* (so that they could revert to the right course); but when they did not, Our law took them to task. (Just go through the pages of history to find out) How terrible was the consequence of their reprobation!

وَأَصْحَابُ مَدْيَنَ ۗ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ۝

(45) (History will tell you how) Many habitations were destroyed by Our Law of *Mukafat*, for they were immersed in oppression and evil-doings. Their habitations were destroyed, and their tall buildings tumbled down, wells lay abandoned and well-built castles became

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَبْرُؤُا مُعْتَدِلَةٌ ۖ وَقَصْرٍ مَشِيدٍ ۝



ruins.

(46) Have these people not travelled in those areas (so that they could take some warning from the ruins); and have their hearts not become wiser to ponder these matters rationally and their ears to listen? (In fact when a person closes his mind, his faculties of thinking and understanding are diminished.)

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنظُرُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ  
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي  
الصُّدُورِ ۝

(47) When these people (who instead of using their intellect keep on insisting and ask why the threatened chastisement is not approaching fast, tell them that the law of Allah is unchangeable. According to this law it is just possible that you do not see the results of your actions (but the point is that when these results are compiled according to the divine laws, it takes due time for their manifestation). According to the divine system the duration of a day equals a thousand years according to your count (32:5, 70:40). (Changes in the universe and catastrophic upheavals in nations sometimes take long to occur.)

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَكِنْ يُخَلِّفُ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ  
رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ۝

(48) (Therefore, explain to them that because the punishment is not coming soon, they should not be deceived that the Law of *Mukafat* is merely an empty threat. Historical episodes provide evidence to this hard fact that) Many cruel and unjust nations were in the first instance given respite, and (when they did not mend their ways) were taken to task. (They should therefore understand that their end too will be according to this law. They cannot escape from it.) Ultimately, they have to come back to Us.

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَاَهَا وَإِلَى  
الْمَصِيرِ ۝

(49) (O *Rasool!*) Tell them, "My duty is only to give you clear warning of Allah's Law of *Mukafat*."

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا آتَاكُمُ نَذِيرٌ مُّبِينٌ ۝

(50) Those who are convinced of the truth of these laws and do positive constructive deeds, will not only be safe from destruction but will also be provided

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ۝

with honourable sustenance.

(51) Those who attempt to thwart Our law by trying to live a successful life while opposing divine laws, will never be able to do so. Every door to success and achievement will be closed on them and they will be unable to take even one step forward. (They will thus be destroyed.)

(52) (This is not the first time that We have laid down and explained the causes of the rise and fall of nations. We have revealed this through various *anbiya*, but what has happened is that) Our *rasool* came and conveyed Allah's message to the people, but when he departed they interfered with the divine message because of their nefarious designs, so that it became totally different. Then Allah would send another *rasool*, who would strengthen these laws again by sifting out human interference. This is because Allah knows all and His acts are based on wisdom (6:113).

(53) The result of human interference in the divine laws is that those whose hearts are diseased (with selfish motives), or are rigidly against accepting the truth, remain rebellious (and also keep others in the same state of mind).

Think of the extent to which the *zalimeen* who reject the divine laws can go. (They coin their own *shariah* and then attribute it to Allah - 2:79.)

(54) This consecutive system of revelation has now reached the Quran, wherein We have collected in its true form, all that was revealed earlier to various *anbiya* (5:48). There is no human adulteration in it; nor will it ever be possible to tamper with it because Allah himself has taken the responsibility of its preservation (15:9).

People who ponder over it rationally will clearly understand that everything revealed in the Quran is the established truth from

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى الْفَى الشَّيْطٰنُ فِىٓ اٰمِنٰتِهٖۙ فَيَنْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يَحْكُمُ اللّٰهُ اٰيٰتِهٖۙ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

لِيَجْعَلَ مَا يُلْقِى الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِىٓ قُلُوْبِهِمْ مَّرَضٌ وَّالْقٰسِيَةَ قُلُوْبِهِمْ ۙ وَاِنَّ الظّٰلِمِيْنَ لَفِىٓ شِقٰقٍ بَعِيْدٍ ۝

وَلِيَعْلَمَ الَّذِيْنَ اٰتَوْا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُوْمِنُوْا بِهٖ فَتُخْتَبَتْ لَهٗ قُلُوْبُهُمْ ۙ وَاِنَّ اللّٰهَ لَهٰدٍ لِّلَّذِيْنَ اٰمَنُوْا اِلٰى صِرٰطٍ مُّسْتَقِيْمٍ ۝

your sustainer. (So in all fairness) With complete submission of their hearts they should express *eiman* in its truth and obey it in true spirit. (And Our law is that) We guide whoever expresses *eiman* in the truth of *wahi* towards a balanced and straight path of life.

(55) (As for those who do not seriously ponder with reason and vision) They will always remain in doubt until the time when the promised hour unexpectedly overtakes them, or until the day of chastisement which will destroy all their hopes. (And) They will never be able to come back.

(56) On that day power and authority shall lie only with the divine law and everything shall be decided according to that code (the Quranic). This means that those who have faith in the truth of the divine laws and act on a constructive programme based on those laws will enjoy the pleasures of life.

(57) And those who deny the divine law shall face the most disgraceful suffering.

(58) (Meanwhile) If the people who have to leave their homes (and their belongings) for the sake of establishing this system are killed or die (a natural death), they should not be disheartened that this divine system could not be established during their lifetime. They did take full part in the struggle and earned an eternal life. (Therefore) After their death, Allah will provide them the best means of nourishment which will enable them to attain advanced stages of development in their life. Allah is certainly the One who provides the best of sustenance,

(59) And He will take them to that stage of life which they would appreciate very much. This is an absolute reality as He is all-knowing and takes everything to its destined end with complete forbearance.

(60) However, (the purpose for which you have been given permission to wage war

وَالَّذِينَ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ  
يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيبٍ ﴿٥٥﴾

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۗ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي حَيَاتِ النَّبِيِّ ۗ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا  
حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

ذَٰلِكَ ۗ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ ثُمَّ نُفِيَ عَلَيْهِ لِيَتَصَرَّفَهُ اللَّهُ  
إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

is - 22:39) people who had not committed aggression on others but had themselves been subjected to tyranny, have retaliated. Even then the enemy has not stopped and has instead committed further excesses. Under these circumstances the victim must be provided with every help in accordance with the divine laws. His law certainly provides the means of protection to overcome excesses and every kind of aggression.

(61) (This is because the divine law, which operates in the universe, itself desires change - 3:139, so that the oppressed do not remain under perpetual oppression and the aggressor does not always have an upper hand.) Can you not see how (in the outer universe) the divine law makes night pass into daylight, and how the day then merges into the night? He is all-hearing, all-seeing.

(62) This is because Allah alone is the ultimate truth. Everything else that men invoke besides Him is sheer falsehood. Concrete and positive results are produced only by following divine laws. Outside the ambit of these laws the process brings out negative and destructive results. The divine law is exalted and reigns supreme over all other laws.

(63) The law that produces constructive results (in the universe) can be witnessed by how He sends down rain from the clouds, following which the earth turns lush green. Certainly it is only Allah who is fully aware, in the finest and most imperceptible ways, of the circumstances and capabilities of everything.

(64) Everything in the universe is busy fulfilling His destined programme. He does not need any outside help to make His law effective. (This law has built-in productive forces and) Its results are its own living proof and they beget unsolicited

ذَلِكَ بِأَنَّ اللَّهَ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِرُ الْأَرْضُ فَخْضَرَةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٤﴾

appreciation from all.

(65) Have you also not pondered over the fact that, for your benefit, Allah has tied everything that exists on the earth into laws? See how boats sail, piercing through the waves of the sea according to the divine law, and how He holds back the rain so that it only pours down on earth in accordance with His law.

(The entire system of the universe functions according to an established code, so that it can ensure a continuous supply of means of nurture, and keep away anything that hinders the development of mankind.)

(66) This is the law according to which He has given you life; causes your physical death; and then brings you back to life. (The rise and fall of nations similarly occurs according to the laws of God.)

(The whole system has been created to work for the benefit of man. But look at his own conduct! He wants to spend his life in accordance with laws other than the divine message.) How very ungrateful he is!

(67) (This is Our basic law which has been in force ever since the beginning. However, its practical applications have differed during different periods, according to the requirements of the people and their particular circumstances. Therefore,) every community has different customs, rites, rituals and ceremonies; so do not let them draw you into dispute because of this fact (2:117). The hub is the basic knowledge (which is now finally preserved in the Quran) and no permission can be given to dispute that. In other words, it is neither possible that some changes be made here and there in order to arrive at a compromise with opponents, nor can any teachings against the Quran be accepted as true. The ultimate truth and guidance is the one which is preserved in the Quran. Therefore (O

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۗ وَيُسَبِّحُ السَّمَاءَ أَنْ تَقَعَّ عَلَى الْأَرْضِ إِلَّا بَإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ۝

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ مَيِّتَكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ ۝

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِلُوهُ فَلَا يَنَازِعُكَ فِي الْأُمُورِ أَعْرَابِي رَيْكَ ۗ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٌ ۝

*Rasool*) continue to call them to the divine message because you surely are on the straight path.

(68) And if they try to argue with you about this, tell them, "There is no use of any argument with me. Allah's Law of *Mukafat* is well aware of what you are doing (and that law will automatically produce results)."

(69) And when the time comes for the results to appear, this law of Allah will decide on the matters on which you differ now (2:213, 22:17, 22:56).

(70) Do you not realize that Allah has full knowledge about everything that exists in the universe? Nothing is concealed from His Law of *Mukafat*. Thus, whatever occurs in the universe is brought on record by His law, and all this is very easy for Him.

(71) The reason for their differences is that they want to leave the divine laws and obey other powers and laws for which Allah has neither bestowed any authority nor do they have any knowledge. (They just follow their forefathers - 10:39.) But they should bear in mind that no one can help those who rebel against the divine laws.

(72) (The condition of these people is such that) When Our *wahi* is presented to them in all its clarity, they become agitated due to their repugnance and hatred. The effects of this agitation appear clearly on their faces, so much so that it seems they are about to assault those who convey Our message to them.

Ask them, "Shall I tell you of something worse than what you feel at present? It is the grievous chastisement of fire (which burns down everything to ashes). This punishment is destined for those who insist upon denying the truth of the divine law and rebel against it. How vile an end to a journey it is!"

(73) O those who obey powers other than Allah! The situation is being explained

وَإِنْ جَدُّوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا كُفِّرُوا بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا أَنْزَلْنَا عَلَيْهِمْ آيَاتِنَا بَيَّنَّتْ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتَّبِعُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَتَّبِعُكُمْ بِشَيْءٍ مِّنْ دَلِيلٍ أَلْتَارُونَ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشِّرِ الْمُبْصِرِينَ ﴿٧٢﴾

يَأْتِيهَا النَّاسُ ضَرْبٍ مِّثْلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾

to you by a parable, so listen to it with full attention. The helplessness of the powers you invoke besides Allah is such that even if they join all their forces for this purpose they cannot create even a fly. Moreover, they cannot even retrieve anything which a fly takes away (and devours).

Now just imagine the helplessness of these deities as well as of those amongst you who have taken these deities as their god.

(74) They have in fact failed to assign to Allah the proper value that is His due. He surely is Almighty; All-overpowering (and Allah ought to be like that; not as they perceive Him - 6:92, 39:67).

(75) (As regards the *malaika*, the heavenly forces and the *anbiya*, which people consider as their deities, the correct status is that) Allah selects some of the *malaika* to convey His *wahi* to the *rusul*, and He also selects some human beings to convey this *wahi* to other human beings. (All these beings can neither wield any power or authority of their own, nor can they convey people's needs unto Allah. Allah does not require such assistance.) He Himself is all-hearing, all-seeing.

(76) He is fully aware and knows the present and the future of all human beings. Everything in the universe revolves around His command (and nothing can remain outside His control).

(77) (This is Allah, the supreme commander of all powers.) Therefore those of you who profess *eiman*, accept obedience to Him only. You should bow before His laws in complete submission and obey Him in every respect. Do deeds which bring good to mankind and strengthen your own self. In this way you will flourish and attain prosperity, success and happiness.

(78) In other words continue to strive for the establishment and sustenance of the

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ  
بَصِيرٌ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُونَ ۝

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي  
الَّذِينَ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ

divine order and make this struggle in right earnestness. It is He who has chosen you to carry out this mission, so do not ever think of it as some kind of hardship or labour imposed on you. (This actually is in your own interest - 2:288, and it will give you leadership over all nations - 2:143. This order is not a new one) This is the same order which was established by your own forefather Abraham. Even the name Muslim, which is given to you is not a new one; in bygone times Allah had given this name to other similar communities. Now in the Quran, this very name is proposed for you.

The practical aspect of this programme is that your *Rasool* would supervise your deeds (and after him your central authority would do so); and you would supervise the performance of mankind. For this purpose you should establish the system of *salat* and make arrangements for the development of mankind, by holding fast to the divine laws (the Quran). Bear in mind that Allah alone is your supreme protector and He certainly is an excellent guardian and helper. (Therefore have complete faith in His laws. This is the practical programme and the key to every success and achievement in life.)

قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ  
فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ





### Surah 23: Al-Mu'minoon (The Believers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (Let Us tell you now about the people whose efforts will bear fruit and attain all-encompassing success in this world as well as in the hereafter.) These are the people who accept the truth of Our laws, and the implementation of which they make the ultimate aim and mission of their lives.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝

(2) And they keep on following these laws with complete submission. In other words they willingly carry out the duties assigned to them according to these laws (4:65).

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خاشِعُونَ ۝

(3) They make sure that their efforts are not wasted on unproductive work. They also abstain from frivolous absurdities and from anything else which could prevent them from following the Quran (41:26).

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝

(4) They follow a programme which ensures that the means of development are continuously available for mankind.

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝

(5-6) And they preserve their sexual energies only for their wives or slave maids (who were in their possession before the Quranic injunctions prohibiting slavery were revealed - 47:4; and who after being duly married had been given a status equal to that of other wives); there is no blame in having sexual relations with them.

وَالَّذِينَ هُمْ لِأَقْدَابِهِمْ حَفِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

(7) Whoever resorts to any other form of sexual relation is transgressing the divine limits (which are a serious offence - 24:2).

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

(8) And they guard their trust and uphold their promises (4:58);

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝

(9) (Briefly speaking) Success and prosperity will accrue only to those who always stand by the *Nizam-us-Sala* (Quranic system) ordained by Allah. They follow the divine law in every walk of life (24:41).

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝

(10) These are the very people who are the real inheritors of success and prosperity

أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝

in life;

(11) (In other words) They will have the pleasant things and inherit a life of abundance, in this world and in the hereafter, where they will stay forever (7:43, 43:72).

(These are the distinctive attributes of the *momineen*, who shall live a successful life - 70:23-34.)

(12) (This is so because human life is not like that of animals. The status of human life has been achieved after successfully passing through various stages of animal life; and it will continue to pass through various other stages of development.)

As regards the various stages of animal life, We initiated its creation from the quintessence of clay (inorganic matter - 22:5).

(13) (Thereafter our system of creation reached a stage when further procreation continued by conception.) We caused it to be a drop of semen which was deposited in the female ovum (in the womb).

(14) Thereafter, out of the drop of semen, We created a suspended zygote (like a leech). From the zygote We created an embryonic lump. Next We fashioned the bones, which We then clothed with flesh.

(Up to this point all stages are accomplished like normal animal life. But) Thereafter, We infuse a speck of divine energy into it (32:7-9) and cause it to emerge as an entirely new creation (71:14). This new creation, which is totally different from other animals, is the human being.

(15) Just think of the great possibilities which Allah's law of creation has. (Although man also creates various things, there is a world of difference between his creations and those of Allah.)

Allah's creation carries the best by way of proportion and balance, and it is a unique embodiment of beauty and grace. He

الَّذِينَ يَرْتُونَ الْفُرْدُوسَ هُمْ فِيهَا خَالِدُونَ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ

ثُمَّ جَعَلْنَاهُ نُطْقًا فِي فَرْأٍ مَكِينٍ

ثُمَّ خَلَقْنَا النُّطْقَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا  
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَرَّكَ اللَّهُ أَحْسَنُ  
الْخَالِقِينَ

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

certainly is the best of creators (15:16).

(16) However, you all have to die one day. (Does this mean that with the disintegration of your physical body, your self also perishes? This concept would be true if you were comprised of a physical body only. But as has been mentioned before, a human being has something more than a physical body. That something more is the human self, which does not perish with death. It endures and proceeds further.

Therefore,) after your death you will all be raised on the day of resurrection (84:19).

(17) (Furthermore, Our system of creation is not such that after creating the universe We have become oblivious to it.) We have created above you (in outer space) several celestial bodies which follow one another. We also keep on adding new things to Our creations (35:11). (Not only do we add, but we also continue to provide them with means of nourishment. Before you were settled on this planet, We had made very good arrangements for the resources necessary for your sustenance.)

(18) For this We send down water from the clouds according to a set measure and store it on earth (in various forms as needed). Furthermore We surely have the absolute power to evaporate it, just as We brought it down from the clouds. However, We do not do so. Rather, We keep it stored in the ground so that it remains available for your development.

(19) And from this water We bring forth for you orchards of date palm and vineyards, which yield abundant fruits for you to eat (and utilize in other ways).

(20) Similarly, trees (olive) grow in the valley of Sinai yielding oil which you all relish in food.

(21) Likewise, if you ponder over the lives of animals, you will find some strange

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ سَمَاوَاتٍ ۖ وَمَا كُنَّا بِالْخَالِقِ غَافِلِينَ ﴿١٧﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ ۗ وَإِنَّا عَلَىٰ ذَهَابٍ بِهٖ لَقَادِرُونَ ﴿١٨﴾

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ ۖ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ ۖ وَصَبِغٍ لِللَّالِئِينَ ﴿٢٠﴾

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسِفِيكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

things which will open many vistas of thought for you. Do you know what happens in their bellies (16:66)? (Is there anything in their bellies which can be called pleasant or amiable? Yet) We produce (milk) for you to drink. You derive many other uses from these animals, and you eat the flesh of some of them.

(22) You also ride on them (on land) and travel in boats through water.

(23) (All these arrangements are for the development of your body. But it was also incumbent on Our *Rabubiyya* that We should provide for the development of your human aspects. It was beyond Our grace that on the one hand We should make you the best of creations and on the other not provide means for the development of human power (the human self). For this We arranged to send divine guidance through Our *anbiya*. The first one in this chain was Noah, whom We sent to his own people. He asked them, "O my people, you should only obey the divine laws. No one besides Him is worthy of obedience. Tell me if you are willing and ready to observe His laws."

(24) The chieftains of his community, who were enjoying the bounties of life, refused to accept his message. They told their people, "This man (who is calling himself a messenger of Allah) is a human being like you. He simply wants to attain superiority over you. If Allah wanted to convey a message unto us, He would have surely sent *malaika*. (Why should He send an ordinary man like us? Moreover, whatever he says is very strange; and) We have never heard such a thing from our forefathers.

(25) "It appears as if he has lost his mind (so do not pay any heed to what this madman is saying). Just wait for a few days and see what his end will be."

(26) (Noah did his best to make them

وَعَلَيْهَا وَعَلَى الْفَالِكِ مُمْسِكُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن  
إِلٰهِ غَيْرِهِ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلِكُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ لَا يُرِيدُ  
أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا  
فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَمَا تَبْصُرُونَ بِهِ حَتَّىٰ حِينٍ ﴿٢٥﴾

قَالَ رَبِّ الْمَصْرُفِيُّ بِمَا كَذَّبُونَ ﴿٢٦﴾

understand and see reason, but all this was in vain. Whereupon,) He called out, "O my *Rabb!* They do not listen to me, and without listening and understanding they are denying me. Please help me against them."

(27) So, We sent *wabi* to Noah (asking him) to build an ark under Our supervision and (according to) Our *wabi*. "When the time comes (as per Our programme) and water gushes forth in torrents (and floods form), place two pairs of every (necessary) thing on board. Also include your companions, except those who through their denial and opposition have already made it clear to you that they will never be members of your group.

And keep in mind that those who are keen upon transgression will all be drowned. Therefore do not ask Me about them.

(28) As soon as you and your companions are firmly settled in the ark, you should all proclaim, 'All praise is for Allah Who saved us from the clutches of these *zalimeen*.'

(29) After this your invocation should be, 'O my *Rabb!* Cause me to disembark at a place which will be the source of happiness and blessings, for You are the best at enabling us to disembark safely.'

(30) In this story of Noah there are signs showing the firmness of Our Law of *Mukafat*. It also shows how We turn around the condition of people by changing their circumstances.

(31) (It was as a result of this change that Noah's community was destroyed, and) Then We set forth the era of other generations.

(32) Thereafter, We sent Our *rasool* (to the next generation) who repeated the same message that you should obey Allah alone. Besides Him there is no other authority worthy of obedience. Sovereignty belongs

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَّوْحَيْنَا فَإِذَا جَاءَ أَمْرُنَا  
وَفَارَ التَّوَوُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ  
سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ  
مُغْرَقُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي  
خَلَقَنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُبْرَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
أَفَلَا تَتَّقُونَ ﴿٣٢﴾

only to Allah. Therefore, tell me whether you are willing or not to abide by His laws. (If you do you will be saved from the doom which can befall you on account of your erroneous deeds.)

(33) But the community leaders who had adopted a rebellious attitude refused to acknowledge the truth of the divine laws. They were not convinced about the Law of *Mukafat* and the life hereafter. They had ease, comfort and luxuries of life and felt that the

enforcement of the divine law was not in their interest. Thus they (stood up against it and) addressed their people, "This person (who claims to be a messenger of Allah) is an ordinary human being like you. He eats what you eat and drinks what you drink.

(34) "If you obey this man, who is just like you, you will surely be the losers. The man who is worthy of obedience ought to have supernatural powers and be a deity or shadow of Allah on earth. Obeying an ordinary mortal is useless. Moreover, the system which he intends to enforce, that of equality and dignity for all human beings, means total destruction for you.

(35) "(You have the wealth and authority to do whatever you like; there is no one to question you. But look at what he says! He says that no one can escape the seizure of the law of *Mukafat*, not even after death.) He continues to threaten that when you die and become dust and bones, you will be raised to life again (so that you can be held accountable and be punished for the misdeeds which you had committed in this world).

(36) "Just imagine how impossible the thing he speaks of is! It is such a farfetched phenomenon that no imagination or common sense can accept it. Yet he continues to threaten you.

(37) "(To come to life again after death is

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاعِ الْآخِرَةِ  
وَاتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا  
تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ۝

وَلَيْنِ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ۝

أَيَعِدُّكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ تُخْرَجُونَ ۝

هِيَآتَ هَيْهَاتَ لِيَا تُوْعَدُونَ ۝

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِبَعُودِينَ ۝

meaningless.) Life exists only in this world. (We see everyday that) People die and new ones are born. This happens in this world all the time, and so it is wrong to accept that we would be raised to life again after death.

(38) "This man does nothing but concoct false stories which he attributes to Allah. But we are never going to accept anything that he says."

(39) The *rasool* then said to his God, "O my *Rabb!* These people do not listen to me and are out to belie me, so help me against them."

(40) God replied, "The period of their respite is going to end and they will shortly see the result of their misdeeds. They will feel ashamed of themselves."

(41) (Not long thereafter) A violent commotion, justifiably and unavoidably, overtook them, and We caused them to turn into a heap of dead leaves (because they had become hindrances to our constructive programme - 11:68). So see, how people who tread the path of oppression and tyranny are deprived of the successes and pleasures of life. (This is Our unchangeable law which has been in force since the beginning and is based on equity and justice.)

(42) Then We gave rise to other generations.

(43) (They too perished on account of their misdeeds.) Keep in mind that according to Our Law of *Mukafat*, neither can a community be destroyed before the manifestation of results, nor can it survive after that time. (There can be no reduction or extension in it - 7:34, 13:38, 15:5.)

(44) (Different nations thus came and went and We continued to send Our *rusul*, one after the other with intervals as needed. But these nations also followed the same path, in that) Whenever a *rasool* came to them they belied his message and teachings. As a

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

فَاخَذَ نَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبَعْدَ الْقَوَمِ الظَّالِمِينَ ﴿٤١﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَاءً كُلَّمَا جَاءَ أُمَّةً رَسُولًا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدَ الْقَوَمِ لَا يُؤْمِنُونَ ﴿٤٤﴾

result they were ruined, one after the other. They were so completely destroyed that only their tales were left behind.

The history of these nations is clear evidence of the fact that those who denied the truth of Our message and stubbornly stuck to their erroneous stand, were deprived of the comforts and luxuries of life. This is our immutable law, and the history of previous nations stands testimony to that effect.

(45) According to this programme, We sent Moses and his brother Aaron with Our laws and clear and candid reasoning (which explained the truth and firmness of these laws).

(46) We sent them to the Pharaoh and the leaders of his nation. (Both brothers presented Our true *deen* but) The Pharaoh and the leaders of his nation behaved with extreme arrogance, for they were a conceited lot.

(47) (Instead of pondering over the truth of what was presented to them) They said, "Should we believe those who are ordinary human beings like us (and are not superhuman)? As far as their status is concerned, they belong to the community who are our slaves. (How can a subordinate nation possess intellect and dare teach us, their rulers? For us to accept what they say will be humiliating.)"

(48) So they belied both of them, as a result of which they too fell in the category of doomed nations. (As has been said before, nations which deviate from the correct principles of life will be doomed.)

(49) Although these people could have avoided their doom through the guidance of the divine code We had given Moses.

(50) [The clash between good and evil continued till We sent Jesus with Our message. The Jews opposed Jesus because

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ۝١

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عٰلِينَ ۝٢

فَقَالُوا الْاٰنُومِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عٰبِدُونَ ۝٣

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْاٰهْلِكَٰيِنِ ۝٤

وَلَقَدْ اٰتَيْنَا مُوسٰى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ۝٥

وَجَعَلْنَا ابْنَ مَرْيَمَ وَاُمَّةً اٰيَةً وَاَوَيْنَهُمَا اِلَىٰ رَبْوَةٍ ذٰلِكَ قَرَارٌ وَّمَعِيْنٌ ۝٦



he was calling them towards the correct divine path, and they also opposed his mother Mary, (just as she had opposed the self-made code of priestly conduct)]. We made both of them symbols for the salvation as well as the destruction of the Jews. (In other words if the Jews had abandoned their opposition, and given regard and respect to the divine laws presented by Jesus and had adopted them, then their doom would have been averted.

But if they persisted in their opposition they were bound to be destroyed. However, they severely opposed Jesus and Mary, till) We protected them by taking them away from the reach of the Jews. We provided both of them an abode in a lofty place which was very suitable for them, and where springs of clear and clean water flowed (making the land fertile and lush green).

(51) (This was a brief account of some of Our *rusul*.) We had planned a programme for them that told them that they should enjoy life by partaking of everything that was permissible and by working for the betterment of mankind. Surely, Our Law of *Mukafat* is well aware of all that you do.

(52) (O *Rasool*!) This community of yours is one community of *anbiya* (21:92). Although its members appeared at different times, in different countries, and among different nations, it remained one community because the *anbiya* taught one ideology and concept of life: that there is only one Sustainer (*Rabb*) for all, Allah. The mission of each one of them was to be watchful about His laws and implement them (and because of this unity of thought and action, they all belonged to one community).

(53) (So it seems logical that because the manifesto and teaching of the *anbiya* were the same, their followers too should be one

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۝

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۝

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

entity. However, this is not the case. The followers of these *anbiya* differed from one another; and after the *rasool* went away the followers forgot the real message and started practicing their self-made laws.) As such, they split into factions and different sects appeared. The logical result was sectarianism, whereupon each sect adopted its own way of thinking and was convinced that they alone were on the right path, while all the others were wrong (30:32).

(54) (Presently, O *Rasool*, the followers of earlier *anbiya* are divided into sects and they oppose the *deen* you are presenting. There appears little chance of them listening to you at the moment. So there is nothing you can do except) Leave them alone for they are lost in ignorance. (When your *deen* is established in a visible form, the results of the system will speak for themselves and show who was on the right path - 22:17, 22:55-57.)

(55-56) Are these people under the false presumption that the wealth and progeny which We have given them means that We are ignoring their evil deeds; that we will continue to bestow prosperity on them and augment it? Nay! The reality, which they know not, is different.

(57) (People who deserve the pleasures of life are different.) They are those who are fearful of the results of defying the laws of their *Rabb*

(58) And they have complete faith in the truth and firmness of the message of their *Rabb*.

(59) They only obey His laws and do not ascribe any partner to Him.

(60) And they continue contributing whatever they can afford (for the establishment of the divine order and the growth and development of mankind). At the same time their hearts tremble at the

فَذَرَّهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَوَنِينٍ ﴿٥٥﴾ نَسَاءً لَّهُمْ فِي الْخَيْرَاتِ ۗ  
بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

thought of taking any step that may take them away from the path which leads to their *Rabb*.

(61) They vie with one another in doing good deeds, and they outrun others in this path.

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

(62) They have complete faith in the fact that the restrictions imposed by the divine law are not to unnecessarily tie them down. These limitations are imposed only to broaden and develop one's personality (2:286, 6:153, 7:42). (This is their firm conviction, on account of which they are prepared to give away everything for the betterment of mankind. They feel no burden because they believe that all this will ultimately result in the growth of their own self).

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَكَذَٰلِكَ نَبْشِطُ بِالتَّحْقِيقِ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

Their conviction is certainly correct, because We maintain accurate and up-to-date records of each and every individual's deeds and no injustice is done to anyone.

(63) But the minds of the opponents are totally unaware of this fact, for they are deeply involved in pursuing their own selfish ends. That is why they do deeds which are far from the right path. And they will continue to do so,

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَمُونَ ﴿٦٣﴾

(64) Till the time We apprehend and afflict the affluent section of their society, which is lost in luxury (23:33). You will then see how their arrogance comes crumbling down and they will groan and cry out in distress.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْرُونَ ﴿٦٤﴾

(65) They will be told in no uncertain terms, "There is no use of (such a belated) hue and cry; no help whatsoever shall come from Us. (You will have to face the consequences of your own misdeeds.)

لَا تَجْرُوا الْيَوْمَ بِإِغْلَابِكُمْ أَصْحَابُ الَّذِينَ كَفَرُوا يُجْرُونَ ﴿٦٥﴾

(66-67) (Do you not remember that) When Our laws were conveyed to you, time and again you were not ready even to listen to them? And you turned back on your heels.

قَدْ كَانَتْ آيَاتِنَا عَلَيْكُمْ فَلَنْتُمْ عَلَىٰ آعْقَابِكُمْ تَلْبِثُونَ ﴿٦٦﴾  
مُسْتَكْبِرِينَ ۚ يَهَيِّجُوا سَوَآءَ الْبِلَادِ لِيُخْرِجُوهُنَّ ﴿٦٧﴾

Then, with sheer arrogance, you made this (code of laws) your favourite topic for gossip and annoyance, endlessly pursuing fruitless talk.

(68) (One wonders why they should reject such a vivid and clear message.) Could the reason be that they do not apply their minds seriously; or is it something strange, which had never come to their ancestors (*Ahlul-Kitab*- people of the scriptures) (46:9)?

(69) They could not comprehend (in view of his previous life) whether the *Rasool* was truthful or a liar; and therefore they rejected his claim to *risala* (prophethood) - (10:6)?

(70) Or, did they think that he had gone mad? No, this was not the case. The fact is that the *Rasool* presented the truth before them. But because most of them detested the truth they wanted some compromise to be agreed upon, by making changes which suited their interests (10:15, 11:13, 17:74, 68:9).

(71) Tell them that if the truth was to follow the desires and whims of people, there would be chaos in the universe. Nothing would stay in its proper place and everything would turn topsy-turvy. (Just consider their thinking!) We gave them a manifesto which ensures them dignity, grandeur, excellence, elevation in status and honour, yet they are turning away from all this (7:176, 21:10-24, 43:43).

(72) (O *Rasool!*) Do these people think that you are asking them for financial recompense? (Tell them that you do not need anything from them.) Any sustenance you get from your *Rabb* is far better, since He is the best of providers.

(73-74) You are inviting them towards the right path (without asking for anything in return). But people who do not believe in a

أَفَلَمْ يَذَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ۖ

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُتَكَبِّرُونَ ۖ

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَفَرُوا بِهِ لِلْحَقِّ كَرِهُونَ ۖ

وَكُلَّ نَبِيٍّ آتَاهُمُ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ  
بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۖ

أَمْ نَسَأُهُمْ خُرُوجًا فَتَرَأَى رَجُلًا خَيْرًا ۚ وَهُوَ خَيْرُ الرَّزَاقِينَ ۖ

وَأَنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ وَإِنَّ الدِّينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكِبُونَ ۖ

future life are continuing to deviate from this path.

(75) (A slight jolt had been given to them but it made no difference.) Therefore even now, if We are lenient and compassionate and remove the distress afflicting them, they will persist in their overwhelming arrogance and continue on their path.

(76) (The proof of this is that, as mentioned above) When We punished them with suffering, neither did they bow before the law of their *Rabb* nor did they have even an iota of humility.

(77) Now, when We open the gates of severe chastisement upon them (which will overcome them like a tornado), they will be completely depressed.

(78) (Tell them that His punishment does not come suddenly.) He has given you ears to listen with, eyes to see with and a mind to think with (so that you may bring all your faculties to work before taking a decision). However, there are very few of you who utilize these faculties to arrive at a correct decision. (They either follow their own desires; or blindly follow others. In their obstinacy they do not apply any reason or intellect.)

(79) (If you apply intellect and rationale, it will become clear to you that) It is He Who has dispersed you all over the world (and made abundant nourishment available to you). This, however, does not mean that you can go away from the reach of His Law of *Mukafat*. You are being driven back to this law and every step of yours is taking you closer to it (67:24).

(80) Life and death (for individuals as well as nations) are determined according to God's laws. One nation comes after the other just as night and day follow each other. Why don't you use your intellect and reasoning?

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ الدُّجَىٰ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ هُمْ فِيهِ مَبْسُورُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَالْيَهُ تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۗ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

(81) Had they really reasoned intelligently, they would never have gone on repeating whatever their forefathers used to say, without thinking about it.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

(82) And in following (their ancestors) blindly, they say, "Is it so that, after we die and turn into a heap of dust and bones, we will be raised to life once again?"

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

(83) (They further argue that) The concept of life after death was promised to our forefathers before us, but we have never seen a dead man come to life. As such, whatever we are being told now is nothing new, but old myths being repeated."

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

(84) (It is no use debating with them on this issue any more. Talk to them only about their system of life. Ask them) "If you do know, tell me only this much: Who owns the earth and all that is in it?"

قُلْ لِيِنَّ الْأَرْضِ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

(85) They will admit that all this belongs to Allah. Then ask them why they cannot understand (a simple thing) that whatever belongs to Allah should stay for Allah and not come into the ownership of human beings?

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

(86) Then ask them, "Who is the *Rabb* of various celestial bodies (and whatever exists therein - 16:49, 42:29); and in whose hands does the supreme control of *rabubiyya* of each and everything in the universe rest?"

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

(87) They will concede that this and everything else is under Allah's command and control. Then ask them, "Why do you want to keep your own control, instead of Allah's? Are you not afraid of the consequences of this confrontation with Him? Do you not want to avoid the doom which is destined to come on account of your erroneous way of life?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

(88) Ask them, "Tell me (if you know), in Whose hands does absolute control over the entire universe rest? Such control that no one can harm the one who comes under His

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾

protection. And as for whoever rebels against His laws, no one can save him or help him anywhere in the universe."

(89) (Again) They will concede that all this also belongs to Allah (29:61-63).

Now ask them, "What is it that deludes you into doubting that whatever I say is the truth?" (All I say is: That all means of nourishment which Allah has provided for humanity should be kept open for that purpose, and should only be controlled by the divine laws; and that no one has the right to keep others under his authority and to ask for their obedience. Sovereignty and authority rests with Allah alone.)

(90) (It is not that they are under some delusion; the fact is the same as has been narrated before - 23:70.) We have bestowed upon them the divine code which is the absolute truth. (But since this affects their self interest they refuse to accept it. They want to restrict the divine control to the outer universe, because in this way it would not harm their interests and Allah would have no control over their social lives - 21:20.) Keep in mind that such faith in Allah is meaningless. They are therefore liars claiming that they have faith in Allah.

(91) (Ask them under whose control, besides that of Allah, do they want to live?) He has not begotten any offspring. There has never been a deity besides Him (so that by abandoning one you may go to another's domain). Tell them that had it been so, each god would surely have stood apart from the others. Along with their creations they would surely have tried to overrun one another (as is done by kings in this world). Anyway, Allah is far above, and free of, whatever concept they have about such gods.

(92) He knows all that is known to you as well as that which is yet beyond your

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَنفُسُهُمْ بِالْحَقِّ وَأَنفُسُهُمْ كَذِبُونَ ﴿٩٠﴾

مَا اتَّخَذَ اللّٰهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنَ الْوَالِدِ إِذَا ذُكِرَ الذّٰهَبَ كُلُّ الْوَالِدِ يٰٓا  
خَلْقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحٰنَ اللّٰهِ عَمَّا يُصِفُونَ ﴿٩١﴾

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلٰى يٰٓاَيُّهَا يٰٓسُرُّوْنَ ﴿٩٢﴾

perception. He is superior to all other forces to whom they ascribe a share in His divinity.

(93-94) (O *Rasool!* You should wish) "O my *Rabb!* If the punishment which You had warned them against comes during my lifetime, I pray that at that moment I should not be present amongst these rebellious people. (It may come at a time when I have left Makkah so that members of my group are not trapped in it.)

(95) (With all the above it should be clear that) We certainly have the power to bring about, during your lifetime, the punishment about which they are warned. (Yet it does not make any difference whether it occurs during your lifetime or after that. The decision in every case will be according to Our Law of *Mukafat* - 10:46, 13:40, 43:42.)

(96) (Thus, putting aside the question about when the destruction will come, you should work diligently to accomplish your programme and) With the best of conduct (and without deceit, fraud or foul play, since such an approach will not uproot the evil) keep negating the ups and downs created by them. You should proceed to establish a system which is based on equity, justice and fair play. The positive and constructive results produced by this system will block the evil avenues. While undertaking this task do not pay any heed to their comments, and We fully know everything they say.

(97) Your desire and efforts should be to take refuge in the divine laws against the evil and mischievous designs of your adversaries, which are meant to divide your party into sects. The only way to be safe from their evil designs is for your people to remain firmly associated, with sincerity and seriousness, with the divine laws.

(98) And these opponents shall have no courage even to come near you.

(99) They will, however, continue to

قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ  
الظَّالِمِينَ ﴿٩٣﴾

وَأَنَا عَلَىٰ أَنْ تُرِيدَكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٤﴾

إِذْقِرْ يَا رَبِّي هِيَ أَحْسَنُ السَّيِّئَةِ ۖ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٥﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٦﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٧﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٨﴾





implement their designs till death overtakes one of them. Then he will implore, "O my *Rabb*, let me return to life once more

(100) "so that I get back the opportunities I had lost in my earlier life, and now utilize them in doing righteous deeds."

"Nay! (The reply would be) Everything he says is of no use, as these are just meaningless words. It cannot happen now."

(There is no return or repetition in life. Just like overflowing water which cannot go back, there is an intervening barrier between them and their previous life. It is just not possible to turn back. Anyhow, when the people who are still behind reach the life after death, then both of them come together - 39:58.)

(101) On that day, when life is infused into these (lifeless) forms, neither will the ties of kinship prevail, nor will they care about one another.

(102) On that day, the decision will be made according to one's own personal capabilities. Those whose capabilities are (developed and therefore) heavier, will succeed and be prosperous.

(103) And for those who are lighter, thereby showing a shortfall in the development of their self, they will be unable to proceed further and will abide in *jabannam* forever.

(104) Their faces will be scorched with flames and they will be scalded from within.

(105) (They will be questioned), "Is it not a fact that you ignored My laws which were presented before you?"

(106) They will say, "O our *Rabb*! (All this is correct, but what else can we say at this moment) except that our misfortune overwhelmed us and our party went astray (and we also went along with them).

(107) "(Now everything is clear to us. Therefore) Take us out of this suffering. If

لَعَلِّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

مَنْ نَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ أَيْتِي تُلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكذِّبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

we revert to evil deeds, then indeed we should be the *zalimeen*.”

(108) They will be told, (The stage of life when something could be done or achieved is left far behind; it cannot come back.) “Now you will have to live a life of ignominy and there is no use making a hue and cry.”

(109) (Do you not remember that) There was a group among My people who had proclaimed, “O our *Rabb!* We have firm faith in the truth of Your laws. Protect us (from the evil designs and strategies of our opponents) and also make provision for our development, for there is no better provider and developer than You.”

(110) But you made them a target of ridicule and derision, to the point that you forgot all about My message.

(111) Although you kept on ridiculing them, they were steadfast in their efforts and in their mission. It is the result of their perseverance that today they are successful and have achieved their goal.

(112) They will be asked, “Do you remember how much time you spent on earth?”

(113) (Their level of consciousness and sense of time would have undergone so much change that) They will reply, “We have spent a day there, or maybe a part of a day. If you want to know the correct time, you may ask those who keep the count.”

(114) They will be told, “The time you have spent there was indeed very short compared to the life you have to live here. O, wish only that you had known the facts (and had done something to improve your lot in this life).”

(115) (O *Rasool!* After narrating these facts to them, ask the opponents) “Do you think that you have been created without any purpose or goal? (That you came into this world just by chance to spend a few days

قَالَ اخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ ۝

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا  
وَإِنَّكَ خَيْرُ الرَّاحِمِينَ ۝

فَاتَّخَذْتُمُوهُمْ يَوْمَئِذٍ حَتَّىٰ أَسْوَأَكُمْ ذِكْرِي وَأَكْنُتُمْ مِنْهُمْ تَضْحَكُونَ ۝

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ۝

قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ۝

قَالُوا لَيْسَ نَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِينَ ۝

قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَتَاكُمْ كُنْتُمْ تَعْلَمُونَ ۝

أَفَحَسِبْتُمْ أَنكُم خُلِقْتُمْ عَبَثًا وَأَنتُمْ لَا تَرْجِعُونَ ۝

then revert to dust, and then the story of life is over?) That therefore you can go on doing whatever you like; that there will be no accountability; that there will be no seizure by Our Law of *Mukafat*, and that you will not come back to Us to answer for all that you have done?"

(116) (Remember that) Allah, Who employs His powers and authority to produce positive and constructive results, is far above such notions. He does not indulge

in purposeless pursuits. (Whatever He does is based on absolute reality.) He is the ultimate sovereign in the universe, and there is no authority in the universe except Him. He is the *Rabb* who wields central command over the entire universe."

(117) This claim is based on much knowledge and reason. Whosoever says anything against it and invokes another authority, will find no evidence to substantiate his claim. (In fact how can he find it when) The very reckoning of his own deeds will also be according to the divine law. Accordingly, those who deny His authority and control cannot attain success. (Success can only be achieved by people who have the qualities mentioned in the initial verses of this *surah*.)

(118) (In any case, whether these people accept the truth or not) You should continue to call "O My *Rabb*. According to your law of *Rabubiyya*, make arrangements for us not only to remain safe from the evil forces, but also to keep receiving provisions for nourishment. Most certainly, You are the best of all who provide nourishment."

The materialistic concept of life is not a contrivance of our own age. It is a very old concept.

كَلَّمَ اللَّهُ الْمَلَائِكَةَ الْحَقِّ لَآ إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۝

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

## Surah 24 : An-Noor (The Radiated Light)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) We have revealed this surah (like other surahs of the Quran) and have made obedience to it obligatory (like other injunctions of the Quran - 28:85). The injunctions in it are very clear, so that you may always keep the facts in front of you (and know which laws must be obeyed and which matters you should abstain from).

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

(2) (One difference between man and animals is that the latter have no sense of chastity. The protection of chastity is essential for the development and growth of both the individual and the nation. Islamic society lays emphasis on protection of chastity and in this regard, the first commandment is:) Flog each of the *zanīa* (adulteress) and *zani* (adulterer) with one hundred lashes. Let no compassion for them deter you from carrying out the law of Allah; if you truly believe in Allah and the Day of Judgment. (If you have faith in the fact that these are the divine laws and that you will surely have to face the consequences, either in this world or in the hereafter) Openly enforce this punishment in the presence of a group of *momineen*. (The punishment for slave girls is half of that - 4:25. The punishment for other immoral acts has been given in verse 4:15.)

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

(3) *Zina* (illicit sexual intercourse) is not an ordinary offence. If you analyze it carefully, the only woman who would agree to such sexual contact is one who does not consider her chastity to be a permanent value; or who becomes subservient to her passions (instead of the divine laws) and surrenders to every urge (45:23). Similarly, the only man who agrees to having such sexual intercourse is one who surrenders to his passions and does not differentiate

الزَّانِي لَا يَنْكُرُ الْإِزَانِيَةَ أَوْ مُشْرِكَةٌ وَالزَّانِيَةُ لَا يَنْكُرُهَا إِلَّا رِبًا أَوْ  
مُشْرِكًا وَحُزْمًا ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢١﴾

between human and animal life. (Thus *zina* can only take place when both the man and woman are driven by similar desires - 24:26. If even one of them wants to remain chaste, there is no possibility of such an act ever taking place. That is why the punishment for *zina* is equal for both, the man and the woman). Such a relationship is forbidden for *momineen*<sup>(1-2)</sup>

(4) Since chastity is regarded as a very precious virtue and a permanent value, every step should be taken to protect and safeguard it. In this context, it is hereby decreed that those who accuse a virtuous woman and fail to bring in four witnesses in support of their accusation, shall be flogged with eighty lashes and thereafter never again be accepted as a witness. (Deprive them of the civic rights which are normally availed by all citizens; and if even that does not deter them then inflict a severer punishment on them - 24:23.) This is because they have abandoned the right path and have become wicked transgressors.

(5) However, if these people revert and refrain from such a course and make amends, and reform themselves, then they can be pardoned. (The divine law has such in-built provisions for the one who does *tauba* (to repent and undo what wrong has been done) and reforms himself. In this way, a less serious offender remains safe from punishment and continues to receive means of nourishment.)

(6) As for those who accuse their wives but have no witness except themselves, let such a person call upon Allah four times to witness that he indeed is telling the truth.

(7) And when calling out the fifth time, he should declare that if he is indeed telling a

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ يَأْتُوا بِأَرْبَعَةٍ شُهَدَاءَ  
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ  
هُمُ الْفَاسِقُونَ ۝

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ  
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعَةٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ۝

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ۝

(1) Here the word (*nikah*) means the sexual act, not marriage in the technical sense. Lexically, the word (*nikah*) has also been used in these meanings.

(2) Rape has a different nature; the woman cannot be held guilty in cases of rape and the guilt of a man in this case would be twice as much.

lie, then Allah's curse should be upon him. (In other words, he should be deprived of the facilities and fundamental rights which he enjoys as a citizen of the Islamic state.)

(8-9) If the woman comes out in her defense and similarly calls upon Allah four times to witness that the man is indeed telling a lie, and if during the fifth time declares that if he indeed is truthful, then let Allah's curse be upon her (that is she should be punished for taking a false oath). In this way she will be absolved of the accusation.

(10) O *Jamat-ul-Momineen*! It is Allah's grace and *rahma* that in His laws He has provided for forgiveness and leniency. (The philosophy and wisdom behind this provision is that if anyone, after realizing his fault leaves the erroneous path and returns to the divine laws, then in turn the divine laws also come back to him, speedily restoring all his rights. This approach is based on absolute wisdom, in that the purpose of making a law is to protect society as well as to reform the offender. Why must punishment be inflicted if this objective can be achieved by forgiveness and leniency?)

(11) (In the light of these directives, think about the incident which took place in your society when) Some people amongst you brought up a claim against others (24:12). They thought that this would gravely disturb the whole atmosphere, but you should not worry as such a thing will not happen. On the contrary, something good has come out of this (in that a definite case has been decided according to the above laws and society has learnt what it ought to do in such situations). Now, everyone will receive due punishment for their misdeeds; and the ringleader's penalty will be more grievous than that of others.

وَيَذَرُهَا الْعَدَابَ أَنْ تَشْهَدَ أَرْبَعَهُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ  
الْكَاذِبِينَ ۝ وَالْحَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ  
الصَّادِقِينَ ۝

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ۝

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ  
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي  
تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ۝

(12) (But under the circumstances, those who fabricated the accusation and unduly publicized it must be held answerable, but others too cannot be absolved of their responsibility. Just ask them) "When you heard this rumour, why was your first reaction not like that of righteous men and women? You should have shown a positive attitude about your own people and should have responded: "This appears to be an accusation." (Until such time that an accused is found guilty in a court of law, he should be considered innocent.)

(13) Moreover, it was incumbent upon the people who had made this accusation to bring four witnesses in support of their allegations (24:4). Since they failed to do so, it is they who are liars according to the divine law.

(14) This was only due to Allah's grace and *rahma* (that the rumour did not spread far and was quickly brought under control); otherwise, given the way you had got involved in this mischief, it could have brought you nothing but devastation and misery. The adverse effects would be felt in the present, and would have continued into your future life. (It is quite possible that your society would have become involved in a sort of civil war, severely damaging your present life and the hereafter; for the conscious killing of one *momin* by another brings about the chastisement of *jahannam* - 4:93.)

(15) In fact you did not realize the importance of the matter and took it very lightly. Therefore the moment you heard it, you started talking about the matter and spread it further without due inquiry (17:36). You thought that this was an ordinary matter, but according to the divine laws it

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَوَآلَيْكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِالسِّنَّتِمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾



was a serious issue.

(16) And (once again) when you had heard this rumour for the first time, you should have said, "It does not suit us to say anything about it. Without doubt it is Allah alone Who is faultless; but apparently this rumour does seem to be a very serious accusation."

(17) (Although this episode is over now) Allah admonishes you severely. If you are a *momin* you should never do such a thing again.

(18) This is the reason why He has clearly explained to you the provisions of the law concerning the making of false accusations. He is All-knowing and every word of His is based on wisdom.

(19) Take note that those of you who want to spread such scandals within the *Jamat-ul-Momineen*, will be severely punished in this world (due to the laws) as well as in the hereafter. Allah knows (how seriously it damages society) whereas you do not.

(20) The fact (as has been said in 24:14) is that were it not for Allah's grace and *rahma*, you would have come into serious trouble. (He guides you aright in such matters because) He does not want anyone to be ruined due to ignorance. He is for the protection of human beings, not their destruction.

(21) (Everywhere there are people who like to spread mischief in society.) O *Jamat-ul-Momineen*! You are advised not to follow the footsteps of such mischief-mongers. They incite those who follow them, encouraging them towards vulgarity. (This not only causes disorder in society but it also retards the growth of human abilities.) And were it not for Allah's grace and *rahma* on you (and had He not given you a code of conduct

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا  
بُهْتَانٌ عَظِيمٌ

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ  
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ  
الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ



like the Quran), none of you would be able to develop your human abilities. Such development can take place only according to the laws given by Allah, Who is all-hearing, all-knowing.

(22) (Now that the episode is over, you too should consider it to be a bygone affair. Let it not leave behind any effect. We are fully aware of the feelings of those who have been directly or indirectly hurt by this accusation.) In their hearts they must have a lot of bitter feelings against the accusers, but the incident which has been put behind by Allah now stands closed. (You should also forget it; and wipe off its traces from your minds.) It should not be that the affluent and generous, who have been helping their near ones who cannot earn enough for themselves as well as the *muhajireen* (migrants from Makkah), should stop doing so. You should also not swear to stop monetary help for anyone who was unfortunately involved in this incident (saying that in future you shall have nothing to do with them). This should not happen at all. (Just consider: If this was a lapse on the part of anyone amongst you, would you not desire Allah's protection against its evil effects? This is exactly what these people desire. This is why Allah has incorporated the provisions of protection and nourishment.)

(23) (Although human relations demand benevolence, the provisions of law demand justice under all circumstances. And the law is that) Whosoever accuses chaste women, who even in their dreams would not think of such lewd acts, should be deprived of civic rights (in addition to receiving the punishment mentioned in 29:4).

Furthermore, they will be punished in the hereafter. (But they will not be deprived

وَلَا يَأْتِلِ أَوْلُوا الْفُضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى  
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا  
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا  
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

of their rights which they were enjoying as human beings. The accused or convict is, after all, a human being. He should not be deprived of those rights.)

(24) (The exigency of equity and justice is such that even if an accused is let off by the court because of insufficient evidence, or even if he is not apprehended in this world, he will not escape the punishment in the hereafter.) In the hereafter their tongues, hands and feet would testify against them and clearly describe all that they had done. (Thus they will be unable to escape the punishment there.)

(25) On that day everyone will be paid back in full measure for their deeds; and they will surely realize that the Law of *Mukafat* is an established truth.

(26) (In ordinary circumstances a wicked criminal, by concealing his misdeeds, may leave a court as a free man; and as before he would be considered to be from amongst the decent people. Likewise, it may happen that a decent and pious woman may not obtain an honorable acquittal from the court, and is instead placed in the category of wicked people. However, whenever a fair judicial system is established, such things would rarely happen; and in the world hereafter it will not be possible at all.) At that time the wicked will be with the wicked, and the pious with pious people. Those who have been falsely and slanderously accused will be absolved. They shall be safe from the mischief of wicked people and also obtain honorable means of nourishment (24:3).

(By the degree to which the environment and standard of justice come close to that in the hereafter, life here will also continue to become similar to that in *janna*.)

(27) O *Jamat-ul-Momineen!* (Now listen to

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يَدْعِيهِمُ اللَّهُ دِينَهُمُ الْحَقِّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلَّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

some social directives) When you go to any house other than your own, seek permission; do not enter till you are granted permission to do so. (Thereafter) Greet the residents of the house with prayers of peace and best wishes. It is better for you to keep in mind the ethics and norms of this social code, so that your society always considers the high principles of human relations.

(28) And do not enter if you find no one in the house. Whatever the case may be, enter the houses of others only when you are given permission. And if you are asked to leave, then turn back (without having any ill feeling).

The circumstances around you will improve considerably by practicing this social code. Allah's law is well aware of whatever you do.

(29) There is however, no harm if you enter houses not meant for living, such as where goods belonging to you are kept (like a warehouse). In case goods belonging to others are also kept there and you are going in alone, there should be no dishonest intention in your mind. Bear in mind that the Law of *Mukafat* is fully aware of all you do openly and all that you conceal.

(30) (O Rasool! Now convey to them another directive.) Tell the *momineen* that they should not let their gaze go wayward and (to keep in view) that their chastity should not become tarnished. (Eyes can also secretly let wrong ideas develop and lead to lewdness in society.) The human personality is nourished by purity of sight and mind. (Also tell them that these directives are not to be observed mechanically. They should become a part of their personality because) Allah's Law of *Mukafat* is fully aware about which action takes place mechanically (and which occurs

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارجِعُوا فَارجِعُوا هُوَ أَزْلَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۝

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْلَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝



spontaneously from the depth of one's heart).

(31) Likewise, tell *momin* women not to let their gazes go wayward; they should also fully guard their chastity. It is also imperative for them not to display their adornments, except what becomes apparent by itself when moving around normally (as intentional display would mean that they have an inner desire to express<sup>(3)</sup>). And let

them cover their bosoms (so that mischief-mongers cannot say that they were unaware that these ladies were noble, otherwise they would not have pestered them - 33:59). While walking they should not strike their feet in order to draw attention to their hidden ornaments.

The above directive that women should not display their adornments is necessary only for the non-*mahram* (those who one can marry). The *mahram* (who one cannot marry) are not included. The *mahram* are: their husbands; their fathers; their husband's fathers; their sons; their husband's sons (including their own sons or stepsons); their brothers; their brother's sons; their sister's sons; their women-folk (known or familiar to them); their male or female slaves (who in those days were commonly working as domestic servants); aged male attendants who are beyond sexual desires; and children who are as yet unaware of sexual relations. (Note that the Quran closed the doors on

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ بَنَاتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

(3) One reason that women are forbidden to display their adornment is obvious, in that it invokes wayward thoughts in the minds of men; but there is another more deep-rooted reason behind it. For centuries the wrong idea has been implanted in women's minds by men that the sole purpose of their creation is to satisfy the desires of men. Their existence does not mean anything in itself.

By adornment and its exhibition women, consciously or otherwise, think that they are fulfilling their role. According to the Quran men and women are equal and they both have unique roles in life. A woman's life is not only to fulfill any of man's goals. The Quran therefore wants to remove from her mind this wrong idea. (This is the reason for stopping her from showing off her adornments.) The Quran does not want women to become men's playthings. It wants them to find their high position. It wants both men and women to meet as human beings. This world will change the day when this is clearly understood.

slavery; and all slaves were gradually absorbed into society.)

These are general laws for society, to which all *momin* men and women should revert so that they may attain happiness and success.

(32) It is also the duty of your society to make arrangements for the marriage of unmarried males or females (whether they are bachelors, widows or widowers); and also

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۗ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

for male or female slaves<sup>(4)</sup> who are capable of marriage. (In other words society should make arrangements that one should not have any difficulty in finding a suitable match. Also if those who intend to marry need financial help, suitable support should be arranged.)

All arrangements should be made by the social order ordained by Allah, Who is infinite in His bounties and is all-knowing. (The state government that is formed under divine laws must be like this.)

(33) And let those who cannot afford to marry, live in continence (and protect their chastity<sup>(5)</sup>) till the divine system makes suitable arrangements for them.

وَلَيْسَتَعَفِيفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِسْفَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا تَكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يَكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ أَرْهَائِهِنَّ غَفُورٌ رَحِيمٌ ۝

And for your male and female slaves who desire to obtain a release, write it out for them, provided you think that they are capable of looking after themselves. (In other words, you have to ensure that they are not dull or weak in understanding, and are capable of looking after themselves on their own - 4:5-6.) For that purpose give them something from yourself, out of the wealth

(4) Wherever the Quran mentions male and female slaves, it means the slaves who were generally found in Arab society at that time. The Quran gradually absorbed them into the free society and closed the doors of slavery forever.

(5) In desperation, the Holy Quran has allowed consumption of forbidden food in the event that it is an extraordinary need (6:146). However, it has not allowed the fulfillment of sexual desires out of the permissible way. This is so because hunger is not within human control. Deprivation of food may result in sickness and eventual death. However, it is perfectly possible to control or repress one's sexual desires. Therefore, there is no question of desperation in sexual matters.

that Allah has provided to you. Do not stop your young girls (maid servants or slave girls) who are desirous of marriage, from marrying in order to gain some worldly benefit. They may otherwise resort to illicit relations. If any one of you forces them to do so, there exists a provision in the divine law for their protection against this coercion and for their nourishment. (It certainly is incumbent on the divine system to protect their rights.)

(34) And We have revealed unto you these directives in clear and candid terms. Also (in order to explain and illustrate them further) We have quoted some evidence from the history of earlier generations, showing what happens to those who rebel against the divine laws. Therefore, Our directives and the historical evidence given in their support are clear guidelines which provide high ethical values for those who want their lives to be safe from devastation.

(35) (All these guidelines coming to you from Allah Almighty, will illuminate the dark avenues of your life - 5:15, 42:52.) This light (is not given to you alone but) is spread throughout the universe.

(Allah has created everything and then provided the guidance which would take it to its destined course - 20:51. This light has not been provided to you alone; it is spread all over. This guidance is given instinctively to everything in the universe at the very time of its creation. However, to human beings, it is given separately in the form of a book.) A parable of this torch of Allah's guidance (*wahi*) is that it is like a source of light which is placed in a niche (which is closed from the back and therefore safe, but open in front from where this light can spread everywhere). This source of light would be

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا مِن قَبْلِكُمْ  
وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِ كَمَشْكُوتٍ فِيهَا مِصْبَاحٌ ۚ  
الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن  
شَجَرَةٍ مُّبَرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ  
لَمْ تَسْسَهُ نَارُ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

like a glittering lamp giving out pure, clear and soothing light while it is enclosed in a spotlessly clear transparent glass wherein it is safe from outward impurities (41:42). This light itself shines like a radiant star from where rivulets of light emerge. Furthermore, that lamp is lit from the oil of the blessed olive tree, which is far above any affinity with the east or west and is available to all human beings alike. That oil itself is not dependent on any outside source for its ignition. It is luminous by itself and provides light to others. (*Wahi* therefore, does not need any outside help to explain its text.) In fact, it is much more than a lamp; it is many layers of light, one set upon the other. It is the embodiment of light; it is all light.

Such is the light of Allah (the *wahi*) towards which He guides everyone who seeks guidance. Allah propounds such perceptible parables to explain abstract realities, so that people may comprehend clearly. Such parables come from Allah, Who knows what the reality is and how best it can be explained by various similitudes.

(36) This light of Allah's *wahi* illuminates the homes (of the *Jamat-ul-Momineen*) where various attributes and directives of Allah are under constant consideration; and whereby they attain high positions in the world. (By always adhering to these laws) The residents of these homes are (continuously) busy, day and night in establishing and stabilizing the divine system.

(37) (One should not get the impression that this *jamaa* is a group of clergy who have left aside all worldly affairs and are busy only in religious rituals.) These people do carry on with their normal worldly business but the professions such as trade, commerce, buying and selling, neither divert their attention from the divine order, nor do they make

فِي بُيُوتِ الَّذِينَ آمَنُوا أَنْ تُرْفَعُ وَيَذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا  
بِالْغُدُوِّ وَالْآصَالِ ۗ

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
الزَّكَاةِ يُخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۗ

them neglect the important obligations of life. And what are these important statutory obligations? They are the establishment of the system of *Salat*, in which everyone will follow the divine laws and provide means of growth and development for all mankind. They are watchful (about the very thought) of the day when their hearts and eyes will change outright; when veils over their eyes will be removed; and they will come face to face with absolute realities (50:22).

(38) (This revolution takes place according to the Law of *Mukafat* whereby every action produces a perceptible result. The outcome of wrong deeds is nothing but devastation and) The reward for noble deeds is extremely handsome and pleasant. In fact, the reward for noble deeds is returned a hundred times over (2:261). People who seek sustenance according to the divine laws receive much more than their expectations.

(39) On the contrary, the deeds of those who reject the guidance of this divine light, are like a mirage in a desert; whereby a man, parched with thirst, mistakes it for water and on reaching there finds that it was nothing but a delusion. At that point one does find one thing at least: that Allah's Law of *Mukafat* is (always) present with him and that it settles all scores forthwith; for Allah is swift in reckoning.

(40) (In contrast to the divine light) The similitude of their deeds is the depth of darkness in a vast and deep ocean, that is further darkened by waves billowing over waves and the dark clouds above. These will be such depths of darkness, layer upon layer, that one can hardly see even his outstretched hand; for, how can he get any light from anywhere else when Allah's light (of *wahi*) is not available?

(41) (Despite the availability of this light which illuminates the world, man alone is

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ  
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْآنُ مَاءً ۖ حَتَّىٰ  
إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّهٖ حِسَابَهُ ۗ وَاللَّهُ  
سَرِيعُ الْحِسَابِ ۝

أَوْ كظلماتٍ في بَحْرٍ لَّيْلِيٍّ يَغْشَاهُ مَوْجٌ مِّن مَّوْجٍ مِّن فَوْقِهِ  
سَحَابٌ ۖ ظلماتٌ بَعْضُهَا فَوْقَ بَعْضٍ ۖ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا ۗ  
وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْتَنيرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ اصْفَيْتُ  
كُلِّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝



wasting his life in the deepest depths of darkness. This is not the case with other things in the universe.) If you ponder over it seriously, you will conclude that everything that exists in the universe is very seriously and fervently active, throughout the day and night, in performing its destined functions. (Just look at the birds which with their wings outspread fly thousands of miles across the sky to reach their destination, doing so without any outside guidance or sign post.

They never get lost because) Everything in the universe knows its destined functions (*sala*) and also knows how to perform its duty (*tasbeeh*). Therefore, it is busy achieving its destiny.

This is because of Allah's light which is spread all over the universe. It is because of this light that everything in the universe is fully aware of its destination and of the ways leading to it. Allah also knows everything that everyone is doing.

(42) Remember! Sovereignty over the entire universe rests with Allah alone and it is only His law that is in force. Everything in the universe is destined towards Him and nothing can go beyond the control of His laws.

(43) Do you not see how clouds gently continue to move around and intermix to become one; and how when they become a layered heap, the rain starts to pour down? It appears as if the drops of rain are coming down from within these clouds and when these clouds are atop mountains, their water content is frozen into snow. (Later this snow melts into water and flows down.) The water reaches those who want to put it to use; and for those who do not desire it, the water flows away. (Water is freely available for everyone's benefit, but only the person who puts it to use according to the laws of nature can benefit from it. If one does not want it,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يُزَيِّجُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يُجْعَلُهُ رُكَامًا فَتَرَى  
الْوَدْقَ يَخْرُجُ مِنْ خِلْفِهِ ۗ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ  
بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۗ يَكَادُ سَنَا بَرْقِهِ  
يَذْهَبَ بِالْأَبْصَارِ ۝

the water turns away and continues flowing onward along its course.)

(Besides water and snow) Out of these clouds come strong flashes of lightning which dazzle the sight (2:19-20).

(44) It is the same law of Allah which alternates day and night. In all these laws of nature there is enough matter for those who have the vision to cross the bounds and take lessons from the outer universe and apply them to human society. (They can then safely conclude that if human society is run according to Allah's divine laws, it can also produce extremely pleasant results.)

(45) And according to His law, Allah has created every living being out of water (in that the process of life was initiated from water and its survival also depends on it - 21:30). Among living objects there are some which crawl on their bellies, some walk on two legs and some on four. Allah creates whatever He likes according to His law of creation. He has set measures for everything; and He has absolute control over everything.

(46) And behold how We have revealed these laws which clearly explain everything. Thus these laws guide whoever wants such guidance, to a well-balanced and straight path of life.

(47) (But only those who firmly believe in the truth of these laws and act accordingly can get to this straight and balanced path. However) There are some people (*munafiqeen*) among them, who express *eiman* verbally on Allah and His *Rasool* and claim to obey them; but some among them will turn away after this. In actual fact they are not *momineen*.

(48) (The proof of their attitude is that) Whenever they are called towards this system established by the *Rasool* to manifest Allah's directives, so that he may adjudicate between them, a section of them (as referred

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۚ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ ۚ  
وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ ۚ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ ۗ  
يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ۝

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مَّن  
بَعْدَ ذَلِكَ ۗ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ۝

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ  
مُّعْرِضُونَ ۝

to above) turns away.

(49) But if they come to know that the decision would be in their favour, they submissively come running to him.

(50) This attitude of theirs is very surprising for sincere *momineen*. They fail to understand what has gone wrong with these people.) Are they mentally sick (which makes them so capricious); or are they in doubt that the divine code is based on truth; or are they apprehensive that Allah and His *Rasool* (the divine order) would be unjust to them? (In fact there is nothing of that sort. These people do not want to obey this system and are rebelling because it does not allow them to commit aggression against anyone.) Indeed they are the *zalimeen*. (Because tyrants find justice being administered against their vested interests, they do not want to comply with the divine order.)

(51) Whenever people who have firm faith in the truth of the system are called upon to have their disputed matters adjudged, their spontaneous response is, "Yes we have heard the call and we are ready to obey it." These people will flourish and live a happy and successful life.

(52) In fact the only people who can be successful are those who obey the divine system, are watchful of (the consequences of disobeying) these laws and who fully guard them.

(53) These people (the *munafiqeen*) make you believe by the strongest oaths on Allah, that if they are called upon to fight a war they would certainly come out fully prepared. Tell them, "There is no need to swear, instead give practical proof by obeying it. Obedience or compliance needs no oaths for recognition. Visible or open compliance is its own proof." Allah is fully aware of all that you do.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ۝

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمُ  
وَرَسُولُهُ ۚ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ۝

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ  
يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ۝

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ قُلْ لَا  
تَقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

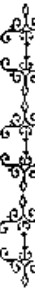
(54) Tell them once again (that instead of trying to create confidence by such swearing), "You have to give practical proof by obeying Allah and His *Rasool*. The divine system set up by His *Rasool* will clarify your stand. If these people turn away after this (then the *Rasool* will not be held responsible). The responsibility of the *Rasool* is to convey the divine revelations in clear and explicit terms. Thereafter, it is up to you to obey them or not. If you obey them you will get the guidance to the correct way (but if you turn away, you yourself will suffer the consequences).

(55) (The question arises as to what one would gain by obeying these laws? Allah has promised people who have faith in the truth of the divine laws and who do righteous deeds, that He will establish their authority on this earth - 33:27; and their government will turn their land into *jannah* - 39:74.) This is Our eternal law according to which We caused previous generations to establish their authority on this earth (28:6). According to this law and as a result of their *eiman* and righteous deeds, We will grant them rule over the land and strengthen the system of life which We have chosen for them. The result will be that it will replace their erstwhile state of fear by a sense of security and peace, so that they may obey Our laws in comfort. Also there will be no pressure on them to obey anyone else, and thus becoming guilty of *shirk*. (No worldly power or authority should force them to obey man-made or other laws instead of those given by Allah.)

(But keep one thing in mind. This order will last as long as they continue to obey Our laws.) For those who, after the establishment of the system, do not work according to it (and start enforcing their own laws), this will amount to going astray and abandoning the

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾



straight path which leads them to the right destination. (They will thus be deprived of the bounties of a blissful life which are the result of *iman* and righteous deeds. How can fruitful results be sustained when the basis is lost?)

(56) (Therefore, if you want to achieve such authority in the land and ensure its continuity) You have to establish the system of *sala* and make the social structure along a line that ensures that mankind continues to get the maximum means of nourishment. (This is not an individual function, but a collective effort possible only under a disciplined and orderly system. For this it is important that) You should obey the *Rasool* (the centre of authority in the system), and the result will be that the divine bounties will be showered on you.

(Keep in mind that the one and only way of establishing supremacy of your *deen* and living an Islamic way of life, is if you make the entire fabric of society conform with Quranic injunctions. And thereafter everyone should obey the system.)

(57) (Keep implementing this programme without any apprehension or fear and) Do not even think that the people who oppose this system will ever succeed in subverting it or making Our programme helpless - (certainly not!) All their efforts will end up in smoke and their fate will be extremely miserable.

(58) (Now come back to certain other social customs, some of which have been mentioned earlier. It is important that you should have privacy in your houses.)

○ *momineen*, your servants and your young ones who have not yet attained the age of puberty can move about the house freely. This is permissible. However, if they want to come into your rooms when you are in privacy, (say for example) before the

وَاقِيْمُوا الصَّلٰوةَ وَاْتُوا الزَّكٰوةَ وَاَطِيعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ وَمَا وَهَمُّ النَّارِ  
وَكَيْسَ الْمَصِيْرُ ۝

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاذِنَكُمْ الدِّيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ تِلْكَ مَرْثَةٌ مِنْ قَبْلِ صَلٰوةِ الْغُبْرِ وَاِذَا  
تَضَعُوْنَ رِجَالَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَاءِ تِلْكَ  
عَوْرَتِكُمْ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّفُوْنَ  
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذٰلِكَ يَبَيِّنُ اللّٰهُ لَكُمْ الْاٰيٰتِ وَاللّٰهُ  
عَلِيْمٌ حَكِيْمٌ ۝

morning prayers, or after you lay aside your garments in the middle of the day and after the night prayers, they should seek permission before entering. This would cause inconvenience neither to you nor to others. Besides these times they may move about freely. This is how Allah makes His directives, which are based on knowledge and wisdom, clear to you.

(59) When these children reach the age of puberty, let them (at all times) seek your permission to enter your houses just like other adults who have been enjoined to do so (24:27). In this way Allah makes clear to you His directives, which are based on knowledge and wisdom.

(60) (As has been mentioned before, women should cover their bosoms and avoid display of their adornments - 24:31. But) For women who are old and have passed the age of marriage and no longer have desire for it, there is no harm if they do away with the over-coverings, provided the motive in doing so is not the display of their adornment (33:33). Yet if they are careful (and continue to wear them) it is better for them. Remember, Allah is all-seeing, all-knowing. (The intention for not wearing the over-coverings, whether for showy display of charms or out of necessity, cannot remain hidden from Him.)

(61) (The above directive in which We asked you to take permission before entering houses belonging to others, is not intended to create any estrangement among near relatives; it is essentially to maintain privacy to a degree. However, in order to nurture relationships) There is no harm in eating in your own houses; or in the houses of your fathers and your mothers; your brothers and your sisters; your father's brothers and sisters; your mother's brothers and sisters; in houses whose management is in your hands;

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَغْفِنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمِينًا ۗ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۗ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ۝

or in the houses of your sincere friends. (This does not in any way mean that you are disabled or needy. It is an expression of a close-knit society. In this regard) There is no discrimination between the disabled, the blind, the lame, the sick or other physically unfit persons. They are all alike and on the basis of relationships and not as a charity, they enjoy meals with each other. (Evidently, all *momineen* are members of one society and the best expression of this is to eat together and share everything.) However, do not consider this to mean that eating alone is detestable, as there is no harm in eating alone if need be.

(As mentioned before in 24:27) You should seek permission before entering other people's residences. And then greet each other invoking Allah's blessings and countless pleasures. This is how Allah makes His directives clear unto you, so that you may live in society under the light of these directives, using your intellect and reasoning.

(62) (Now, after socio-customary directions, come the problems concerning the polity. Here it is important to understand that in order to be a *momin*, mere observance of social etiquette is not enough.) Real *momineen* are those who firmly believe in the truth of the divine laws which they have received through Muhammad's *risala* (prophethood). Practically, when they are working with the centre of their system (the position held by the *Rasool* in his lifetime) on matters concerning the whole community, they should not depart (unilaterally) without getting permission from that central authority. This shows that they really have firm faith in Allah and His *Rasool*.

(So, O *Rasool*) When they ask leave of you for some business of their own, grant it to whosoever you consider suitable. In this way those who depart will not be deprived

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ  
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ  
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۗ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ  
فَأَذْنِ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

of Allah's protection which is available to those who actively participate in that activity. Such exceptions are provided for in His laws of protection and *rahma*.

(63) And remember; when you receive a call from the centre of the divine system (*Rasool*), do not take it lightly like you would treat your own calls from each other (62:9). (Do not be under the impression that if you slip away quietly no one will notice; for) Allah is well aware of those who slip away surreptitiously, ignoring this directive. They should be very careful lest they become involved in some serious trouble which can bring grievous suffering and result in their destruction.

(64) Remember that in accordance with the Law of *Mukafat*, everything which exists in the universe is actively fulfilling the mission assigned to it (53:31). Allah knows the path you are taking and when the day of reckoning comes, He will tell you about whatever you had been doing, for He has full knowledge of everything.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ  
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ  
أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ۝

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۗ  
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنْتَبِهُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝





**Surah 25 : Al-Furqaan**  
**(The Criteria of Right and Wrong)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) How great a bestower of bounties and immense blessing He is! He Who has revealed this book to His servant. It is the book which lays down permanent values and the criteria that enables you to distinguish right from wrong and truth from falsehood. This book has been revealed to caution humanity against the pitfalls and hurdles along the path of life and details ways to avoid them.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝

(2) This book has been revealed by the One in Whose domain everything lies. His law is in force everywhere in the universe. He needs neither any offspring for help, nor can anyone become a partner in His authority. He has created everything in a particular proportion and has determined the measures for its capabilities and potentialities. (These measures are called the *taqdeer* of these things, and *taqdeer* is the ultimate stage of everything.)

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝

(3) (Such is the eminence of Allah; but behold the ignorance of these people!) They take deities, which themselves are created, and which have no power to create anything, as their gods. They are so helpless that, let alone rendering help to others, they have no power to avert harm or bring any benefit to themselves (against the divine law). They also do not have any control over life or death or resurrection. (Whether it is individuals or nations, life for everyone is established and proceeds in accordance with divine laws, in this world as well as in the hereafter.)

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ۝

(4) People who deny the truth of the Quran say that (the claim of *wabi* is just a fake story and) the *Rasool* himself fabricates the Quran and then attributes it to Allah. (In fact they say that this is not done by him alone.)

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكُ إِفْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝

There is some other party which helps him (and they all work together to create it). Just imagine what great deception and falsehood they have put forward!

(5) They say, "What is this Quran, except fables of ancient times (which people come and narrate to him and) which he writes down. (All this is done in secrecy and then) The same are dictated to the scribes in the morning and evening. (This is what he calls *wahi*.)

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ أَلَتَّبِعَهَا فَمَهِيَ تَعْلَى عَلَيْهِ بُرْهَةً وَأَصِيلًا ۝

(6) Tell them that the Quran has been revealed by the One Who knows the secrets and mysteries of the universe. (If the Quran was the creation of human beings, how could they know the secrets and unveiled mysteries of the universe? It is the result of His limitless knowledge that He has made arrangements by which) Things in the universe remain safe from destructive elements and continue to receive suitable means of development (25:59).

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ۝

(7) (After levelling charges against the Quran they raise objections against the *Rasool* and say), "What kind of a *Rasool* is he, who eats, drinks and moves around in the streets (like other human beings)?" (They think a *Rasool* should be a supernatural being and that) An angel should have been sent down with him to warn people that if they did not listen to him they would be destroyed.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْتَبِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ۝

(8) Or he should have had a treasure with him or (at least) a large garden from which he could get things to eat. These wicked people do not stop there. They instigate others, telling them that they are following a bewitched man who is a mental case.

أَوْ يُلْقَى إِلَيْنَا كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝

(9) O *Rasool*! Just keep on listening to the similitude they coin for you (as this do not cause you any harm). They themselves have gone astray and are now unable to find the

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝

way back to their destination.

(10) (Who should tell them that) How great a bestower of bounties and blessings He is. (That if the *Nizam-e-Rabubiyya* which you are trying to establish comes in force), He will bestow on you things which are far better than what they aspire. Let alone one, He will bless you with numerous gardens which will remain lush and green forever; as well as with (luxurious and blissful) palaces.

تَبَرَّكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَدَّتْ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ۝

(11) And they say the impending revolution is just an empty threat. (They do not know that) We have prepared a blazing punishment for people who belie it (and it will reduce everything they possess to ashes).

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝

(12) The devastation caused by the coming revolution will be very severe. It will start roaring at the very sight of these people from afar and they will also hear its angry roar and raging hiss (from which they will realize the intensity of this encounter).

إِذَا رَأَوْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّطًا وَزَفِيرًا ۝

(13) (And later) When after defeat in the war they become prisoners and are cast away into narrow and dingy cells, bound together, they will (realize that death is far better than this life and) cry out for it to end.

وَإِذَا ألقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝

(14) They will be told, "Do not pray today for just one end. It is better to pray for a multitude of ends."

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ۝

(15) (After narrating all this) Ask them if this life of agony and utter disgrace is better than the one with everlasting bounties that has been promised to those who are conscious of His laws. A happy and blissful society is what they can achieve as a result of their own righteous deeds. Therein, they will get every kind of nourishment for the development of their self, which is the ultimate objective and end result of human efforts. (This will happen in this world as well as in the world hereafter.)

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ ۖ كَانَتْ لَهُمْ  
جَزَاءً وَمَصِيرًا ۝

(16) There, everything will happen according to their wishes. This is the

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۖ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ۝

outcome of righteous human deeds which everyone should desire; and this is a promise from your *Rabb*, which will certainly be fulfilled.

(17) When, on the Day of Judgment, He gathers them along with those to whom they had ascribed a share with Allah, they will be questioned, "Did you lure away these creatures of Mine or did they stray from the right path on their own?"

(18) They will say, "You are a being far above (the assumption is that nothing can escape your knowledge). (But since we have been asked, we submit, just for the sake of argument, that) It was inconceivable for us to take any other master except You (let alone the proposition of becoming the masters of these people). What actually happened was that they, along with their forefathers, acquired so much wealth and comfort in life that (having become intoxicated with luxuries) they forgot all about Your law. In this way they brought about their own destruction."

(19) (Upon this) We will tell their followers, "Have you heard their version? You said that you were misled by these big people whom you obeyed, but they have repudiated all your assertions right in front of you. (Now you have to taste the punishment.) You can neither avert the penalty nor get any succour whatsoever. Whoever amongst you rebelled against Our laws will have to taste the grievous chastisement. This is the decree of Our Law of *Mukafat*.

(20) (As regards their objection, O *Rasool*, that you eat and drink like ordinary people and also move around in the streets) All *rusul* We sent before you also ate and drank and moved about in the streets like you.

(They are not raising such objections in

وَيَوْمَ نَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ  
عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ۝

قَالُوا سُبْحٰنَكَ مَا كَانَ يُكْبَرُ لَنَا أَنْ نَنۡتَحِدَ مِنْ دُونِكَ مِنْ أَوْلِيَآءَ  
وَلٰكِن مَّتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ۝

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ ۗ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۗ وَمَنْ  
يَظْلِمْ فَنُفِئْهُ عَذَابًا كَبِيرًا ۝

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الرُّسُلِينَ إِلَّا إِيَّاهُمْ لِيَأْكُلُوا الطَّعَامَ  
وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ أَنْ تَصْبُرُوا ۗ  
وَكَانَ رَبُّكَ بَصِيرًا ۝

order to clear any doubts; they are doing so just because of their stubbornness and opposition. They will never listen to reason and will continue to oppose you till the time this opposition brings you to a clash.) At that time each other's strength will be put to test. You should therefore be steadfast in your programme for your *Rabb* is overseeing everything (as to what they are up to and what your people are doing).

(Moreover, if the *rusul* had been a separate form of creation, distinct from human beings, the very purpose for which choice and discretion had been given to man would have been defeated. In that case, people would have professed *eiman* out of fear induced by the astonishing nature of the creation of *rusul*. The opportunity to exercise choice and discretion arises only when man understands something by employing his intellect and reasoning, free from any kind of supernatural influence. Thus when he finds something based on truth and righteousness he will accept it willingly. The fact that the *rusul* were ordinary people provides a test for human choice and discretion.)

(21) The people who believe that they will never be faced with Our Law of *Mukafat*, do not take *deen* seriously. They say, "If *malaika* are sent down to this *Rasool*, then why are they not being sent to us? And why can't we see our *Rabb* with our own eyes?" These people talk like this because they think very highly of themselves; and that is why they are so rebellious and arrogant.

(22) (They do not realize that) The day, when the guilty start seeing the *malaika*, will not bring any good tidings for them. In fact, they will cry out and exclaim, "Can there not be a forbidding barrier between us and the *malaika* (so that they cannot reach us)?"

(23) Before Us, on the one side will be

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوْا فِيْ اَنْفُسِهِمْ وَعَتَوْا عَلَيْنَا كِبٰرًا ۝

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِلْمُجْرِمِيْنَ وَيَقُولُوْنَ حَجْرًا ۝

وَقَدِمْنَا اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فِجَعَانِهٖ هَبَاءٌ مُّنتَوْرًا ۝

their outcry and on the other their own deeds which will be (so weightless that they can be) scattered away in the atmosphere like motes. (No useful result will emerge from them, and this will always be the outcome of such destructive deeds.)

(24) During that period, those living the life of *janna* will be graced with the best of abodes and the fairest of places. Even the places for their short stay will be elegant.

(25) It is during this period that God's physical laws, supported by enormous means of nourishment, will be discovered. The heavenly forces will continuously descend to enforce God's programme.

(26) During that period, total sovereignty will belong to *Ar-Rahman* Who, after developing everything in the universe, is taking it to its destiny. (Just as His law is in force in the outer universe, it will also be enforced in the human world.)

And for those who reject the divine law to go their own way, it will be a day of distress (as their aggressive designs and selfish activities will at that time come to an end).

(27) On that day the *zalim* will gnaw at his hands in despair and rage, exclaiming in sheer helplessness, "Oh! How I wish I had chosen the path that was suggested by the *Rasool* who stabilized the system. Then I could have joined the caravan and reached the destination.

(28) "Alas! And how I wish I had not taken such a one for a friend!

(29) "It is he who led me astray, although the straight path had become so visibly clear to me." The fact is that Satan (like all those who maintain their relationships for selfish ends) goes along with you like a very sincere friend, but when misfortune comes he deserts his companion, leaving him like a lamb separated from the herd.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ۝

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزُلُ الْمَلَائِكَةِ تَنْزِيلًا ۝

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۖ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۝

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۝

يَا لَيْتَنِي كُنْتُ مِنَ الْخَالِدِينَ ۝

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۖ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا ۝

(30) And the *Rasool* will say, "O my *Rabb!* This is the very nation (*ummah*) of mine which had bound the Quran in the shackles of self conceived ideas, whereby it could not move even a few steps freely." (Instead of being guided by the Quran, they made it subservient to their own beliefs and customs.)

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَحْجُورًا ۝

(31) (However, this was not the case with any particular *nabi*.) Whenever and wherever a *nabi* conveyed the divine message, those committing crimes against humanity always opposed him. (Therefore, O *Rasool!* You should not be disheartened about it.) Your *Rabb* alone is enough to keep you on the right path, leading to success and helping you at every difficult juncture.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا ۝

(32) One of the objections of those who oppose this code of life is to question why the entire Quran was not revealed to the *Rasool* at one time (so that once and for all we would have known what to accept)?

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۚ كَذَلِكَ لِنَتَّبِعَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝

O *Rasool!* This Quran is being revealed gradually (in planned stages) so that it can be enforced and implemented as it is being revealed to you; and its positive and pleasant results become a source of strength for you. All its teachings are closely knit and its contents progress in stages in an organized manner. Such a programme should come in a continuous sequence (73:4).

(33) (Rest assured that) The true reply to whatever objection they raise will come before you with clarity; and it will be explicit and comprehensive (so that there will be no need to say anything more).

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝

(34) (But it will only benefit people who utilize their intellect and wisdom.) Those who firmly deny the truth due to obstinacy and prejudice will be driven to *jahannam*, with their faces turned. Such people have gone too far astray from the right path. And the path they have adopted shall take them to the

الَّذِينَ يَجْمَعُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ ۗ أُولَٰئِكَ سَرُّ مَكَانًا وَأَصْحَابُ سَبِيلًا ۝



worst place.

(35) (The struggle between right and wrong is not a new phenomenon; and it has existed since times immemorial. For instance) We had given Moses a code of life (and since his mission was very tough) We made his brother Aaron accompany him, so that they could share the burden.

(36) And We directed the brothers to go to the nation which had (openly and with utter defiance) belied Our laws.

(Accordingly, they went to them and a serious struggle ensued. The result was that) We completely destroyed their opponents, and We did so in the same way as We are used to destroying similar criminal nations.

(37) And likewise (before them) is the episode of Noah's nation. They too belied the messengers We had sent to them. There also (after a similar struggle), We drowned them and made them a portent (of the functioning of Our Law of *Mukafat* for all mankind), so that people would remember that those who commit *zulm* on others will themselves ultimately receive grievous chastisement.

(38) Also remember the punishment inflicted on the tribes of Aad and Thamud and the people of Ar-Rass, as well as on the many other generations in between.

(39) We warned them by historical examples (about the outcome of those who disobey Our laws), but they did not take heed and were determined to go their wrong ways. As a result and according to Our Law of *Mukafat*, they were completely ruined.

(40) (The stories regarding the destruction of various nations were somewhat remotely connected with these Arabs who are being addressed, but) They frequently pass by the ruins of Lot's people, who were completely destroyed when volcanic stones rained upon them. Do they

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَ أَخَاهُ هَارُونَ وَرِيسًا ۝

فَقُلْنَا أَهْبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَذْمِيرًا ۝

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ سُلُوكًا لِّلنَّاسِ آيَةً ۝  
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ۝

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ۝

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ۝

وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّوِءَ أَفَلَمْ يَكُونُوا يَرُونَهَا بَلًا كَانُوا لَا يَرْجُونَ نُشُورًا ۝



not see with their own eyes what happened to that nation? (They do see, but because they do not believe in the Law of *Mukafat* and the continuity of life after death, they console themselves by saying that it was just a rare catastrophe, and that it could not happen to them.)

(41) That is why when these folk see you, they treat you as a jester and (in a mocking and vilifying manner) say, "Oh! So this is the person whom Allah has sent as a *Rasool*?"

وَإِذَا رَأَوْكَ إِذْ يَكْفُرُونَكَ إِلَّا هُزُوعًا أَوْ هَدًّا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۝

(42) "Had we not remained steadfast, he would certainly have led us astray from our deities." But in due time they will know who it was that went astray and left the right path.

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ  
حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ۝

(43) (The fact is that they only obey their own desires and emotions. As such) Who can bring a person who is a slave and admirer of his own desires to the right path? "O *Rasool*! Is it possible for you to guard this person in a way that he does not fall into *jabannam*? You certainly cannot take responsibility for him."

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ۖ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝

(44) Do you expect such people to listen to reason and logic, and then utilize their own intellect and powers of reasoning? (No, certainly not! Anyone who follows his emotions can never think dispassionately.) Truly these people (have not reached the human level of life and) are just living like cattle. In fact it is worse than that! (At least animals follow their instincts and never go astray from their path; but a human being who follows his passions continuously keeps changing his course - 7:179, 67:10.)

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۖ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ  
بَلْ هُمْ أَضَلُّ سَبِيلًا ۝

(45) (Leaving animals aside, even inanimate objects follow just one and the same path.) Have you not observed how the divine law of the universe causes a shadow to lengthen (in the afternoon). If We had so desired We could have made the law whereby the shadow would stay the same. (But We have co-related the sun and the earth in such

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۖ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا  
الشَّمْسَ عَلَيْهِ دَلِيلًا ۝

a way that) The shadow of each object continues to increase and decrease in relation to its position with respect to the sun. (Thus the sun becomes its point of reference, and accordingly we can approximate the shadow after considering the position of the sun.)

(46) Then as the sun passes the meridian the shadows start to increase. Thereafter We gradually draw them towards Us (and with the setting of the sun the shadows disappear).

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝

(47) (Similarly the rotation of day and night also occurs according to the divine law.) He made the night like a cover-sheet for you (whereby you cover yourself in its darkness); and made your sleep a repose (at which time your consciousness is temporarily suspended and your nervous system is at peace and rest. Thereafter another day appears; you get up and become busy in your work.)

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ۝

(48) (The system of growing produce on land is also based on this divine law.) He sends forth the winds heralding the glad tidings of rainfall, which produces means of nourishment for every living being. From the clouds He pours down water which is free of impurities, and which in turn removes other impurities.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝

(49) (The objective of rain is not only for people to wash themselves with.) With the rain We give new life to dead land (greenery comes out of barren lands); and it is used for drinking by many of Our creations, including cattle and human beings.

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِي كَثِيرًا ۝

(50) This is Our law (for the universe) which We have repeatedly presented in different ways, so that people may understand (the fact that when everything in the universe obeys His laws and produces constructive results, then if human beings also do so, they too would achieve similar

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَلَى أَكْثَرِ النَّاسِ إِلَّا كُفُورًا ۝

results). However, in spite of this, most people think nothing of divine laws and are rebellious.

(51) (Therein lies the reply to their objection about why a separate *rasool* was not sent to every tribe.) If We had willed We could have continued to send a different *rasool* to every nation. (However, according to Our planned programme, the time has now come when the *risala* (prophethood) will not be confined to a nation, but will be universal; just like the laws of nature and the universally spread sources of nourishment. Accordingly) We made the Quran a complete code of life for the whole of humanity (25:1).

(52) Therefore, O *Rasool*! You should not take any notice of those who deny the truth (and claim that there should be a different *rasool* for each tribe). You should not accept their point of view. On the contrary, strongly strive against their opposition, for only serious efforts will ultimately overpower them.

(53) (Do not worry about why all people do not become one *ummah* by accepting this *deen*. In fact people of different beliefs, those who accept the truth and those who deny it, do live together in this world.) This is similar to how in some places, waters with different tastes flow alongside each other (according to the physical laws of God); one sweet and the other bitter and saline (35:12). In spite of this closeness, there exists a barrier (invisible) and a forbidding ban which does not allow them to mix. (Similarly, people living together may physically look alike, but they could greatly differ in their behaviour and attitude. Even their social intermingling cannot eliminate these differences.)

(54) (Now consider the question of the *rusul* being from the same tribe or nation. This also is meaningless.) It is He who

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ۝

فَلَا تُطِيعِ الْكُفْرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ۝

وَهُوَ الَّذِي مَرَجَّ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمْحُورٌ أجاجٌ  
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَحْجُورًا ۝

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَعَلَهُ نَسَبًا وَصِهْرًا ۝ وَكَانَ رَبُّكَ  
قَدِيرًا ۝

created man from a drop of water, according to His law of creation. (Therefore by virtue of birth there is no difference between one human being and another. Besides according to social needs) Every person has different relationships by blood or by marriage. (How can such relationships affect the concept of the equality in mankind? Superiority on the basis of family or tribal background is thus irrelevant - 49:13. Allah's universal *Rabubiyya* should be freely available according to the standards set by Him, not as set by human beings.)

(55) On the contrary, these people leave God's universal code of guidance, and worship their tribal deities, and obey their chieftains who can neither benefit nor hurt them.

(But the most interesting thing is that they lay considerable emphasis on tribal prejudices and even clash on minor issues. However) When the question of opposing Allah arises, all these tribes help each other.

(56) (In any event if this is what they want, let these people be victims of tribal prejudices. Your duty is to) Give them the glad tidings of the very beneficial and pleasant results of following the divine law, and warn them about the destructive outcome of defying it.

(57) Also tell them, "I have a personal need to guide you to the right course; and I do not want any compensation. My only desire is that whosoever amongst you so wishes can choose the path leading to God. This is the very reward of my *risala* (prophethood) (34:47, 42:13)."

(58) Thereafter, you should have complete trust in (the unalterable results of the unchangeable laws of) Allah who is ever-living. (With this firm conviction keep yourself busy establishing this system, so that after seeing the results with their own

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَيَجْزِي عِبَادَهُ ۗ وَلَوْ كُنِيَ بِكُمْ يَدْرُوبٌ ﴿٥٨﴾

eyes, everyone will invariably say, "Allah, whose system produces such tremendous results, does certainly deserve all *hamd* - 1:1.")

And from now on do not even worry about the slander and accusations against you. Allah knows what His subjects are doing, and what accusations are being framed against them. (Allah will protect you from the detrimental effects of their accusations - 48:2.)

(59) In six aeons Allah created the heavens and the earth and all that is in between them. (Thereafter, the earth became suitable for life to evolve on it and) Then He kept the control of the whole universe in His own hands, so that everything in it would continue to develop fully.

(What do they know about these facts?) O you people! If you are really interested to know about the *Nizam-e-Rabubiyya* of *Ar-Rabman*, then go and ask someone who (in the light of Allah's *wahi*) utilizes his wisdom and is knowledgeable (about the innermost secrets of the universe - 3:188-90, 35:28). Furthermore, go and ask *Ar-Rahman* for all your needs. He knows what everything requires for its nourishment and development (55:29). (All your requirements will be fulfilled by the divine system.)

(60) (Such is the plight of the ignorant that) When they are asked to respect the laws of *Ar-Rahman*, they reply, "Who is that *Ar-Rahman* (we do not know him)? Do you want us to bow before someone who we do not know, just because you want us to do so? Why should we obey you?" This increases their hatred.

(61) (Now who should tell them that) The God who, in order to provide you natural light, has in some parts of the sky placed constellations of heavenly bodies

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ  
عَلَى الْعَرْشِ الْعَظِيمِ فَسَبِّحْ لَهُ خَيْرًا ۝

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا  
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۝

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا  
مُنِيرًا ۝

which look like chandeliers of shining stars; and at another place has put a candle in the shape of the sun; and the light-reflecting moon at yet another, is the same God who has provided *wabi* for the guidance of human intellect and wisdom.

(62) And that God has made arrangements in the outer universe that night and day succeed each other, and that light continues to follow darkness. (Similarly, in the human world, He has made arrangements that no nation would remain in darkness forever and that the light of *wabi* would reach everyone.) Whoever wants to follow the right path in the light of *wabi* should be able to do so and thus receive full reward for his efforts and deeds.

(63) When those who accede to obeying *Ar-Rahman* are empowered on this earth, their state does not become a symbol of oppression and exploitation. They even walk gently and live in harmony and peace. And they also provide peace and tranquility to other people (3:138, 31:17-18, 22:41). They do so to the extent that even when they come across people who personify the characteristics of *jahlia* (pre-Islamic era) such as ignorance, bigotry, enmity, fierceness, wickedness and excitability, in return they show them true Islamic qualities (of peace, open heartedness, tolerance and generosity).

(64) These are the people who after a long day at work and in the late hours of the night, ponder in solitude about where they should bow in submission and when to partake in the establishment of the divine order (3:19, 73:24-26).

(65) Their only wish in this entire struggle is that they should be safe from the chastisement which, in an unjust system, follows every human being who has gone astray.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ  
شُكْرًا ۝

وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
الْجَاهِلُونَ قَالُوا سَلَامًا ۝

وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ  
عَرَامًا ۝

(66) As an abode and station, whether someone stays there for a short while or permanently, it is a wretched place; (for a short while in this world and forever in the world hereafter).

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝

(67) These are people who keep any part of their wealth which is in excess of their needs, open for the development of human beings (2:129). Moreover, their spending is disciplined, in that their wealth is neither spent unnecessarily nor withheld from the needy. They follow a path of moderation which is far from exaggeration or deficiency.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝

(68) These are the people who do not accept any authority other than that of the divine law, and they do not obey anyone else. They never destroy human life which Allah has declared sacred, except when they have to do so to uphold justice and truth. Furthermore, they do not commit *zina* (fornication); and the functional capabilities of a community which fails to protect chastity become retarded. Such nations are left behind in their struggle for progress (the same applies to individuals).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۝

(69) Such is their plight in this world; but in the world hereafter their suffering shall increase further and they shall live a life of extreme ignominy.

يُضَعَّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهَا مُهَانًا ۝

(70) On the other hand, for the community or person who abandons this lifestyle (and takes to protecting chastity) and works to develop his capabilities, Allah's Law of *Mukafat* brings positive changes to follow the turmoil of his erstwhile deeds. The divine law has provisions to give protection to such people from the deficiencies created by erroneous deeds. Furthermore, it provides means for their development.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنًا ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

(71) Therefore, every step of whosoever abandons the wrong path and works constructively brings them nearer the divine

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۝

law (and brings excellent results in accordance with the divine law).

(72) These people never go to gatherings where deceitful or crafty matters are being discussed (and they do not stand witness to what is false). If they happen to come upon places where frivolous matters are being discussed, they quietly pass by in a dignified manner without getting involved (28:55).

(73) These people are not swayed by emotions and they take every step after a lot of deliberation (34:76), so much so that even when the divine laws are presented to them, they do not submit to these by ignoring their intellect, wisdom, rationale and reason. Also, they do not respond to them as if they were deaf and blind. They adopt the divine laws only after careful consideration.

(74) They always pray to their *Rabb* that their domestic life should be full of happiness and joy; and that their spouses, offspring and companions should be a source of solace to them. They pray that their position in society should be such that they can play a key role and be taken as leaders amongst those who want to lead a life free from the negative effects of going astray.

(75) These people are earnestly and resolutely busy establishing the divine order and upholding its stability. Accordingly, in their life they speedily and gracefully progress to still higher levels; they reach levels at which all pleasures of life are always available in abundance. Their flourishing and blissful life continuously progresses and peace and tranquility greet them from all directions.

(76) This is the society in which one always benefits from its pleasures, regardless of whether one abides in it for a short while, or permanently (29:58, 34:37, 39:21). Such shall

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ  
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

أُولَئِكَ يَجْزُونَ الْعُرْقَةَ بِمَا صَبَرُوا وَيَلْقَوْنَ فِيهَا كَبِيرًا وَسَلَامًا ۝

خَالِدِينَ فِيهَا حَسَنَاتٌ مُسْتَقَرًّا وَمُقَامًا ۝



be the lifestyle of people living there.

(77) (O *Rasool*) Tell these opponents, "This is my call. If you do not want to join me in this mission, then don't. My *Rabb* does not care at all about your opposition, which has no weight on His scales. Your denial of His message does not bring any harm to Him. Instead you yourself will be ruined; and remember that doom will surely confront you."

قُلْ مَا يَعْزُبُ عَنِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ  
لِرَامِقَاتٍ



**Surah 26 : Ash-Shu'ara  
(The Poets)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, the most powerful, all-seeing, all-knowing says:

طَمَّرَ

(2) "These are the directives of the divine code which explains everything explicitly.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

(3) "(O *Rasool!*) It appears that, because these people do not believe this code, you will perhaps torment yourself to death with grief."

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

(4) Such a desire is but natural for your compassionate heart, but our Law of *Mashiyya* requires that human beings should be left to decide of their own will whether to accept or deny it. Otherwise (if We had desired to make them *momin* by force) it was not difficult for Us to send down from the skies a clear sign, before which the elite would bow in humility. (But We do not want to impose this faith on people. Only the one, who after pondering the divine laws, embraces them with full conviction is a *momin*. To impress by switching off someone's faculties of reason through sending miracles cannot bring true *eiman*.)

إِنْ نَشَاءُ نَنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْيُنُهُمْ لَهَا خَاضِعِينَ

(5) (Since We do not deprive a human being of the faculties of choice and decision making, whenever a message, which is new to their belief, comes from *Ar-Rahman* they turn away from it - 21:2.)

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

(6) It is on this premise that they belie your message (because it is something new to them). (However there is nothing to worry about.) Whatever they are ridiculing will confront them one day (because according to Our Law of *Mukafat*, every deed has to produce results).

فَقَدْ كَذَّبُوا قَسِيًّا تَبَهُمُ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

(7) Have they not seen how We grow various kinds of splendid and different things (from different seeds) on earth? (Likewise every deed of every human being

أَوْ كَمْ يُرَوِّا إِلَى الْأَرْضِ كَمَا أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

is like a seed. It is bound to produce the fruit: wheat out of wheat; barley out of barley.)

(8) In this there is a clear sign (to appreciate that Our Law of *Mukafat* definitely produces results). But most people (simply do not care to ponder over this and therefore) do not believe in its truth.

(9) (This law does not get affected by their denial. It remains valid because) The divine law is constituted by Him who is Almighty. (The opponents may have considerable strength but they cannot outclass His law since) He provides nourishment for everything. (It is thus not possible that people who lay obstacles in the way of mankind's development cannot be removed from there.)

(10) (The proof of this reality is the tale of the *Bani-Israel*, which is being repeated here briefly. It begins from the point when) We called Moses and asked him to go to the nation (of the Pharaoh) which had become very rebellious.

(11) "Go unto them and inquire whether they want to save themselves from the destructive results of their wrongdoings or not?"

(12) Humbly, Moses said, "O my *Rabb*, I fear that they will deny me.

(13) "(It may become impossible for me alone to stand against them.) Therefore send a message to Aaron (to accompany me).

(14) "(Moreover, I am accused by them of murder.) I fear they may arrest and kill me (28:15)."

(15) Allah said, "(Do not be afraid.) They dare not do this (but in view of the seriousness of the mission, it seems appropriate that Aaron should accompany you). Then both of you should go to them with Our laws. We shall be with you. We will continue to hear (and see) everything (20:46).

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ۝

قَوْمٍ فِرْعَوْنَ ۖ أَلَا يَتَّقُونَ ۝

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۝

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝

وَلَهُمْ عَلَيْكَ ذُنُوبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ۝

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ۝

(16) "Both of you shall go to the Pharaoh and tell him, 'We bring a message from the sustainer of all the worlds.

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۝

(17) And the message is: You should let the *Bani-Israel* go with us (whereby they will be able to live a free life according to the divine laws, away from your oppression - 20:47.)"

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ۝

(18) (Accordingly they went and delivered the message to the Pharaoh.) The Pharaoh said to Moses, "Is it not a fact that we brought you up since childhood and that you have lived a part of your life amongst us?"

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۝

(19) "But you repaid our favours by committing the heinous crime of murdering one of our nationals. How very ungrateful you are!"

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ۝

(20) Moses said, "I did not kill him intentionally. I only punched him and I never expected that he would die of a punch (28:15).

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ۝

(21) "Thereafter I fled from here because of fear (I knew the deceased belonged to your community; and) that because of racial prejudice you may be unable to do justice, and charge me for the crime of murder.

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝

"Then my *Rabb* bestowed *nabuwwa* on me and honoured me with the wisdom to judge (between right and wrong). I have thus been ranked amongst the messengers (and it is in this capacity that I have come to you now).

(22) "(As regards the favours that you have so tauntingly reminded me of - for rearing me since childhood in these luxurious palaces) Does that mean that by enslaving the entire nation of the *Bani-Israel* you want those favours to be repaid?" (You prefer to remind us of the favours which you conferred on one person; but why don't you mention the oppression which you have inflicted on the whole of his community?)

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيْكَ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ ۝

(23) (Now feeling embarrassed and changing the discussion to another matter) The Pharaoh said, "You claim that you have been sent by *Rabb-ii-Alameen*. Now tell me who that *Rabb-il-Alameen*, the sustainer of all the worlds, is (20:49)."

(24) Moses said, "The sustainer of all the world is He Who provides nourishment to each and everything in the universe. If you believe in this (you will also believe that He Who provides nourishment to everything in the universe also nourishes human beings and thus) your claim that you are the *Rabb* of your subjects is totally baseless (43:51, 79:24)."

(25) Thereafter the Pharaoh (casting a glance at his courtiers) said to them, "Are you not listening to what this person is saying?" (These words deserve serious attention, so listen very carefully.)

(26) (Paying no heed to what the Pharaoh said and continuing his arguments) Moses said, "That *Rabb* is not only the Sustainer of the outer universe, He is also your *Rabb* and the *Rabb* of your forefathers (the earlier Pharaohs of Egypt)."

(27) The Pharaoh addressed his courtiers and said, "Look (at this joker). The *rasool* who has been sent to you is indeed insane!"

(28) Moses (ignoring these frivolous remarks) said, "He is the *Rabb* of the east and the west and all that lies in between. He provides nourishment to each and every thing. You can understand this fact very easily if you think about it."

(29) (Now the Pharaoh lost his temper and said) "If while living in my kingdom you accept the authority of someone other than me this would amount to open revolt, for which I will put you in prison."

(30) Moses said, "What if in support of my claim I bring before you something

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۝

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ مُوقِنِينَ ۝

قَالَ لَيْسَ حَوْلَهُ آلَ تَسْتَمِعُونَ ۝

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۝

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۚ إِنَّ كُنْتُمْ تَعْقِلُونَ ۝

قَالَ لَيْسَ اتَّخَذَتِ الْهَاءُ غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُورِينَ ۝

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ۝

which is very clear and convincing?" (Would you still imprison me? Do you want to settle matters by coercion, instead of rationale and reasoning? Is there no other law in the realm of the Pharaoh other than dictatorship?)

(31) (At this the Pharaoh became embarrassed and said) "If you are truthful in your claim, produce whatever new evidence you have."

(32) In reply Moses produced the divine code and laws which were revealed to him and were firmly held by him. This divine code and the directives appeared like a python swallowing all evil beliefs. (These laws explained the destructive results of the Pharaoh's system - 7:107-108, 20:17-25, 28:31-32.)

(33) Then Moses gave the most illuminating examples and arguments, which proved how bright and prosperous their future would be if they obeyed the divine laws. These arguments were so convincing that any man endowed with insight was bound to be impressed.

(34) Thereafter the Pharaoh said to his courtiers and national leaders, "Surely this man is an expert illusionist who is presenting falsehood as truth.

(35) "It appears that his plan is to drive you out of your land by taking people with him through deceitful means and establishing his own state. So tell me now what you counsel (7:110)."

(36-37) They said, "Let the matter of Moses and his brother be deferred for some time. Send summons to all the big cities of the state to bring to you expert illusionist priests from different temples."

(38) This was done and on an appointed day all prominent illusionist priests gathered at a set time and place to confront Moses.

(39) And the ordinary citizens were also invited to the gathering;

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝

فَأَلْفَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝

وَنَزَعْنَا يَمِينَهُ فَمَا وَجَدْنَا لِئَلْطَرِيقِ ۝

قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَٰذَا لَسِحْرٌ عَلِيمٌ ۝

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ ۖ فَمَاذَا تَأْمُرُونَ ۝

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي السِّدِّائِینِ حٰشِرِیْنَ ۙ یَأْتُوکَ بِکُلِّ سِحْرٍ عَلِیْمٍ ۝

فَجِئِمَ السَّحَرَةُ لِبِیِّنَاتٍ یَوْمَ مَعْنُورٍ ۝

وَقِیْلَ لِلنَّاسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ۝

(40) So that when the priests were victorious, a big procession would be taken out for them.

(41) When the priests arrived they inquired of the Pharaoh, "Would we be amply rewarded if we overpower Moses?"

(42) "Of course," said the Pharaoh, "You will be duly rewarded and the biggest reward will be that you shall become nobles of the court (7:113)."

(43) (The great contest began and) Moses said, "Come out with whatever you have."

(44) They presented very trivial and weak arguments in support of their religion, and swearing by the might of Pharaoh they declared that they would surely be victorious.

(45) Thereafter, Moses gave solid and convincing arguments in support of the divine order; and one by one his arguments defeated the deceitful claims offered by the priests.

(46) (The arguments were so solid, and convincing that the truth of the message of Moses became very clear to the priests.) They were left with no choice but to bow down to him (and accept his arguments);

(47) And pronounce that they believe in the God who is the sustainer of the entire universe,

(48) The *Rabb* of Moses and Aaron.

(49) (When the Pharaoh saw that the priests had openly accepted Moses' God, he was livid with rage and thundered), "How dare you pronounce your acceptance of the God of Moses without my permission? It appears to me that he (Moses) was in fact your master, who gave you (this) knowledge of priesthood. (You are all together, so that you can jointly defeat me and establish your own state.) Very soon you will learn the

لَعَلَّآ نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَمَّا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِينُ الْبُقَرَاءِ ﴿٤٢﴾

قَالَ لَهُمْ مُوسَى الْقَوْمَا أَنْتُمْ مُتْلِفُونَ ﴿٤٣﴾

فَأَلْقَوْا جِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأَلْفَى السَّحَرَةَ سَاجِدِينَ ﴿٤٦﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَهُ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ أَجْمَعِينَ ﴿٤٩﴾

punishment for this mischief. I will tie you up, put you in handcuffs and shackles and have your hands and feet cut off. All of you shall be crucified.”

(50) They (listened to this threat with complete composure and) said, “You may do whatever you like. It will make no difference (as now the complete perspective of life has changed for us). We now look towards our *Rabb* only. The correct destiny is now visible to us and all our efforts will be in that direction.

(51) “Since at the call of Moses and Aaron we are the first of the believers, we are fully confident that our *Rabb's* law of *Rabubiyya* will protect us from the evil effects of our previous sins.”

(52) (Thereafter various other incidents occurred and eventually) We sent a revelation to Moses telling him to take Our subjects (the *Bani-Israel*) away during the night and to keep in mind that the Pharaoh would certainly follow them.

(53) (The message of Moses as well as the organization of the *Bani-Israel* was having its impact throughout the country. In order to counter that) The Pharaoh sent messengers to all the cities.

(54-55) (They forewarned people) “A small section of wretched people (namely our enslaved nation of the *Bani-Israel*) is fuelling our rage by hatching mischievous conspiracies. (However, all of you should rest assured that they will not be able to do any harm because)

(56) “We have a huge and well equipped army (with which we can crush them).”

(57-58) On the one side the Pharaoh was announcing this and on the other the divine Law of *Mukafat* was proclaiming, “Let everyone take note that We have thrown out the Pharaoh and his chiefs and have deprived them of their gardens and

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۝

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا ۚ إِنَّ كُنَّا مِنَ الْمُؤْمِنِينَ ۝

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي ۖ إِنَّكَ مُتَّبَعُونَ ۝

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ۝

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ۖ وَإِنَّهُمْ لَفَاعِلُونَ ۝

وَإِنَّا لَجَمِيعٌ حَادِرُونَ ۝

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعَيْوِينَ ۖ وَنَجْنَجْنَاهُمْ مَقَامِكُمْ كَرِيمٍ ۝



springs, their treasures and all their symbols of status and positions.

(59) This has already happened and We have made the *Bani-Israel* inherit (own) these."

(60) (In any case the *Bani-Israel* left Egypt during the night and) At dawn the Pharaoh's army came out to chase them.

(61) As soon as the two groups came in sight of each other, the followers of Moses exclaimed, "Behold! We are indeed stuck (the water is in front of us and the Pharaoh's army is at the back, and there seems to be no way out for our safety)."

(62) Moses said, "Do not panic. It shall never happen. The Almighty (Who ordered me to leave Egypt like this) is with me and He will surely guide me. (We will reach our destination without any fear or danger.)"

(63) So We sent a revelation to Moses, saying, "Take your people to the sea/river (from a particular direction) and then cross it at a point where it has become dry (20:77, 44:24)."

Then when it was dawn, the two groups stood across from each other like huge masses. (The *Bani-Israel* on one side of the sea:river and the army of Pharaoh on the other.)

(64) The Pharaoh's army also moved forward, following the *Bani-Israel* (but in the meantime the level of water rose and all of them were drowned).

(65-66) In this manner We pulled Moses and his people safely out of Egypt and drowned the Pharaoh, along with his army.

(67) Indeed there are signs in this episode (for people having insight into the result of the struggle between good and evil). But in spite of this most people do not believe (in the truth of the divine law and say that such incidents sometimes occur by coincidence).

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ۖ

فَاتَّبَعُوهُمْ مُشْرِقِينَ ۖ

فَلَمَّا تَرَأَى الْجَمْعَيْنِ قَالَ اصْحَبْ مُوسَى إِنَّا لَمُدْرِكُونَ ۖ

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۖ

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظُّلُمِ الْعَظِيمِ ۖ

وَأَرْزَلْنَا كَوْمَ الْآخَرِينَ ۖ

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ۖ ثُمَّ أَعْرَفْنَا الْآخَرِينَ ۖ

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۖ

(68) The fact is that this happens according to the Law of *Mukafat*, which is so strong and mighty that it overpowers all opposing forces and provides nourishment to everyone who strives to establish the just system.

(69) Likewise (O *Rasool*), relate to them the story of Abraham.

(70) When he asked his father and his nation, "What do you worship?"

(71) They replied, "We worship the idols and will continue to do so."

(72-73) Abraham said, "Do they hear you when you call them? Are they capable of giving you any benefit or causing you any harm?"

(74) They said, "(Neither do we know all this nor do we want to indulge in such discussions.) We found our forefathers worshipping them (so we too are following this practice)."

(75-76) Abraham said, "Have you ever thought about the reality of these idols your forefathers worshipped and which you worship now?"

(77) "(You may continue thinking of them as you please, but as far as I am concerned) I consider them as my worst enemy. My only friend is the *Rabb* of all the worlds;

(78) "Who created me and guides me to the righteous path;

(79) "The Almighty Who feeds me according to His law of *Rabubiyya* (not me alone, but all living beings);

(80) "And when I fall sick, I am cured according to His law of nature. (Thus your belief that some idols give you provisions while others provide you health is no more than your whim. Everything in the universe happens according to the laws made by God.)

(81) "Then according to His law, I will

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيِينَ ۝

قَالَ هَلْ يَسْمَعُونَكُم إِذْ تَدْعُونَ ۝ أَوْ يَنْفَعُونَكُم أَوْ يَضُرُّونَ ۝

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۝

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۝ أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ۝

فَالَّذِينَ عَدُوِّيَ إِلَّا رَبَّ الْعَالَمِينَ ۝

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝

وَالَّذِي يُبَيِّتُنِي إِذْ أُرْسِلُ ۝

die one day, and He will bring me back to life again after death.

(82) "I ardently hope for the same God to protect me on the Day of Judgment, from the destructive effects of the mistakes that I might unknowingly make.

(83) "And I pray to Him to grant me insight and strength to adjudge (with all righteousness) on disputed affairs; and to make me amongst those whose abilities have been amply developed,

(84) "I do such noble service for the good and welfare of mankind, so that future generations may remember me as a truthful well-wisher;

(85) "And place me among the inheritors of the comforts, dignity and status of life (in this world as well as hereafter).

(86) "I also pray (to my God) that He makes it possible for my father who has gone astray, to adopt the right course and thus remain safe from the destructive effects of an erroneous way of life, which otherwise is bound to happen (9:114, 14:41, 19:47, 60:4).

(87) "And when on the Day of Judgment people are raised to life, I should not be ashamed.

(88) "For on that day, neither wealth nor progeny will be of any help;

(89) "And only the one who appears before God with a clear and noble heart will receive the bounties." (He will be the one who has kept his wishes, desires and discretion subordinate to the divine laws; and who has never rebelled against them - 37:85.)

(90) On that day, *janna* will be brought close to those who had remained conscious of the divine laws.

(91) And *jahannam* will be visible to those who defied the divine laws and followed the wrong path. (Even now *jahannam* is not far away from them. It is around them but at

وَالَّذِي أطمعُ أَنْ يُعْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۝

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ التَّعْوِيمِ ۝

وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝

وَأُوزِنَتِ الْجَحِيمُ لِلْغَافِلِينَ ۝

that time it will become visible - 29:54, 79:36, 82:16.)

(92) They will be asked at that time, "Where are your gods whom you worshipped instead of Allah?"

(93) "Can they help you? Can they call anyone else to help them?"

(94) So on that day the people and all the leaders and priests who misled them will be thrown headlong into *jahannam*,

(95) (That is) The whole army of Iblees.

(96) There they (the chiefs and their followers) will quarrel with one another.

(97) (The followers will say to the chiefs), "By Allah, in following you it was us who were obviously on the erring path.

(98) "(What greater blunder could there be than that.) We considered you our god, the sustainer, and gave you the status of *Rabb-il-Alameen* (sustainer of all the worlds).

(99) "(By taking possession of the sources of nourishment and by restricting their ability to use their intellect, you forced people to follow you.) You were thus the real criminals who misled us.

(100) "(Now we have learnt how wrong we were to trust you and believe that you were our sympathizers; and that you would stand by us in every affliction.) Today there is nobody who can stand by us in this difficulty.

(101) "Nor do we have any friend who can share our grief.

(102) "Oh how we wish we had another opportunity to live that life! Then we could prove to be the true *momineen* (23:99-100, 39:58)."

(103) In this story (of Abraham and the foretold facts based on Allah's Law of *Mukafat*) there is a noticeable sign (for those who want to ponder and reach the truth). In spite of this there are many who do not profess *eiman* (because they do not believe in

وَقِيلَ لَهُمْ أَيُّهَا كُنْتُمْ تَعْبُدُونَ ۝

مِنْ دُونِ اللَّهِ ۗ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ۝

فَلْيَكْفُرُوا فِيهَا هُمْ وَالْغَاوُونَ ۝

وَجُنُودِ إِبْلِيسَ أَجْمَعُونَ ۝

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ۝

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ۝

إِذْ سَأَلْتُمْ رَبَّ الْعَالَمِينَ ۝

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ۝

فَمَا لَنَا مِنْ شَافِعِينَ ۝

وَلَا صَدِيقٍ حَمِيمٍ ۝

فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَتُوبَ مِنَ الْمُؤْمِنِينَ ۝

إِنَّ فِي ذَلِكَ لَآيَةً ۗ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

these realities). (Instead they take a stand like that of Abraham's nation, saying that they cannot give up the path followed by their forefathers.)

(104) (Allah's law remains in operation regardless of their belief.) He is Almighty and after overpowering all opposing forces, He will continue to provide nourishment to all living beings.

(105) Likewise is the story of Noah's nation which belied our *rasul*,

(106) Noah, who was from amongst their brethren, came as a *rasool*. He asked them a straight question, "Do you want to be safe from the destructive results of your misdeeds?"

(107) (If you want to remain safe then listen to me attentively.) "I have been sent to you by God as a *rasool* of peace.

(108) "If you want to protect yourself from destruction, you must be conscious of Allah's laws. The practical way for this is for all of you to obey me (because these divine laws can only be followed collectively).

(109) "(Do not ever think that I have some personal gain to make. I am saying this only for your benefit.) I do not ask you for any compensation for this. My compensation rests with Allah Almighty, who is *Rabb-il-Alameen* and the sustainer of the worlds.

(110) "Just obey me in order to lead a life according to the divine laws."

(111) They said, "Do you want us to accept you as our leader and thereby join your party which comprises people of the lowest level doing inferior and disgraceful work?"

(112) Noah said, "I am neither concerned about what their professions are nor do I care to find out what they have been doing in the past."

(113) (With us the criterion is different.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ۝

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

قَالُوا أَوَلَمْ نَكُنْ لَكَ وَالِدًا فَأَرْسَلْنَا إِلَيْكَ

قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ۝

إِنْ سَأَلْتَهُمْ لَآتِيَنَّكَ رَبِّي لَأَتَّبِعُنَّهُ ۝

We judge them according to their capabilities and what actually they are contributing to the divine system. We value them and assign ranks accordingly.)

“My Rabb is keeping all the accounts. How I wish you would understand that the real status of a person is determined by the degree to which he submits to the divine laws and not by his profession (49:13).

(114) Just to please you I will not drive away these people who have become my companions by believing in the truth of the divine laws.” (These poor people who are carrying on with their ordinary professions are very dear to me and are more worthy of respect than the nation's elite who oppose the divine laws.)

(115) “In any case, my duty was to warn you about the destructive consequences of your erroneous way of life, and I have done that in no uncertain terms. (Now it is up to you either to accept or to reject it.)”

(116) They said, “(You are creating chaos in society by giving equal rights to lower grades people.) If you do not stop, you shall certainly be stoned (to death).”

(117) Noah prayed, “O my Rabb! My own folk are denying what I tell them.

(118) “Therefore pronounce a conclusive decision between us and save from their cruelty, me and my folk who have embraced *eyman* in your laws.”

(119) So We made Noah and his companions embark on an already laden ship and took them away safely.

(120) And those who remained behind drowned (because of their stubbornness and pride).

(121) In this episode of Noah there is a clear sign for the wise (about the truth of our Law of *Mukafat*). In spite of this most people do not believe in this law.

(122) (However, there is nothing to be

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وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

قَالُوا لَيْن لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ

قَالَ رَبِّ إِن قَوْمِي كَذَّبُونِ

فَاتَّخِذْ بَيْنِي وَبَيْنَهُمْ قِتْمًا وَحِجًّا وَمَنْ فَعَلْهُ مِنَ الْمُؤْمِنِينَ

فَالجِنَّةَ وَمَنْ مَعَهُ فِي الْفُلِكِ الشَّعْرُونَ

ثُمَّ أَعْرَفْنَا بَعْدَ الْبِقِينِ

إِنَّ فِي ذَلِكَ لآيَةً لِّمَنْ كَانَتْ أَلْبَابُهُ مُخْمَلِينَ

وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ

disheartened about.) The divine law is very powerful. It will ultimately prevail and continue to provide God's universal sustenance.

(123) Similarly the nation of Aad also belied our *rusul*.

(124) (Finally) Hud, one of their own brethren, asked them, "Would you like to be safe from the destructive results of your misdeeds?"

(125) "(If you are really serious then listen to me, for) I have been sent to you by God as a *rasool* of peace.

(126) "And if you want to live a life according to the divine laws, you should obey me.

(127) "Also note that I do not ask for any compensation from you. My compensation rests with Allah Almighty, the *Rabb-il-Alameen*."

(128) "On top of the hills you construct huge monuments, which are of no practical use to anyone. (What benefit do they provide to humanity at large? If at all you want to construct something, build something that could be of use to the people.)

(129-130) "Furthermore, you make all sorts of equipment (including armament, not because you want to prevent aggression but) only to ensure that your hold on the oppressed remains firm; and that you can maintain your control, authority and terror for all times to come.

(131) "(As this surely is a wrong attitude, you should abandon it.) In order to remain in conformity with the divine laws, you should obey the system which I am striving to establish.

(132) "Stay in line with the laws of Allah Who, as you know, has abundantly provided you with the necessities of life.

(133-134) "He has also abundantly aided you with cattle; increased the population of

كذبت عاد المرسلين ﴿١٢٣﴾  
 اذ قال لهم اخوهم هود الا تتقون ﴿١٢٤﴾  
 اني لكم رسول امين ﴿١٢٥﴾

فالتقوا الله واطيعون ﴿١٢٦﴾  
 وما استلتم عليه من اجر ان اجرى الا على رب العالمين ﴿١٢٧﴾

فالتقوا الله واطيعون ﴿١٢٨﴾  
 وما استلتم عليه من اجر ان اجرى الا على رب العالمين ﴿١٢٩﴾

فالتقوا الله واطيعون ﴿١٣٠﴾  
 واتخذون مصايغ لعلكم تحلدون ﴿١٣١﴾  
 وادابن بطشتم نطمتم ﴿١٣٢﴾  
 جبارين ﴿١٣٣﴾

فالتقوا الله واطيعون ﴿١٣٤﴾  
 واتقوا الذي امدكم بما تعلمون ﴿١٣٥﴾

وامدكم بالغاير والزبير وجلت وعيون ﴿١٣٦﴾

وامدكم بالغاير والزبير وجلت وعيون ﴿١٣٧﴾

your tribe and given you lush green gardens with springs to irrigate them. (All this is provided by the Almighty and none of this is of your creation. But you are utilizing the power of all this to carry out aggression on others - 26:130.)

(135) "Therefore I fear the retribution of the awful day which will befall you because of this way of life."

(136) (They replied tauntingly, "Better keep all the sermons to yourself as we do not need all this.) As far as we are concerned your advice and sermons make no difference to us.

(137) "All these threats (of God, destruction and chastisement through Allah's Law of *Mukafat*, which you threaten us with) are only fables of the old people (38:7).

(138) "We shall not be doomed."

(139) They denied each and everything that Hud said and considered them to be lies. Consequently Our Law of *Mukafat* destroyed them.

In this story of the tribe of Aad there is a clear sign for the wise (and for the truth of our Law of *Mukafat*). In spite of this, the majority of them will not believe it.

(140) (It makes no difference to Allah's law whether they embrace the faith or not, which will continue to function.) It is very powerful. It will remove all the obstacles that hinder the development of human beings.

(141) Likewise, the tribe of Thamud belied their messengers.

(142) (Eventually) Saleh, who was one of their brethren, came and asked them, "Would you like to be safe from the destructive results of your misdeeds?"

(143) (If you are serious, then listen to me carefully), "I have been sent to you by God, as a *rasool* of peace.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ۝

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ۝

وَمَا نَحْنُ بِمُعَذِّبِينَ ۝

فَلَذِيبَةٌ فَأَمَلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَآيَةٌ ۖ وَمَا كَانُوكُمْ مُؤْمِنِينَ ۝

وَإِنَّ رَبَّكَ لَهوَ الْعَرِيزُ الرَّحِيمُ ۝

كَذَّبَتْ ثَمُودُ بِطَغْوَاهُمْ إِذِ انبَعَثُوا ۝

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَالَاتِكُمْ تُكْفِرُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝



(144) "In order to be in conformity with the divine laws, you should obey the system which I am striving to establish.

فَاتَّبِعُوا اللَّهَ وَأَطِيعُوا ۝

(145) "Also note that I do not ask for any compensation from you. My compensation rests with none but *Rabb-il-Alameen*.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

(146) (Just think! If you continue to tread the same erroneous path) "Do you believe that you will be left alone to peacefully and forever enjoy the facilities and comforts presently available to you?

أَتَذَرُونَ فِيهَا مِهْنًا مِّنْ يَّوْمِنَ ۝

(147) "Amidst the lush green gardens and springs,

فِي جَنَّاتٍ وَعُيُونٍ ۝

(148) "And fertile fields, with heavy-sheathed palm trees laden with soft, tender layer upon layer of ripe spathes;

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ۝

(149) "And castle-like palaces which with great skill you carve out of mountains. And then you strut around with confidence (thinking that nobody can harm you there).

وَكُنُوزٍ مِّنَ الْجِبَالِ يَوْتَأُ فِيهِمْ ۝

(150) (These things are good, but since you use them to exploit others, they are bound to bring you destruction. However, if you want to be safe then) "Follow me to stay in conformity with the divine laws.

فَاتَّبِعُوا اللَّهَ وَأَطِيعُوا ۝

(151-152) "Do not follow your leaders who exceed the bounds of justice, spread corruption on earth and never bother to reform it."

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

(153) (They answered contemptuously), "It seems that you are also one of the deluded ones (who think that God is in contact with them and that He has assigned them the duty to reform the world).

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَخَّرِينَ ۝

(154) "You are but a human being like us. In any case, if you are truthful about your claim that we are likely to be doomed, then show us some sign."

مَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَاتٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

(155) Thereupon Saleh said, "Behold! The present state of affairs is such that the big leaders possess all sources of nourishment. Poor people and their cattle are thus at their mercy. It is unto the leaders

قَالَ هَذِهِ نَاقَةٌ لِّهَآءِ شَرْبٍ وَلَكُمْ شَرْبٌ يَّوْمَ مَعْلُومٍ ۝



destructive results of your erroneous ways of life?"

(162) "If you are serious, then listen to me carefully for) I have been sent to you as a *rasool* of peace.

(163) "So follow these laws and the practical way is that you should obey me.

(164) "And I do not ask for any compensation from you. My compensation rests with none but *Rabb-il-Alameen*.

(165) "Such is your plight that for sexual satisfaction you have adopted a way different from the rest of the world.

(166) "And you leave your wives, whom your *Rabb* has created for a purpose (so that you can have progeny) and you go to men. Certainly you have crossed all limits."

(167) (They gave no reply to Lot as they had nothing to say. On the contrary they rebuffed him saying that they were fed up with his sermons.) "If you do not desist from this and continue to admonish us, you will be expelled (from our town)."

(168) Lot said, "(You can do whatever you like, but I will not keep quiet as) This is an abominable act. And I utterly abhor such acts." (It is impossible for me not to oppose such abominable acts. Hence I cannot stop myself from reprimanding you.)

(169) And Lot prayed, "O my *Rabb!* Keep my companions and me safe from (the destruction which is likely to come as a result of) their misdoings."

(170) We thus safely took him out, along with all his companions, except Lot's old wife (7:83).

(171) She was with the group of people destined to be destroyed.

(172) Then We destroyed all those who had remained behind.

(173) This destruction was caused by stones, showered by volcanic eruption. What an awful destruction it was, which

بما كنتم تعملون وما كنتم تعلمون انكم كنتم  
تكونون قومًا

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

أَتَأْتُونَ الذِّكْرَانَ مِنَ الْعَالَمِينَ ۝

وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لعلَّكُمْ تقومون

قَالُوا لَئِن لَّمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمَخْرُجِينَ ۝

قَالَ إِنِّي لِعِبَادِكُمْ مِنَ الْقَالِينَ ۝

رَبِّ انجني وأهلكم من آلهم

فنجيناه وأهلكم جميعين ۝

إلا نجونا في الغيبين ۝

ثم دمرنا الآخرين ۝

وأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فساء مطر البندرين ۝

befell these people who were amply warned that if they did not listen to Lot they would be destroyed.

(174) In this episode as well there is indeed a message and signs (for people of intellect). Yet most of them do not profess *eiman* on Allah's Law of *Mukafat*.

(175) (But it does no harm to Him.) The divine law is very powerful and will ultimately prevail. After removing every obstacle it will continue to provide sustenance to everything in the universe.

(176) Likewise is the story of the dwellers of Midian, who denied their messengers.

(177) Eventually Shuaib came to them and asked them, "Would you not like to be safe from the destructive results of your misdeeds?"

(178) (If you are serious, then listen to me carefully for), "I have been sent to you as a *rasool* of peace."

(179) "Follow these laws and the practical way is that you should obey me.

(180) "I do not ask for any compensation from you, as my compensation rests with the *Rabb-il-Alameen*, the Sustainer of the worlds.

(181) "Abandon your erroneous ways and always give full measure. Do not give less than that which is due.

(182) "(And in all dealings) Weigh with proper scales.

(183) "Do not deprive people of what is rightfully theirs. In short you should base your economic system on justice and thus eliminate the imbalances created as a result of your unjust system. (In human society economic imbalances always result in enormous destruction.)

(184) "The only way to be safe from destruction is to live a life in conformity with the laws of the God who has created you and

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

كَذَّبَ أَصْحَابُ الْيَكَّةَ الْمُرْسَلِينَ ۝

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۝

وَزِنُوا بِالْقِسْطِ أَيْسَ الْمُسْتَقِيمِينَ ۝

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمُوا فِي الْأَرْضِ مُفْسِدِينَ ۝

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحِيلَةَ الْأُولِينَ ۝

the generations before you." (The God who created human beings has also provided ample means for their nourishment. These means should be distributed in such a way that no one should remain without fulfillment of his basic needs.)

(185) They said, "It also appears that you are one of those deluded persons who are under the hallucination that the Almighty talks to them (and who then try to become reformers of the nation).

(186) "You are an ordinary human being like us. (How could you be a *rasool* of Allah?) We deem that your claim is a lie.

(187) "If you are truthful about your claim that some doom will befall us because of our erroneous way of life, then can you make a segment of the sky fall upon us (and thus bring about that unforeseeable destruction)?"

(188) Shuaib said, "(Why should I bring heavenly destruction?) My *Rabb* is fully aware of what you are doing and what kind of doom is likely to come to you because of these misdeeds."

(189) But they continued to denying him, until the time was ripe for the outcome of their misdeeds to appear and cover them from all sides. It was indeed a chastisement of a most terrible day.

(190) In this episode too there is a message and sign (for people of intellect). Yet most of them do not profess *eiman*.

(191) (But it does no harm to Him.) The divine law is mighty and will ultimately prevail. After removing all obstacles it will continue to provide sustenance to everything in the universe.

(192) This is the chain of Our guidance which started from the very beginning. Its last link is being given to human beings in the form of the Quran. It is being revealed gradually, step by step, by the sustainer of

قَالُوا إِنْ كُنَّا مِنَ الْمَسْخَرِينَ ۝

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَتَّبِعُكَ لَبِئْسَ مَا لَكُمُ الْكَافِرِينَ ۝

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ ۝

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ۝

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۝

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝

the worlds. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

(193-194) A divine energy has been instilled it into your heart (centre of consciousness); and that divine energy does not make any alteration in it. Whatever God sends, Gabriel instills it into the *Nabi's* heart (2:97, 16:102). The objective or the mission is (the same as that of previous *anbiya*) that you should also warn people of the destructive results of their erroneous deeds.

(195) It is revealed in clear, candid and plain language (in which there is no ambiguity or confusion).

(196) And the essence of this revelation is the same as was in the scriptures of previous *anbiya* (which incidentally did not remain intact).

(197) (Perhaps these people of Quraish are not aware of the fact that the essential teachings of the Quran are basically the same as that of the scriptures of earlier *anbiya*, as no *rasool* has come to them since long - 36:6.) Is it not evident enough for them that so many learned men from the *Bani-Israel* know this fact well? (They can find this out from them if they like.)

(198) (As has been mentioned earlier, the Quran has been revealed in the language of the Quraish, which is explicit, meaningful and perspicuous. From this they can conclude whether such a book can be compiled or written by any human being; or whether it was revealed by God, Who is higher than human beings. This could not have happened if we had revealed it to a non-Arab.

(199) And if he had read it out to them, then their objection would have been understandable. But now their refusal was glaring evidence that they were not prepared

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

تَوَكَّلْ عَلَى اللَّهِ فَسَتَجِدُنِي ۙ عَلِيمًا ذَكِيرًا ﴿١٩٣﴾  
تَوَكَّلْ عَلَى اللَّهِ فَسَتَجِدُنِي ۙ عَلِيمًا ذَكِيرًا ﴿١٩٤﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ كُلُّ مَسْجِدٍ لِلَّهِ ۚ وَالْمَسْجِدَ الَّذِي فِي بَيْتِ اللَّهِ مَسْجِدَ الْحَرَامِ الَّذِي فِيهِ يُصَلِّي الْأَوَّلُونَ وَالْآخِرُونَ وَالْجُمُوعُ وَالْحَدِيثُ ۚ وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٩٥﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿١٩٦﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿١٩٧﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿١٩٨﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿١٩٩﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿٢٠٠﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿٢٠١﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿٢٠٢﴾

...the world, and the system which develops the physical body as well as the personality of all human beings. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ ﴿٢٠٣﴾



while *wabi* (revelation) is a totally different phenomenon.)

(211) (The stratagem of trickery can be acquired by any one through skill and practice but) *wabi* cannot be acquired like this. (It is bestowed by the Almighty upon one who is considered worthy of it.) The magicians, sorcerers or monks are not worthy of it.

(212) (Apart from receiving *wabi* or having it from the heavens) These people cannot even hear of the centre from where *wabi* originates (15:17-18, 37:8, 67:5).

(213) Therefore to consider that a human being can produce the like of *wabi* by his skill or hard work, amounts to equating man with Allah. (*Wabi* lies in the exclusive domain of Allah Almighty; neither has any human being any involvement in it, nor can anyone produce something similar.) People who think that both these things are alike are under great delusion and the outcome of such a consideration is nothing but destruction. Do you not understand this?

(214) (It is also worth noting that intention and inspiration are individual experiences. Their effect is limited to the person experiencing the phenomenon. Their purpose is neither to revolutionize the human world, nor to bring revolution in society. On the contrary, the purpose of *wabi* is to revolutionize human society. That is why the recipient of *wabi* comes back to the human world after he has received *wabi* from God.) O *Rasool*! This is your purpose as well. Therefore, first of all you should invite from amongst your society those who are close to you. (That is, to follow the example of Abraham who first started preaching to his own family.)

(215) Then you should give affectionate and loving protection to those who profess *aiman* and follow you. (This will form a group

وَمَا يَشْفَعِي لَهُمْ وَمَا يَسْتَيْطِعُونَ ۝

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُونَ ۝

فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَكُونُ مِنَ الْمَعْدِيَّةِ ۝

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝

وَاخْفِضْ جَنَاحَكَ لِمَنِ الْبَيْعُ مِنَ الْمُؤْمِنِينَ ۝



which will comprise the first claimants of this revolution - 15:88.)

(216) On the other hand tell those who revolt against your invitation, "(I have conveyed to you the message of the Almighty and) I will not be responsible for whatever you do after that."

(217) (You should keep on conveying the message and) Put complete trust in the laws of the One who is all-powerful and capable of removing the obstacles in the way of every form of development of mankind.

(218) God is keeping an eye over your programme and the struggle you are undertaking. He sees even when you stand up.

(219) And He sees you even when you are moving around among members of your group who have bowed before His laws.

(220) Most certainly He hears everything and watches over every deed.

(221) (Moreover, sorcery or magic is something which can be acquired with practice. It is not even necessary that the person should have a good character.) Let me tell you about the people who acquire such skills.

(222) These people are also wicked liars. They live by deceitful means and their human abilities are severely debilitated (45:7).

(223) They listen from here and there (bits and pieces); some use their imagination and some resort to fraud. Most of them lie intentionally. (And some of them deceive themselves.)

(224) (Besides soothsayers and magicians, poets also claim that whatever they say is based on intuition<sup>(1)</sup> and that the source of *nabi* and poetry is the same, namely revelation. This notion is wrong as

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ۝

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝

الَّذِي يَرِيكَ حِينَ تَقُومُ ۝

وَتَقَلِّبَكَ فِي السُّجُودِ ۝

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

هَلْ أَرَبُّكُمْ عَلَىٰ مَنْ تَدْعُلِ الشَّيَاطِينُ ۝

تَدْعُلِ عَلَىٰ كُلِّ آفَاقٍ أَتِيَةٍ ۝

يَلْقَوْنَ الصَّخْرَةَ وَاتَّخَذُوا كَذِبًا ۝

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ۝

(1) Arabs, as well as other nations, believed that poets got revelations. This is now called intuition. However, the Quran has clarified the fact that *nabi* is a completely different phenomenon.

there is a basic difference between the two. The groups that follow *wabi* have a definite objective before them, and every action of theirs produces concrete and positive results. On the other hand) Those who follow the poets deceive themselves. They are swayed by emotions and cannot face the facts. Like locust swarms they seem countless in numbers, but the outcome of their labour is disorder and chaos.

لَا تَأْمُرُهُمْ فِي عَصَابَتِهِمْ لَسْمَانًا ۗ إِنَّهُمْ هُمُ الْمُتَكِبُونَ  
 لَا يَأْمُرُهُمْ فِي عَصَابَتِهِمْ لَسْمَانًا ۗ إِنَّهُمْ هُمُ الْمُتَكِبُونَ  
 لَا يَأْمُرُهُمْ فِي عَصَابَتِهِمْ لَسْمَانًا ۗ إِنَّهُمْ هُمُ الْمُتَكِبُونَ  
 لَا يَأْمُرُهُمْ فِي عَصَابَتِهِمْ لَسْمَانًا ۗ إِنَّهُمْ هُمُ الْمُتَكِبُونَ

(225) As far as the poets are concerned (they think that they have knowledge of the unseen; yet actually) they are like camel who develop the strange sickness of fake and unquenchable thirst as they distractedly wander in every valley and desert. In other words, throughout their lives the poets are driven by emotions, and that too fake and unrealistic.

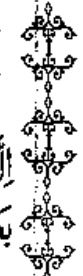
أَكْمَرُ أَنَّهُمْ فِي كَلِّ وَإِدْبَاهِمُونَ  
 أَمْ كَرِهْتُمُوهُمُ فَخَسِبْتُمْ إِلَىٰ أَن تَكُونُوا  
 مِنْ أَصْحَابِ عَذَابٍ مُّهِينٍ ۚ

(226) And the biggest difference is that their own lives are not according to what they say. They themselves do not act upon their own words. (Therefore how can a messenger of Allah, who has been inspired by divine revolution, be like such poets? This certainly is not worthy of him - 36:69.)

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

(227) However, those who believe in *wabi* have a definite objective in life. Their programme is such that it develops their abilities and helps in solving problems of society. They are always conscious of divine laws and never let them go out of sight. Whenever they are oppressed and treated unjustly (they do not give vent to their feelings by writing satiric poetry), but take revenge to defend themselves. (Furthermore, they establish a system in which the oppressors and wrong-doers are not left unbridled to do whatever they like, without anyone to check them.) In this system people will clearly realize the destination they would be taken to after being diverted from the erroneous path and

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ  
 بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ  
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ  
 بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ



what their destined abode would be. (The *momindeen* can thus collectively put an end to the evil regime of the *zalimeen*.)

(This is the difference between the status and function of a *nabi* and the so called claimants of sorcery and intuition.)

وَمَا كُنَّا بِمُرْسِيْنَ  
مَوَاقِعِ الْمَسْجِدِ  
وَمَا كُنَّا بِمُرْسِيْنَ  
مَوَاقِعِ الْمَسْجِدِ



وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ

وَمَا كُنَّا بِمُرْسِيْنَ مَوَاقِعِ الْمَسْجِدِ



Surah 27 : An-Naml  
(The Tribe of Naml)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) This is a directive from Allah, the all-powerful, all hearing. The divine laws being given to you are from the Quran, a book that has explicit guidance.

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝

(2) It guides those who are convinced of its truth. It guides them to the right path and gives them the glad tidings of very pleasant results.

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝

(3) These are the people who (after declaring their belief in the divine code) establish the *Nizam-us-Sala* and make arrangements to provide means of development for the whole of mankind. They also have a firm belief in the Law of *Mukafat* and the life hereafter.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ  
يُوقِنُونَ ۝

(4) On the other hand there are people who do not believe in life after death. (As they confine life to this world only, their aim is to derive maximum benefits here.) Their deeds appear to be very pleasing to them and they continue to stumble in this self-deception.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ۝

(5) This erroneous way of life will bring on them the worst kind of punishment. (Even if they do get some petty benefits here) Their future is destroyed, and eventually they will be the greatest losers.

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ۝

(6) O *Rasool!* The Quran has been bestowed on you (so that you can save mankind from great suffering and destruction). The Quran is from God Who, with His wisdom, is keeping the entire universe on the right course; and He is fully aware of the requirements of everything. (He knows what everything will become after proper development, and what it will need to become that.)

وَأَنَّكَ لَتَكْفَى الْقُرْآنَ مِنْ لَدُنِّكَ حَكِيمٌ عَلِيمٌ ۝

(7) (It has repeatedly been said that the outcome of following an erroneous path will be destruction and suffering. As an

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنست نَارًا سَاءَ لَكُمْ مِمَّا يَخْتَارُونَ وَإِن كُنتُمْ  
يَسْهَلُونَ فَبِئْسَ لَكُمْ تَطَلُّونَ ۝

example, consider the struggle between Moses and the Pharaoh. Start this story with the incident when Moses and his companions, who were at the foothills of a mountain, could not find their way in the dark and cold night.) Moses said to them, "See that fire (far away on the mountain). You stay here while I go and get some directions, and at least bring a flame with which you may warm yourselves (and are able to spend the night comfortably - 28:29).

(8) When Moses reached the fire, he heard a voice, "The place where you see the fire (the top of Mount Sinai) and its surrounding land (the land of Palestine) is greatly blessed (for a number of *anbiya* will be born here; and for the *Bani-Israel* this will be the land of great revolutions -7:137, 28:30)."

(But you should not assume that these blessings and bounties will be confined to this land only, while the rest of the world remains deprived. No, that is not the rule.) The Sustainer (*Rabb*) Who is responsible for providing nourishment to mankind, is far above this. (His bounties and nourishment, whether pertaining to physical needs or divine guidance, embrace the entire universe. Nourishment and divine guidance have been provided to every nation.)

(9) (Moses was taken aback and started looking around, wondering who had called and from where this voice had come. Thereupon) The heavenly voice said, "O Moses! The voice is from your God Who is extremely powerful and rational. (His strength and wisdom will become obvious during the struggle that will confront you shortly.)

(10) (Thereafter, various directives about the mission were issued to Moses.) "Present (before the Pharaoh) these directives which are conclusive and a great source of strength

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُئِنَ  
اللَّهُ رَبِّ الْعَالَمِينَ ۝

يُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ  
يُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلِينَ ۝

for you.” When Moses realized both the importance and the difficulties of this task, he felt as if he was being asked to deal with a live python. Moses thought of turning back; he was also afraid of going to the Pharaoh (7:108, 20:17-22, 26:32-33). Thereupon the voice called out, “O Moses, fear not! When We are with Our messengers, there is no reason for them to be afraid of anything (20:15).”

(11) Nor should that person be afraid of a mistake he has made unintentionally, particularly after undoing the same and thereafter taking the rightful balanced path. This is because in Our Law of *Mukafat* there is a provision to keep a person safe from the ill effects of his previous slips and to keep on developing him. (If you are afraid that the completion of the mission will be difficult because of that incident in which you killed a man by mistake, you should forget even the thought of it.)

(12) In support of Our directives We then gave him clear and convincing signs which could enlighten those who utilize their intellect and wisdom. If such people were to reflect on it, they would realize that there is no possibility of any harm in following the divine laws. In fact the divine laws are full of good (28:32).

These arguments were with regard to the nine directives which Moses had to take to the Pharaoh and his nation which had gone astray from the right path.

(13) But when our clear directives were conveyed to the people, instead of believing them they turned around and said, “This is an open deception and a lie (that Moses has been sent to us with these directives by God; and that if we do not accept them we will be destroyed).”

(14) Although deep in their hearts they were convinced that the directives were not

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سَوْءٍ فَأَنَّى غَفُورٌ رَحِيمٌ ﴿١٠﴾

وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوْءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١١﴾

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٢﴾

وَمَجَّدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۗ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

false, they rejected them out of spite and arrogance. You can thus see the end of the people who created chaos in society. (To create disorder and upheavals in society is a great crime in Allah's court of justice.)

(15) And We sent messengers such as David and Solomon (who were resolute and of very high stature) to the *Bani-Israel* and gave them the knowledge of *wahi*. They were highly appreciative and grateful to Allah Who had preferred them over many of His other believers).

(16) And after David, Solomon became his successor. (This was not because he was David's son but because he was competent for this exalted position.) He said to the people, "Just look at the strength and the might of this kingdom and the abundance of everything that is available here. We possess a very strong cavalry and we are fully aware of its capability and discipline. (In those days the cavalry was considered the backbone of the army - 21:79, 34:10.)

All these bounties, power and ability to defend are indeed evident, and these are sure signs of God's favour.

(17) Solomon's army consisted of civilized people from the cities; savage and mighty brutes from the mountainous jungles; and swift horse riders from the tribe of Tair. All of them were kept in camps so that, after proper training, their capabilities could be gainfully utilized.

(18) (At one time Solomon learnt that the state of Sheba was planning to attack. So as a precaution he took his army towards them. The valley of Namal was on the way and like that of the state of Sheba; its head of state was a woman. When she received news of this army, she ordered her subjects to remain in their dwellings to save themselves. She did not ascertain whether they had any connection or alliance with

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عَلِمَاءَ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَيْنَا مَنَظِقَ الظَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّا هَذَا الْفَضْلُ الْمُبِينُ ﴿١٦﴾

وَحَشْرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِبِّ وَالْإِنْسِ وَالظَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّعْمِ ۖ قَالَتْ نَهْلَةٌ يَا أَيُّهَا النَّعْمُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ ۖ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

their enemy the state of Sheba, and she was afraid that the troops might crush them.

(19) Solomon smiled when he heard this. (These poor souls were right. They had heard and seen that whenever the royal army passed an area, it brought nothing but destruction. However, did they not understand that this was the army of a messenger of Allah's, whose purpose was not to disturb the innocent but to give them protection?) Then he prayed to his God, "O my *Rabbi*! You have granted me a great empire. Therefore also grant me adequate restraint and self-control so that instead of causing destruction to mankind, the strength and stately splendour you have bestowed on me and my parents can be utilized for people's benefit and for reforming their affairs. Every step of mine should be in conformity with Your laws, so that I can be included amongst the subjects whose abilities develop through your *rabubiyya* and *rahma*; and those who are responsible for reforming the affairs of mankind.

(20) (One day, while on the march, Solomon asked of some cavalry men who were not present at the time.) When they arrived, he asked them, "Where is your chief Hud-Hud (Hoopoe)? Has he gone somewhere for a while or is he absent from his duty?"

(21) If he is absent (then according to the rules of the army) I will punish him severely. Moreover, if he does not produce any explicit authority (valid reason for absence), he may even be sentenced to death.

(22) Hud-Hud returned after a short while and said, "I had gone deep inside the state of Sheba (Saba) for reconnaissance. I have gathered information, which was not previously available to you, and since it has been collected by me (personally), it is

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأُدْخِلَنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ  
الْغَائِبِينَ ﴿٢٠﴾

لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ حِطُّ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ  
بِنَبَأٍ يَقِينٍ ﴿٢٢﴾



reliable.

(23) "I have found that a woman rules over that country. She has everything, (in that she is self-sufficient in her state and does not depend on help from other nations). Even her internal discipline, order and control are magnificent.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

(24) "However, the queen and her subjects worship the Sun and not Allah. Satan has made their deeds look so attractive to them that they think of their creed as being correct and proper. He has kept them away from the right path in a way that they are unable to obtain guidance towards it.

وَجَدْتُنَّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

(25) "They do not worship Allah; the Allah Who, as and when needed, brings forth everything from the hidden treasures of the universe. His knowledge is not limited to the physical universe, He also knows what you disclose and what you conceal in your hearts.

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْأَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

(26) "He is that God, other than Whom no one else wields complete authority in the universe; and it is He who holds the central control in His own hands."

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

(It is surprising that in spite of living in such a large kingdom they cannot understand this. Instead of such an authoritative entity, they consider the sun, which does not have control even over its own rise and setting, to be their god.)

(27) Solomon said, "We shall soon see how much truth there is in your statement." (It is necessary to verify statements issued by news agencies.)

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

(28) "Take my letter and deliver it to the authorized persons of Sheba. Then get away from them, but wait there to see their reaction."

إِذْ هَبَّ بِكُنُوبِي هَذَا فَأَلْقَيْتُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَأَنْظَرُ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

(29) [After reading the letter, the Queen of Sheba called a meeting her advisors and] She said, "O (my) Advisors! I have received a letter which has been written in a very noble

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٢٩﴾

and dignified manner.”

(30) “This letter is from (King) Solomon and its message is that Allah's attributes of *rahman* and *raheem* (of providing means of development to all) should be made available to all mankind (1:2).”

(31) The gist of this letter is, “Do not rebel against me. Rather, surrender to the divine laws, follow them and come here.”

(32) After reading out the contents of the letter, she addressed her courtiers and said to them, “Think about the problem and advise me on what we should do. You know that I do not take a final decision on any matter until I consult you.”

(33) They said, “If Solomon has a mighty and powerful army, we too are not timid or weak. We are a strong nation of warriors and we too are endowed with power. Therefore there is no need to worry about this. However, this is the only issue on which we can give you full assurance. Because on such issues the final decision has to be yours; before deciding you should also think about other aspects. We will act according to whatever decision you take, and we are waiting for your orders.”

(34) She said, “I am confident that you will not hesitate to go to war, but the fact cannot be denied that whenever kings invade a country, they destroy it. They even change the social life of that community, whereby the nobility and leadership are humiliated. This phenomenon is not particular to all kings, but this usually happens in such circumstances and will also happen in the future. (As such there is no reason to believe that this king will not do the same. Accordingly, my idea is to avoid war as far as possible.)

(35) “Therefore (for the time being) I am sending some gifts and will wait for their reaction. (Perhaps they will give up the idea

إِنَّهُ مِنْ سُلَيْمٍ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ۝

قَالَتْ يَا أَيُّهَا الْمَلَأَاءُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ۝

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأَوْلُوا بِأَيِّ شَدِيدَةٍ وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ ۝

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ۝

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرَ بِمَ يَرْجِعُ الْمُرْسَلُونَ ۝

of waging war against us.)

(36) When the Queen's envoy came to Solomon with the presents, he said, "Do you want to entice me with wealth? You should know that the wealth and treasures which Allah has granted me are better and much more abundant than what you have. Therefore your wealth cannot tempt me. The gifts which you have brought may be a source of pride for you (but not for me). The thing which is of value to me is that you submit to the divine laws.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَىٰ اللَّهُ خَيْرٌ مِّمَّا  
آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٦﴾

(37) "Now return to your people and tell them, 'Since you have not accepted our terms, there is no alternative for us but to invade you with forces which you will never be able to defeat. We shall drive you out of your country with humiliation and consequently you will spend the rest of your lives in subjugation.'"

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا  
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

(38) (So the envoy returned and Solomon decided to attack.) He addressed his courtiers and said, "I think that, before the people of Sheba come out of their abodes to fight and surrender after defeat, it would be better to capture their control centre." (Perhaps in this way they will come to terms without the need to wage war.) Then he asked them, "Who amongst you can fulfill this task?"

قَالَ يَا أَيُّهَا الْمَلَأَ أَيْكُمْ يَا بُنَيَّ بَعْرُشَهَا قَبْلَ أَنْ يَأْتُواكَ مُسْلِئِينَ ﴿٣٨﴾

(39) A stalwart who was a courageous, bold and skillful leader of the savage tribe said, "I will accomplish it in no time, so quickly that the queen and her government's control centre will be at your feet before you leave this place. I am capable of doing the task and I am trustworthy."

قَالَ عَفْرَيْتُ مِنَ الْحِجْرِ أَنَا أُتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ  
وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

(40) Another chief who was aware of the correspondence mentioned earlier said, "I can accomplish this mission even quicker, so soon that the Queen of Sheba will be facing you in complete submission within no time."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ  
إِلَيْكَ ظَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ  
رَبِّي لَيْسَ لِي لَوْنٌ أَشْكُرُ أَمْرًا أَفْرَدْتُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ  
وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

However, that hope turned out to be false.)

(44) Their relationship then became cordial and Solomon invited her as a state guest and made arrangements for her to stay in a grand palace with glass flooring. She had never seen such a palace before and when she saw the reflections of the walls in the floor, she was puzzled and deemed it to be an expanse of water.

(Seeing all this pomp and show, Queen Sheba inquired from Solomon how he had obtained such abundant goods, luxury and comfort. Solomon replied that in a land where the divine system of *Rabubiyya* is enforced all these things do become available.) Upon this Queen Sheba said, "O my Sustainer! I had erred by leaving You aside and opting to obey other false deities. I was in fact in darkness. Now the reality has dawned upon me and therefore I will obey the God who guarantees the development of mankind. I will obey Solomon. We are both His subjects."

(45) (That was the story of Solomon and Queen Sheba, who by surrendering to the divine laws saved herself from destruction. However, there were other nations which, in spite of warnings by their *rusul*, did not leave their erroneous path and were subsequently destroyed.) One such nation was the tribe of Thamud to whom We had sent Saleh (Salih). He was one of their brethren. He advised them to follow the divine laws, whereupon they split into two parties. One believed in the divine laws and sided with Saleh and the other rebelled. The two factions were opposed to each other.

(46) (Saleh did his best to convince them, but they retorted, "Why don't you hasten the doom with which you have been threatening us?") Thereupon Saleh said, "Why are you becoming your own enemy and asking for the doom and destruction to

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِيهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ۝

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝

be hastened before the pleasures of life have been bestowed on you? Why don't you seek protection from Allah, rather than calling for destruction? In this way not only will you be safe from destruction, but you will also receive abundant means for development."

(47) In reply they said, "Right from the very day you and your followers showed up, we have been hearing the unpleasant news of destruction and doom. (We had never even heard of these words before.) The fact is you all are a bad omen."

Thereupon Saleh said, "The destruction which I presage will be in accordance with the divine Law of *Mukafat*. It will be the result of your own misdeeds and not because of us. But apparently you will not understand this until you are put through a painful, burning crucible."

(48) In the capital city there were nine chieftains who were responsible for maintaining law and order. They however, were the root cause of evil and disorder in the land. They would never allow the people to reform. (Nations depend on those who administer the government and have control and authority. They are the ones who can misguide the people. But if they are reformed, then society too can be reformed.)

(49) (The just system Saleh was inviting them to was in conflict with the policies and interests of these elders. They were thus his main opponents.) They (called for a meeting and) said to each other, "Let us swear to one another that we will verily attack at night. We will then deny this attack in front of the next of kin of the murdered. We will boldly say that we did not see them being killed and that we were certainly telling the truth!"

(50) While they were plotting this evil act, We also planned for something different which (according to Our Law of *Mukafat*)

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۗ قَالَ طَّيَّرَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ  
تَفْتَنُونَ ۝

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا  
مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ۝

وَمَكْرُوا مَكْرًا وَمَكْرُونا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۝

be hastened before the pleasures of life have been bestowed on you? Why don't you seek protection from Allah, rather than calling for destruction? In this way not only will you be safe from destruction, but you will also receive abundant means for development."

(47) In reply they said, "Right from the very day you and your followers showed up, we have been hearing the unpleasant news of destruction and doom. (We had never even heard of these words before.) The fact is you all are a bad omen."

Thereupon Saleh said, "The destruction which I presage will be in accordance with the divine Law of *Mukafat*. It will be the result of your own misdeeds and not because of us. But apparently you will not understand this until you are put through a painful, burning crucible."

(48) In the capital city there were nine chieftains who were responsible for maintaining law and order. They however, were the root cause of evil and disorder in the land. They would never allow the people to reform. (Nations depend on those who administer the government and have control and authority. They are the ones who can misguide the people. But if they are reformed, then society too can be reformed.)

(49) (The just system Saleh was inviting them to was in conflict with the policies and interests of these elders. They were thus his main opponents.) They (called for a meeting and) said to each other, "Let us swear to one another that we will verily attack at night. We will then deny this attack in front of the next of kin of the murdered. We will boldly say that we did not see them being killed and that we were certainly telling the truth!"

(50) While they were plotting this evil act, We also planned for something different which (according to Our Law of *Mukafat*)

قَالُوا اطَّيَّرْنَا بِكَ وَبِعَنِّكَ ؕ قَالَ طَّيَّرَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ  
تَفْتَنُونَ ۝

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا  
مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ۝

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يُشْعُرُونَ ۝

was beyond their perception.

(51) Behold then the outcome of their plotting and the consequence of Allah's plan! Saleh and his party remained safe while the mischief-mongers and their followers were disseminated.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ ۗ اَلَا دَمَرْنَاهُمْ وَقَوْمَهُمْ اَجْمَعِينَ ۝

(52) These are their dwellings which till today lie in ruins. And all this happened because they perpetuated *zulm* (injustice) to the people.

فَتِلْكَ بُيُوتُهُمْ خَاوِبَةٌ بِمَا ظَلَمُوا ۗ اِنَّ فِيْ ذٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُوْنَ ۝

In this episode there is a lesson for those who utilize their intellect, wisdom and reasoning.

(53) (They were destroyed while) The people who believed in the truth of the divine laws and led their lives accordingly remained safe.

وَالْحَبِيْبَاتِ الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يُقْنُوْنَ ۝

(54) Likewise is the story of Lot who told his people, "What a shame it is that while knowing that it is foul and against nature, you are committing such abominations!"

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖ اَتَاْتُوْنَ الْفٰحِشَةَ وَاَنْتُمْ تُبْصِرُوْنَ ۝

(55) "Your situation is such that instead of women you lust after men. This surely shows your ignorance."

اِبْنٰكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَاءِ ۗ بَلْ اَنْتُمْ قَوْمٌ مَّجْهُلُوْنَ ۝

(56) The people did not have any answer but after consultations with each other, they decided to expel the members of Lot's party from their township, saying that people who pretended to be so pious could not live with them.

فَمَا كَانَ جَوَابَ قَوْمِهٖ اِلَّا اَنْ قَالُوْا اٰخْرِجُوْا اِل لُّوْطٍ مِّنْ قَرْيٰتِكُمْ ۗ اِنَّهُمْ اَنْ اَسَّ يَنْتَهَرُوْنَ ۝

(57) But We saved Lot and his companions from their aggression, except for his wife who, owing to her own mentality, was destined to stay with those who remained behind.

فَاَنْجَيْنٰهٗ وَاَهْلَهُ الْاِمْرَاَتَ ۗ قَدَّرْنٰهَا مِنَ الْغٰيْبِيْنَ ۝

(58) Hence We rained volcanic stones upon them. How dreadful this storm about which they were in fact forewarned, was!

وَاَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۗ فَسَاءَ مَطَرُ الْمُنْذَرِيْنَ ۝

In the light of this historical evidence, the praiseworthiness of Allah's Law of *Mukafat* which destroys those who do *zulm*, should be clear to you. He protects those

who obey these laws by separating them from the *zalimeen*. If there was no Law of *Mukafat*, then if one group somehow came to power it would continue to suppress others and there would be no one to stop them.

Now think whether the supremacy of Allah and his Law of *Mukafat* is the best; or whether it is the law of those you ascribe as partners to Him?

(59) In the light of all these historical events one thing must have become quite clear to you that it is Allah's Law of *Mukafat* that is worthy of all praise and which ultimately destroys all those who commit aggression and He protects those who obey His laws by keeping them away from the *zalimeen* (usurpers, oppressors).

(If Allah's Law of *Mukafat* had not been in force, then such a group, after coming into power once, could have continued to commit aggression upon others and there would have been no one who could have stopped them).

Now it is up to you to think whether the supremacy of Allah's Law of *Mukafat* is better, or of other forces to whom they ascribe a share besides Him.

(60) In order to establish the fact that only Allah's law is in force in the universe and that no one else shares this domain, just ask them, "Who is the One Who has created this universe? And Who sends down rain from the clouds for your benefit, and from its water grow delightful gardens? It is not possible for you to germinate even one single tree without these gifts (the essential ingredients of land, water, air, sunshine and heat) of Allah.

Now tell us, "Is the law and authority of anyone else in force besides the supremacy and authority of Allah's law? Is there any other *ilah* besides Him? (If they think about

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ ۝

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ ءِإِلَٰهٌ مَعَ اللَّهِ ۗ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ۝



it dispassionately, there would be no difficulty in concluding that all this happens in accordance with Allah's and only Allah's law; and that therefore there is no other being in the universe that can be called *ilah*). However, the difficulty is that instead of going straight, these people swerve from the path of reason and deviate under the influence of their desires.

(61) Ask them again, "Who is the One that has made the earth a fitting abode where everything can stay firmly (in spite of its fast rotation); and Who caused the rivers to flow on it and set upon it firm mountains; and placed a barrier between the two great bodies of flowing water (25:53)?"

Now say, "Is there any other being who can be a partner with him in authority, discipline and order? If none, then how can anyone else be *ilah* besides Him? However, these people do not use their knowledge and wisdom (but take erroneous paths due to ignorance and superstition)."

(62) Then ask them, "Who is it that responds to the cries of anguish and distress of the oppressed and helpless people when they ask for assistance from His law? He replies to their call (and tells them that the solution to their problems lies with Him). And when they work according to it, He removes their difficulties and (thus) awards them the state and the authority in the land (24:54-55)."

Could there be any law other than the divine law that can do all this? However, there are very few indeed who keep this in sight.

(63) Then ask them, "Who is it that guides you (with the help of the shining stars) when you travel in the darkness of night, on land and sea? (And there is never any mistake in it.)

"And, who sends forth winds as glad

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلْمَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ  
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ وَاللَّهُ بِمَا أَكْتَرْتُمْ لَا  
يَعْلَمُونَ ۝

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ  
الْأَرْضِ ؕ وَاللَّهُ قَلِيلًا مَّا تَذَكَّرُونَ ۝

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالنَّجْمِ وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ  
يَدَيْ رَحْمَتِهِ ؕ وَاللَّهُ بِمَا تَعْلَمُونَ عَلِيمٌ ۝

tidings before rain comes down, which brings with it the means of nourishment? Could there be any power other than God, whose law is doing all this? Does this not make it clear that He is beyond any other power being ascribed a share in His authority?"

(64) Ask them, "Who is it that initiates the creation of everything, and then by passing it through various stages of evolution, takes it to its destined end? And Whose *Nizam-e-Rabubiyya* is it that provides means of nourishment through the mutual coordination between the heavens and the earth?"

"Can any authority or system other than that of Allah do this? If you think that it is possible, then bring forth proof and evidence in support of your claim; (because all our claims are based on reason and rationale; which can only be rebutted rationally and with reasons - which you cannot produce - 23:117).

(65) "(Such is the state of their ignorance that, let alone the living, they even consider the dead to be partners in the divine functions.) Tell them that no one knows the hidden realities in the heavens and the earth (as these are metaphysical in nature) other than Allah. The dead do not even know when they themselves will be raised.

(66) "As far as life in the hereafter is concerned, its knowledge has continuously been conveyed to mankind (through *wahi*). But in spite of this they are in doubt and they have kept their eyes totally closed on this."

(67) And they ask, "After death, when we and our ancestors have become complete dust, would we be raised and brought to life again?"

(68) (After this, they say tauntingly) "This is what we are being told and it is the same that our forefathers were told. (None

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ  
عَالِمٌ مَّعَ اللَّهِ ۗ قُلْ هَاتُوا بُرْهَانَ كُنتُمْ صَادِقِينَ ۝

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا  
يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

بَلِ ادْرِكْ عَلَيْهِمْ فِي الْآخِرَةِ ۗ بَلِ هُمْ فِي شَكٍّ مِّنْهَا ۗ بَلِ هُمْ  
مِنْهَا عَمُونَ ۝

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَيْتَانَا لَنَحْرُجُنَّ ۝

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ ۗ إِنْ هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ۝

of them became alive and none amongst us who died has come to life again.) Therefore, these are nothing but ancient fables which are being repeated. There is no reality in them."

(69) (On the basis of this, they deny the divine Law of *Mukafat*, and consider the statement that the end result of our erroneous way of life would be nothing else but destruction, to be a false threat.) Tell them to go all over the earth (behold the ruins of ancient civilizations with their own eyes) and see what happened to the nations who perpetuated crimes against mankind. What was their end result? (Were they destroyed or did they remain safe and prosperous?)

(70) "(O *Rasool!* You should continue to convey the truth to them and) Do not grieve over them (as to why they do not accept the truth) and do not get distressed by what they conspire and contrive about you and your mission. (They cannot harm you and ultimate success will be yours.)

(71) They ask you time and again, "When will the destruction about which you threaten us come, if you speak the truth?"

(72) Tell them, "The destruction for which you clamour and demand so hastily, some of it is possibly following behind you."

(73) The reason for the time gap between the deeds and their retribution is that the law of your *Rabb* wants to be kind to mankind. It desires that during the given time they abandon the erroneous path and come to the straight course, and thus remain safe from its ill effects. However, most of the people take undue advantage of this respite. (Instead of leaving the wrong path, they start criticizing the very divine Law of *Mukafat*.)

(74) (Even this they say just for the sake of saying it. Indeed, hidden in their hearts

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

are their self interests which they do not want to give up.) Your *Rabb* knows fully well what they conceal in their hearts, and what they present.

(75) (Let alone what is hidden in their hearts) There is no secret in the heavens and on earth, which is hidden from His knowledge. Everything is recorded in the book of His laws and that recording is very clear.

(76) (A part of that divine recording is revealed in this Quran and) This is the reason that the Quran makes even those things clear which the *Bani-Israel* (Jews) disputed amongst each other.

(77) This is exactly the position of the Quran, in that it provides guidance to all those nations who have conviction in its truth; it is a means of development for them, both for their physical life and human abilities.

(78) (However, if these people will not believe in its truth and stubbornly insist on treading their erroneous path, then) He will decide their affairs according to His Law of *Mukafat*. He enjoys absolute power to implement His laws. His decisions are based on knowledge and wisdom and are not taken randomly.

(79) (So, O *Rasool!*) Keeping complete trust in the firm and unchangeable divine laws, continue to proceed ahead in the trust that your course is absolutely correct and truthful.

(80) (And do not get disheartened because they do not listen to you, although what you say is based on truth, knowledge and wisdom. Only those who use their minds and rationale can ponder on this. How can anyone who is drenched in his emotions and devoid of his faculty of thinking, do so? Therefore, do not be disheartened that they do not listen to you.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَفْتَضُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الضَّمَرَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

You can only talk to those who are living.) You can neither make the dead listen to you, nor can you make the deaf hear your call, particularly if their attitude is such that they turn their faces away when you call them (36:70).

(81) Neither can you show the straight path to the blind (those who do not even want to open their eyes).

The only people who will listen to you are those who (are willing to do so and are prepared to ponder over what is being said to them; and thus) believe in the truth of Our laws and thereafter submit before them wholeheartedly.

(82) (Our method is that for the nation which does not believe in the truth of Our laws and lives an erroneous way of life) When the time is ripe to culminate the end result of their deeds, someone or some other party from that country, or another nation, stands up and tears them apart surgically, and gets rid of the rotten elements. In this way they cure their delirium of power and bring it under control. (It is possible that the *jama* (group) which performs this surgical operation is the harbinger of the divine order; and it may also happen due to a clash between rebellious forces - 6:65.)

(83) According to the same principle, there would be circumstances or eras in history when instead of one person or a party, numerous parties or nations would rise up causing an international war. Whereupon, all the forces and nations which oppose Our laws take part, become weakened as a result of this clash and thus stop spreading the disorder further.

(84) When they are weakened due to these clashes and are brought before Us in this condition, they would be told, "You have been blindly opposing the divine laws and have never once tried to understand

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَاتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ  
بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ  
أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُم بِالْبَيِّنَاتِ وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ آذًا لَّأَنْتُمْ  
تَعْبَهُونَ ﴿٨٤﴾

them rationally or with wisdom (10:39). And now (when you have seen with your own eyes the result of flouting Our laws) just think about all that you have been doing.”

(85) Finally, because of the oppression and rebellious attitude as well as the misdeeds which they had committed, the decree of God's Law of *Mukafat* will be issued against them. Then they will not be able to utter a single word.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

(86) (It is a matter of great surprise that they do not ponder over the universal physical laws of God which are in operation before their eyes. Let alone the mighty forces of nature, they do not even see the rotation of day and night which takes place every day.) The day is bright and is followed by night, which quietens every activity. (All this happens according to a set of laws and discipline, wherein there is no change or discrepancy.) For those who believe in the truth of the divine laws, there are signs (even in such an ordinary thing) to reach the ultimate truth. (The truth, that just like the law which regulates the movement of the day and night, there are similar unchangeable laws governing the rise and fall of nations, as well as for life and death.)

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِن فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

(87) (According to these laws there will be a universal clash, as has been mentioned before). At that time, the trumpet of war will blow and the terror shall be so immense that all creatures will be in shock, except those, which have led their lives according to the divine laws of *Mashiyya* (27:89). Also, at that time, all the rebellious nations will bow before the divine law in utter humility (6:76, 18:99, 20:102, 39:68).<sup>(1)</sup>

وَيَوْمَ يَنْفَعُ فِي الصُّورِ قَفْزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دُخْرِينَ ﴿٨٧﴾

(88) Then you will see the big mighty lords, whose might you thought was so great that there was no one who could move them from their base. These lords will become so

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْشَأَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

(1) Verses 87-91 could be referring to the life hereafter. In that case, their interpretation and exposition would be regarding the revolution in that life (see 23:101).

weak and light, that they will float like clouds which are being carried away by gusts of wind. All this will happen as per the divine Law of *Mukafat*, the law of Allah Who has created everything in a stable and appropriate way. (As such, man-made laws and ways of living will not be able to face the divine laws.) And He knows fully well what you do and what the result of these deeds shall be.

(89) In that era the nation that lives constructively and according to the well-balanced divine system, will receive better rewards than what they had strived for. They will also remain safe and secure from the horrors of that revolution (21:103, 27:87).

(90) And those who will insist on living a life of an unjust and unfair system, will be thrown headlong into the destruction, which will burn away their total assets. (And they will be told) This is but a just requital for what you were doing. Your own deeds are confronting you in the shape of destruction.

(91) (After explaining these facts tell them, O *Rasool!*), "I have been commanded to obey with complete compliance the laws of the *Rabb* of this city (of Makkah), which He has made worthy of reverence and respect by all human beings." (As one day it has to become the reason for the establishment of humanity - 5:96.)

"The fact is that everything is contributing towards the fulfillment of the programme ordained by Allah. This is why I also have been commanded to strive for the fulfillment of this programme, by submitting to His laws."

(92) "That is, I continue to follow the Quran." (O *Rasool!* You should do this yourself and then tell people to remember) "Whoever amongst you follows me on the straight path, will derive benefit (and the one who treads the wrong path will bear its

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ قَرَعِ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ الْبَلَدَةَ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

consequences himself). My only duty is to convey to you in absolutely clear terms, how destructive the consequences of your erroneous way of life will be!"

(93) And tell them, "(You can go on opposing it to any extent, but the divine system will be established.) This will be a living example for praise and appreciation of God. It will bring its clear signs before you in such a way that you will yourself recognize (that this is the same society, about which you were being told). (On the other hand the destruction that will befall you will be the result of your own doing, because) The divine Law of *Mukafat*, knows very well all your deeds."

وَقُلِ الْحَمْدُ لِلَّهِ سِيرَتِكُمْ أَيْتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ





### Surah 28 : Al-Qasas (The History)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) So says Allah, the all-powerful, all-listening, all-knowing:

طَسْمًا

(2) These laws are from that code of life, which is clear and illuminating.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

(3) Herein, We narrate to you part of the story of (the struggle between) Moses and the Pharaoh, which is based on truth and will benefit those who believe in the truth of Our laws.

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

(4) The situation at that time was that the Pharaoh had adopted an extremely rebellious attitude in his kingdom. In order to strengthen his position he had divided his people into various factions. He was continuously weakening one of the factions (the *Bani-Israel*). In this regard, his policy was to render ineffective all men of merit and courage by humiliating them and to honour and upgrade those who were devoid of these qualities. In this way he was creating unevenness among the nation's people and breaking their unity and strength (2:49, 7:141, 40:25).

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَدْ يَرْ أَبْنَاءَهُمْ وَيَسْتَجِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

And this was not the strategy of the Pharaoh alone. It was adopted by all dictators and kings (27:34), the Pharaoh being one of them.

(5) Thus, in view of his rebellion and disturbance, Our Law of Mukafat decided that the people whom he had weakened and degraded so much should be favoured with Our bounties; that is, to make them the leaders of a country and to make them owners of a piece of earth...

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

(6) ...where they would establish their own state and thereby show the Pharaoh and Haman, the leader of his priests, as well as all their hordes, the very things they were so afraid to see; and against which they sought to protect themselves from their own

وَلْيَكُنْ لَهُمْ فِي الْأَرْضِ وَنُورِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمْ مِمَّا كَانُوا يَحْذَرُونَ

destruction.

(7) In order to achieve this great objective, We prepared a programme. Its first step was that through one of Our messengers, We conveyed to the mother of Moses (after the birth of Moses), to continue suckling him for the time being. Also, if and when she became afraid for him, to cast him into the river and have no fear or grief (about what might happen to him), for We shall return him to her. (He will be completely safe and in fact one day rise to a high position.) We will make him Our *rasool*.

(8) (So the mother of Moses put him in a casket and cast him into the river.) It so happened that the Pharaoh's people took him out of the river and thereby kept him safe, so that he would grow among them, as their enemy, and eventually be a great source of grief and anxiety to them. The fact is that the Pharaoh, Haman and all their hordes were outright criminals and offenders. (Therefore, their doom or destruction was the natural consequence of their misdeeds, but it had to be manifested at the hands of Moses. Had they listened to Moses and abandoned their erroneous path, they could have remained safe from this destruction; but they did not do so and therefore were destroyed.)

(9) (In this way this baby reached the Pharaoh's palace). When the Pharaoh's wife saw the child, she said to the Pharaoh, "(This child is very beautiful) I will bring him up, so that he will be a source of solace to my eyes and yours. He should not be allowed to go to waste. He may well be of use to us; or we may adopt him as a son."

They were consulting each other but little did they know what the child, whom they were trying to adopt, would hold for them!

(10) (Now, for the time being, leave

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَاذًا خَفِيَتْ عَلَيْهِ فَالْقِيَةِ فِي  
الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ  
الْمُرْسَلِينَ ۝

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ  
وَهُمَا مِنْ وَجُودِهِمَا كَانُوا خٰطِبِينَ ۝

وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكِ لَا تُقْسِلُوهَ عَلٰى أَنْ  
يَتَّقِنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فِرْعَانًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَّنَا  
عَلَىٰ قَلْبِهَا لَيُكُونُ مِنَ الْمُؤْمِنِينَ ۝

aside the story of the child at the palace of Pharaoh and let us see the plight of Moses' mother.) No doubt she did cast the child in the river, but all solace and patience had left her heart. She became so upset that had We not endowed her heart with enough strength and comfort, and had she not trusted that it would happen the way We had told her, she would indeed have disclosed all about him; to keep alive her faith in Our promise.

(11) (However, maternal love has no parallel and therefore in spite of all the assurances) She asked her daughter, "Just follow the cradle and keep an eye over him (like a stranger) and see what happens." So she kept a watch from afar without letting the people of the Pharaoh take any notice of her (that she was following the cradle).

(12) While this was going on, We caused the child to refuse to suckle from anyone. (They got concerned about what could be arranged for the nourishment of the child. Meanwhile Moses' sister reached there.) She said, "Should I guide you to a family that might rear him for you and take loving care of him, in every way?"

(13) In this way, We returned Moses to his mother, so that her eyes would be satisfied and she would grieve no more realizing how Allah's promise had been fulfilled. (In fact all of Allah's promises always come true, however) Most people do not try to utilize their wisdom and knowledge to understand this fact.

(14) (Under these circumstances, Moses grew up in the Pharaoh's palace and) When he reached the age of maturity he turned out to be a perfectly balanced person in every way. Then We bestowed on him knowledge and wisdom, which gave him the ability to judge.

In fact, we bless with such qualities whosoever leads his life in a graceful,

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصَّرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ۝

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ  
بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۝

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَلِكَ نَجْزِي  
الْحَسَنِينَ ۝

dignified and balanced way.

(15) Once it so happened that Moses (who was living in royal palaces outside the city) came to the city for some work. At that time, the streets were not busy. He saw two persons fighting each other; one was from his own people (the *Bani-Israel*) and the other from his enemy (the Pharaoh's people). The *Bani-Israel* cried out to Moses for help against his opponent. (Moses noticed that the other person was becoming increasingly aggressive towards the person who had called for help and may even kill him.) Moses struck him to separate the two and the blow killed the man. When Moses realized what a single blow had done, he felt sorry and said to himself, "Alas! What have I done after being overcome by anger!" Actually the one who is overpowered by rage becomes his own enemy and strays away from the right path. However, once he analyses his actions coolly he realizes that whatever he had done was outright wrong.

(16) Moses said, "O my *Rabbi*! I have done tremendous *zulm* to myself, so make some arrangements whereby I may remain safe from its ill effects." (I had no intention of killing him, I only wanted to help an oppressed person; all this happened by chance.) So the Almighty made his personality safe from the ill effects of this episode. The fact is that there are provisions in the divine Law of *Mukafat* that if someone commits a mistake or violates the law and then repents, not only would he be kept safe from its ill effects, but it would also allow his personality to develop continuously.

(17) Moses felt relieved and expressed his gratitude to the Almighty, and promised that he would never again help the criminal.

(18) Next day, Moses came back to the city, and in a state of fear kept looking

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ  
يَقْتُلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ  
شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَطَّعَ عَلَيْهِ قَالَ  
هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ۝

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ  
الرَّحِيمُ ۝

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَاهِرًا لِمُنْجِرِينَ ۝

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ  
يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ۝

around carefully to see if people were talking about this murder. Suddenly he noticed that the same person who had sought his help the previous day (was again quarreling with someone else and) once again cried out for his help. Moses said to him, "(Earlier on I did not know, but now I know that) You really are a quarrelsome person and a wrong-doer."

(19) However, when Moses looked more closely he noticed that the other person was from the Pharaoh's people (but because he was from the governing class, he was clearly aggressive.) Hence he decided to hold back the aggressor and separate them. (As Moses had scolded the Israelite, and had mentioned the previous day's event, the other man realized that this was the same person who had killed the man from the Pharaoh's people. So, he stretched out his hands towards Moses, and exclaimed), "[O Moses!] Do you want to kill me, like you killed the other man yesterday? Your sole aim is to become a tyrant in this land and you do not want to be one of those who set things right." (In his opinion, "right" meant to allow the people of the governing nation to do whatever they liked; that there should be no restriction; rather, the people from the slave nation should be crushed.)

(20) It appears that the murder had become the talk of the town and because the matter was not just the murder of one person but it was of a political nature so it became important. The result was that the elders of the city started to take interest in it and decided to give Moses the death penalty. One of the persons, who was Moses' well-wisher, came running from the outskirts of the city (that is from the posh residential area of the high officials and influential people), and said, "O Moses, the chiefs from the Pharaoh's court are deliberating upon your

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى  
أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تُرِيدُ إِلَّا أَنْ  
تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ۝

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ  
يَأْتُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِلَىٰ لَكَ مِنَ النَّاصِحِينَ ۝

murder case. So, you had better run away from this place at once. I am advising you about this, as one of your well-wishers.”

(21) Moses became afraid when he heard this and left the city, looking around him carefully. At that same time he prayed, “O my *Rabb* protect me from the excesses of these wicked people.”

(22) While travelling, he headed towards the land of Midian and hoped that after reaching it, he would find a way to protect himself from the Pharaoh's reach, and that he would be able to spend the rest of his life in peace and tranquility.

(23) When he reached the wells of Midian, he found that while a group of people were watering (their herds and flocks), at some distance away from them, two girls were holding back their goats, stopping them from reaching the pond. He asked them, “What is the matter? The goats of the others are drinking water yet, when your goats are trying to run towards the water, you are stopping them from going there!” They answered, “We cannot water our goats till the shepherds finish watering their goats and drive them away. (These people are very strong and powerful and we do not have any man with us.) We have only our father, who is old. (Therefore we do not dare allow our cattle to go to where their herds are drinking. Once their herds have finished drinking, and if any water is left, we will give it to our goats.)

Moses remembered that he had left Egypt because, due to their sheer force, the Pharaoh and his people were making life difficult for the Israelites. Here the situation was worse. There, one nation was disturbing the people from another nation. Here, a stronger group from the same nation did not let the poor masses have access to the sources of nourishment.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۚ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَلَىٰ رَبِّيَ أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ۝

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ ۚ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۚ قَالَ مَا خَطْبُكُمَا ۚ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ ۚ وَأَبُونَا شَيْخٌ كَبِيرٌ ۝



(24) How could Moses tolerate this open injustice committed by the superiors, and the helplessness of the poor? He got up, drove the goats to the watering place and watered them. Then he retreated to the shade under the tree and prayed, "O my *Rabb*, I had left in search of a place where peace, justice and equality prevails but it appears that everywhere injustice and oppression are the order of the day. (Even here I cannot expect any fair dealing) So I am desperately in need of whatever good you may bestow on me."

(25) (While Moses was lost in his thoughts, he saw that) One of the two girls walked up to him bashfully and said, "My father invites you so that he may reward you for watering our goats for us." When Moses reached him and narrated the story of his life, the old man said, "Have no fear, as you are now out of the reach of the wicked people."

(26) One of the daughters said, "O my father, why not employ him for our work. Servants should have two qualities. They should be strong and trustworthy! I see both qualities in him. We can see that he is strong and, about him being honest, we have evidence of that in the way he watered our goats."

(27) (The old man thought about it and after having satisfied himself, put forward a suggestion to Moses.) He said, "I would like to marry one of my daughters to you, on the understanding that you will remain in my service for eight years and it would be up to you if you want to complete ten. During this period I will pay you your wages. I do not want to impose any hardship on you."

This is a matter which should be settled like a deal. Regarding my behaviour, *Insha Allah* you will find me a righteous man."

(28) Moses answered, "So the matter is

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِيعَابٍ ۖ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ ۗ قَالَ لَا تَخَفْ ۗ نَجَّوْتُ مِنَ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُلْحِقَ بِإِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي تِسْعَ حَجْرَةٍ فَإِنْ أَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ ۚ سَعِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الظَّالِمِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّتَا الْجَالِينَ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

settled like this between us. If I want, I will stay for ten years; and if I decide to leave after eight, I will be allowed to go. Let there be no compulsion on me. Whatever I say, Allah stands guarantee to our agreement.”

(29) When Moses completed his term, he left Midian with his family. On the way (at night) he saw fire on the side of Mount Sinai. He said to his family, “Wait here. I have seen a fire (far away). Perhaps I may bring you some news from there (about the way or the surroundings); or at least fetch a burning brand from the fire so that you may warm yourself (and pass the night peacefully).”

(30) But when he came close to it, a call came from the tree at the blessed spot on the right side of the valley “O Moses! Verify that you are getting this voice from your God. I am Allah - the *Rabb* of all the worlds (27:7-8).”

(31) (Then, after giving various commandments and instructions to Moses, Allah directed him to present these before the Pharaoh.) “These directives will always be a source of dependable strength for you, and the cause of unity among the people.” When Moses assessed the mission before him and the directives, he felt as if it was a living python which he had been ordered to handle. Moses was afraid of facing the Pharaoh and wanted to get out of this mission. Thereupon came the voice, “Don't be afraid O Moses! Handle the mission with confidence. No harm will come to you (7:107-108, 20:17-24, 26:32-33, 27:10-12).”

(32) The directives given to Moses were such that compliance with them and their execution were bound to produce very pleasant results. Moreover, very solid and convincing reasons were given to Moses in support of these directives. He was asked to present these directives with complete confidence in that they would create a very

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُّوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰ يُّوسَىٰ أَفِئِيلٌ وَلَا تَخَفْ ۗ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

أَسْأَلُكَ بِدَعْوَىٰ رَبِّكَ أَلَّا يَمُوتَ بِكَ جُنُودُ فِرْعَوْنَ وَمَلَئِهِمْ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾



pleasant and healthy effect on people and nothing therein would have any unpleasant or unwarranted outcome. "If at any stage you are afraid, do not get upset. Keep your senses calm and do not ever lose confidence. Instead, be ready for the struggle, and also organize and train your people in the best possible manner (15:88)."

"These two sets of directives from your *Rabb* (containing glad tidings as well as warnings) are clear reasons for the Pharaoh and his people. (So present it before them as) They have gone far astray."

(33) Moser said, "O my *Rabb*, one of their people was killed by me. Thus I am afraid they may arrest and kill me."

(34) (The other reason is that, having spent a lot of time far away from the urban and civilized areas, I am unable to speak eloquently. As such, I will not be able to argue confidently and effectively in the Pharaoh's court.) Send with me my brother Aaron who is more eloquent than I am, as my helper, so that he would be there to support me in whatever I do or say. I am afraid that those people will certainly believe me."

(35) Allah said, "Do not worry! We shall certainly strengthen your hand, through your brother and endow both of you with power and supremacy, so that none of them will be able to reach you. Just proceed with Our directives and you will see that both of you and all those who follow you will come out victorious over the Pharaoh's people."

(36) As soon as Moses went to them with Our clear laws, they immediately retorted, "This is nothing but spell-binding eloquence, simply fabricated. We have never heard these things from our forefathers (and therefore we are not going to accept them)."

(37) Moses said, "(You cannot argue that because you have not heard these things

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يُقَتِّلُونِي ۝

وَإِخِي هَارُونَ هُوَ أَفْضَلُ مِنِّي لِسَانًا فَأُرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۝

قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَجَعَلْنَا لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا أَنْتَمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ ۝

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيٰتِنَا بَيِّنٰتٍ قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهٰذَا فِي آبَائِنَا الْأَوَّلِينَ ۝

وَقَالَ مُوسَىٰ رَبِّيٰ أَعْلَمُ بِبَيْنِ جَاءَ بِالْهُدٰى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّٰلِمُونَ ۝

from your forefathers, these are lies. As for your assertion that I have fabricated them myself and am then attributing them to Allah, you can test their worth yourself. As for my claim that they are ordained by Allah) My *Rabb* knows fully well who comes from Him with His divine laws (and who wrongly attributes these to Him). He also knows who ultimately will be victorious, because as per His laws whoever rebels against them (or attributes wrong things unto Him) will never be successful.”

(38) The Pharaoh then addressed his courtiers and said, “(Whatever Moses has said should not be taken merely as a religious sermon. It reaches down to serious and deep politics. The gist of all he says is that entire authority, power and supremacy belongs to God and to nobody else; but) I do not know of any other authority over all of you except mine.”

Thereafter, he sarcastically asked Haman, “Kindle me a fire for baking bricks of clay and then build me a lofty tower, so that I may climb up and have a look at the God of Moses. However, I consider him a liar in his claim (and therefore I am not ready to accept anything that he says) (40:30).”

(39) In short, the Pharaoh did not take what Moses had said seriously and with the help of his army, most arrogantly, continued committing aggression. They were so intoxicated with power that not even for a moment did they think that there is someone who can hold them accountable, although every step of theirs was bringing them closer to our Law of *Mukafat* (whose grip is very strong).

(40) Accordingly, We seized him and his troops, as per Our Law of *Mukafat*, and drowned them in the sea. Thus you can see what ultimately the end of the people who were bent upon committing *zulm* was.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي  
لِيَأْمَنُ عَلَى الظَّالِمِينَ فَاذْعَلْ لِي صَرْحًا لَعَلِّي أَبْلِغُ إِلَى إِلَهِ مُوسَى  
وَإِنِّي لَأظنُّهُ مِنَ الْكٰذِبِينَ ﴿٣٨﴾

وَاسْتَدْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلٰهِنَا لَا  
يُرْجَعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤٠﴾

(41) And their *zulm* was of such a heinous kind that these people can in fact be called the leaders of people who continue pushing humanity towards the hell of destruction. (Ultimately, they themselves fall into *jahannam* and) On the Day of Judgment there will be no one to help them.

وَجَعَلْنَاهُمْ آيَةً يُذْعَوْنَ إِلَى الثَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

(42) The plight of these people is such that all sorts of deprivation continues to chase them in this life. (Although they may gain temporary worldly comforts, they are ultimately deprived of all pleasant things of life and) On the Day of Judgment they will find themselves among those who are bereft of all good things in life (and live miserably).

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

(43) (In human history, this was not the first nation which was destroyed due to its atrocities and untold aggression.) There were so many nations which were destroyed before Moses came to the people of the Pharaoh. We gave a divine code to Moses, which had clear, visible and solid arguments. The objective was that through these guidelines people should remain on the right path, so that their human abilities would continue to develop.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

(44) (O *Rasool!* These things are being revealed to you through *wahi*.) You were not present on the western side (of Mount Sinai) when We gave the commandments to Moses; and it was just not possible that you could have been there!

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

(45) This is because so many generations have passed between Moses and your time, and the life span of each generation has been quite long. Also, you were not present among the people of Midian so that you could have conveyed Our messages to them (messages which We had sent through Moses and Shuaib). Therefore, you could never have learnt them, unless We revealed them to you through *wahi*, in the same way We revealed them to other *rusul*.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا لَمُرْسِلِينَ ﴿٤٥﴾

(46) You were also not present by the side of Mount Sinai when We called out to Moses. However, you have got all this information as an act of grace from your *Rabb*, so that you can caution this nation towards whom no *rasool* had come before you (32:3, 36:6), about the destructive results of their erroneous deeds. They can thus lead a righteous life in the light of divine guidance.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٦﴾

(47) Lest when disaster befalls them as an outcome of their own misdeeds, they plead, "O our *Rabb*! If you had sent a *rasool* towards us also, we would have followed your messages. We would have been among the ones who accepted their message, believed the education they gave and followed Your laws."

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٧﴾

(48) (We have sent you as a *Rasool* towards them for this purpose.) However, when the truth came to them from Us (instead of pondering over it), they said, "Why does destruction, like the one which befell the Pharaoh's people for belying Moses, not come over us for belying this *rasool*? In this way we may recognize that he is also a truthful *rasool* like Moses."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرِن تَظْهَرُ ۗ وَقَالُوا إِنَّا بِكُلِّ كَفْرٍ ؕ ﴿٨﴾

But what answer can they have against this? It is a fact that the Pharaoh's nation did not believe Moses in spite of these destructions. They had clearly said that both Moses and his brother were under a delusion and were wrong-doers. The people had rejected all their teachings. Hence, how could they have faith (*eiman*) after seeing such destruction now?

(49) (Tell them that Moses' claim was that he had received a divine book from the Almighty, which gave correct guidance in all aspects of life - 11:7.) "My claim is exactly the same. I too have received a book from the Almighty which has similar contents. If you can also produce a book which is divine

قُلْ فَأْتُوا بِكِتَابٍ مِّن عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩﴾



and gives better guidance than the Quran (which in other words means that it is even better than the one Moses had - 28:51), then I am ready to follow the same. (The object is to follow the divine guidance without any prejudice, wherever you find it in its original form. However, now it does not exist anywhere except in the Quran.) If you are truthful in your claim then come up with such a book."

(50) And if they do not respond to your challenge [and what sort of reply can they give to your challenge? (2:23-24)], it would become very clear that they are not in search of the truth and are merely following their own emotions and interests.

(Emotions are not something bad which should not be followed. However, emotions should be kept subordinate to divine guidance.) Who can be more misled than the one who follows his emotions, leaving aside divine guidance? Such people do not keep their emotions and divine guidance in their proper places. They leave divine guidance aside and let their emotions run free and unchecked. How can such people get guidance towards the right path?

(51) (As mentioned earlier, the book revealed to Moses from Allah was also meant to give the correct guidance.) Thus, right from the beginning to the present, We have kept a special link in the teachings of *wahi*. Every new link is connected to the previous link (42:13). (Likewise, although the teaching of the Quran was completed over a long period, a special kind of connection exists. Its every link is connected to the other. This is done so that in its light people should keep themselves on the right track.)

(52) (This, in reality, is the feature of the Quran, in that it notarizes the true teachings of earlier divine books.) Also, there is a

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ أَهْوَاءُهُمْ وَمَنْ أَضَلُّ  
مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٥٠﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

special discipline in this book and people who are believers of earlier divine books believe in its truth (when they ponder over this book with an open and sincere mind and continue to do so in future as well).

(53) And when the Quran is presented before them, they declare its truth and have conviction in the fact that it is an established truth which has been revealed from our *Rabb*. Since we have already accepted the principle that obedience should only be to divine *wahi* (and since it has now become clear to us that divine guidance in its true form is only in the Quran), we therefore profess our *iman* on it.

(54) These are the people who have received a double reward. Firstly, because, they had continued to follow the true, unadulterated teachings of their books, until the Quran was revealed. Secondly, because when the Quran was presented before them, they accepted it with an open heart and thence remained steadfast. (This was a difficult thing to do because it is comparatively easy to believe in a new book for those who have never had a divine book. However, for those who follow a particular creed and consider it to be divine, it is difficult to leave that book and creed which they generally consider divine, and accept something new. This can only be done by one who is broadminded, unbiased and studies the new book without pre-convinced ideas and thinks rationally. When he is convinced of its correct guidance, he can courageously believe in its truth. Naturally, all his previous colleagues will oppose him and he will have to stay steadfast in resisting the opposition).

These are the people who remove the unevenness of the wrong concepts created by man-made laws and replace them with correct (Quranic) teachings, in a most decent

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ  
مُسْلِمِينَ ۝

أُولَٰئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ  
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝



and pleasant manner (13:22). Also, they keep open for the nourishment of mankind whatever means of sustenance We have bestowed on them.

(55) They always keep in mind that their time and energy is not to be wasted in useless and frivolous matters. If perchance they pass by a place where such a conversation is going on, they just turn away quietly and gracefully (25:72), telling those people,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ  
سَلِّمُوا عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

“Unto us shall be accounted our deeds and unto you your deeds. We cannot take part in what you are doing. However, our hope is that you should remain in peace; but after seeing and knowing what you are doing, we cannot join a group of ignorant people.”

(56) O Rasool! Your mission is to keep on delivering the right message to these people.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

As regards making the people adopt the right course, that is not your responsibility.

In fact, it is not even within your reach that every person whom you would like to take the right path, necessarily adopts it (2:272).

The only person who would take the right path, is one who himself wishes to do so.

(How can one come to the right path when he does not want to utilize his human faculties of intellect and reason, and instead follows a path with his eyes closed (10:99-100)? Allah knows very well who the people taking the right path are, after thinking about it.

(57) The Quraish also say, “If we follow the new code by joining you, people will become our enemies and tear us apart.”

وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَنَا نَحْطِفُ مِنْ أَرْضِنَا أَوْ لَمْ نُنْجِ  
لَهُمْ حَرَمًا أَمِنًا يُجْبَىٰ إِلَيْهِ نُحْرَتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

Tell them, “Have We not made them reside (in the vicinity of the Ka'bah) where peace and security prevails and all kinds of fruits and provisions continue to come in, as sustenance from Us? So would the God who has even now made such provisions for you, put you in trouble or danger if you follow His law? This is something which is very

clear and obvious; but most of them do not understand even such a clear message.”

(58) (As for the apprehension that the group opposing the *momineen* is mighty, affluent and in a position to harm them, tell them just to have a look at the history of past nations.) “How many habitations that once boasted of their wanton wealth and comforts of life, have We destroyed (as per Our Law of *Mukafat*)? Now those habitations, except for a few, stand deserted and no one has ever lived there after them. Indeed, We became the owners.” (So if they feel too proud of their possessions, their end will also be like this.)

(59) (And in this respect, listen to this rule of Ours carefully.) We do not destroy any nation unnecessarily. First, We send Our *rasool* to its centre, where he explains Our commandments to them. But when these people rebel against these laws, they are destroyed as per Our Law of *Mukafat*.

And We do not destroy a nation, unless it is unjust and is determined to cause aggression.

(60) (Also tell these people) Whatever means of nourishment and comfort they have now are just meant for fulfilling the needs of their physical life. These cannot go beyond this life. On the contrary, the nourishment that they get by following the divine laws is everlasting and far better compared to the present one; everlasting in the sense that it continues even after this worldly life ends. (By living under the divine system, one gets better means for life in this world, and in addition the human personality gets developed. Worldly goods end with the physical life. If you ponder over it rationally you will have no difficulty in understanding which of the two ways is better, namely worldly goods or the developed human personality.)

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَوَاسِيئَهَا فَمِنْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ  
مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ ۝

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو  
عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ۝

وَمَا أَوْتَيْنَاكُمْ مِنْ شَيْءٍ قَبْتًا ۗ الْحَيٰوةَ الدُّنْيَا وَزِينَتَهَا ۚ وَمَا عِنْدَ اللَّهِ  
خَيْرٌ وَأَبْقَىٰ ۖ أَفَلَا تَعْقِلُونَ ۝



(61) The matter is quite obvious - there is one group to whom We have made a promise; and this promise will be fulfilled soon. They will have all the comforts and pleasant things in this world, and also in the world hereafter (24:55). The second group is of those who will get all material wealth in their life on earth but in the life hereafter they will be arraigned before us (like the guilty ones).

(Just think about which of the two groups is more happily placed.)

(62) (One group would appear before us by themselves as guilty ones. There will be no supporter with them.) On that day, they will be asked, "Where, now are those leaders who you obeyed leaving aside Our laws and thus considering them as Our partners?"

(63) On the other side, will be those leaders and priests against whom the charges of rebellion against our laws would have been proved. They will say, "O our Rabb, truly these are the people we led astray. This happened because we ourselves had gone astray. To this extent, we confess our crime. (As for the assertion that they obeyed us on our request, this is factually incorrect. They obeyed us because they thought it was in their interest to do so. In other words, they followed their own selfish ends. We therefore disavow them before you; and reject their claim that they followed us.

(64) These followers would (however) be asked, "Call those (leaders and priests) whom you ascribed as partners to Allah. They will call them, but the leaders will not be able to give any response. How can they give any response, when they see their own suffering awaiting them; the suffering which could have been avoided if they had followed the right path?

(65) And then the Almighty will ask them. (There rests the case of your leaders,

أَقْسَنُ وَعَدْنَهُ وَعَدًّا حَسَنًا فَهَوَّ لَا قِيَّةَ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ  
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْخَاسِرِينَ ﴿٦١﴾

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا  
أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِلَّا آتَانَا يَعْبُدُونَ ﴿٦٣﴾

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ  
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ مَاذَا آجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

now you tell Us), "When Our messengers conveyed Our message to you, how did you respond to their call?"

(66) But (on the Day of Judgment they will be so confused with panic that) they will be unable to think clearly. This condition will not be confined to any one of them. All of them will be in this very state. Thus, in this situation, it will not be possible for any of them to consult with others and reply.

(67) (Therefore, you can well imagine your plight on the Day of Judgment. Accordingly, you should consider this opportunity as a blessing; and still there is time.) Whosoever amongst you leaves aside the erroneous path, comes on to the right course and acts in a righteous and constructive manner as proposed by the divine guidance, should be hopeful of joining the people whose life will be prosperous and successful.

(68) Success or failure in life takes place as per the divine Law of *Mashiyya*, according to which various things come into existence in the universe. (From amongst these, the beings which develop abilities for survival and further growth are selected for extended life and development, according to the law of natural selection). This selection takes place according to the divine law of evolution and not according to man-made theories, for this law is far above the possibility of human theories claiming a share in it.

(The law which is similar to the law of natural selection in force in the outer world, is also applicable to human beings. According to this law, successful people are those whose human abilities have been developed. People who do not attain this condition remain unsuccessful.)

(69) (This law of your *Rabb* is so sagacious and all-embracing that) Whatever

فَعَيَّبَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَكَمَلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

they conceal in their hearts, or disclose, is equally known to Him. (Consider physical life. It does not matter whether one takes poison in public or in seclusion, the effect is the same.)

(70) All this happens according to divine dictates and authority. In the universe, no one except Him wields that authority. By following the divine laws, one obtains worldly benefits, as well as pleasant things in the life hereafter. One gets this honour and the pleasures of life in such a dignified manner, that sincere praise and appreciation come spontaneously from the depth of one's heart. For this purpose, He has retained the control and command of the universe in His own hands and everything is decided according to His Law of *Mukafat*. Nothing remains outside the ambit of His authority. Everything approaches Him.

(71) (The proof that everything works according to His laws can be given by just one example. For instance) If Allah had willed to permanently cover you up with night, until the Day of Judgment was there any power or authority, other than Him, which could have brought you daylight?

Ask them, "Are you listening to what you are being told?"

(72) (Or conversely) If there was daylight around you continuously, is there any authority or power other than Him that could have brought you the night wherein you could take rest?

Ask them, "Why don't you reflect over the examples which are being cited before you and then come to the conclusion that there is only one authority, that of Allah whose law is in force in this universe."

(73) It is out of His grace and benevolence that He has made day and night to rotate so that you can rest at night and work during the day. Also, with this

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْعَهْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ  
وَالِيهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَمْ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَمْ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

intermixture of work and rest, your efforts bring fruitful results.

(74) After these parables, once again recall the scenario wherein it was narrated (28:62) that on the Day of Judgment, Allah will ask them, "Where are your leaders and priests whom you considered as my partners in divinity?"

(75) And then We will bring forth the leaders from every community and ask them to produce evidence in support of their claim. At that time they shall realize and accept that the only law, based on truth, is that of Allah. Also, no one else has any share in it. It is because all the theories or ideologies which they had devised were false, that they cannot produce any concrete result.

(76) (Another example is of) Qaroon (Korah), one of the people of Moses was intoxicated by his immense wealth. He arrogantly exalted himself and started suppressing his own people (like a typical capitalist who exploits the poor). So much wealth was collected by him that a group of well-built strong men could hardly carry (or keep safe) his treasure-chests.

When his people perceived his arrogance, they (those who were sensible and mature) said unto him, "Do not exult on account of your wealth. Its result could be very bad and as per the divine laws such an attitude is not praiseworthy."

(77) (No, We are not asking you to abandon your wealth and worldly pleasant things and become a monk.) "What we ask of you is to enjoy and seek all benefit and happiness from this wealth, but at the same time not to forget that life does not end in this world, where the only object is to collect wealth. Life continues in the hereafter as well. Therefore, also make that life happy and enjoyable with this wealth. The best way

وَيَوْمَ يَأْتِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٦٣﴾

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَأَتَيْنَهُ مِنَ الْكُفْرِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٦٤﴾

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِئِينَ ﴿٦٥﴾



to do this is to make other people happy by making up for their deficiencies, just as God has satisfied all your needs and made you happy. Do not create unevenness (*fasad*) in the society. (In that way you become richer every day, while others continue to fall deeper into poverty. This is what is called *fasad*.) Allah Almighty does not like those who create *fasad*. It is quite obvious the resultant effects of anything which is not preferred in Allah's laws, are nothing but chaos and destruction."

(78) He replied, "You have no right to interfere in my affairs. This wealth has been collected by me by virtue of my knowledge, intelligence and craft. I will spend it the way I like. What has the divine law got to do with it? Nobody has any right to question me in this regard."

Alas! Did he not know that as per Allah's Law of *Mukafat*, such an attitude had destroyed so many generations that preceded him? They possessed far more power than him and were wealthier; and the list of their crimes and atrocities was so long, that there was no necessity to even ask for an explanation. (Their destruction was a natural consequence of these crimes.)

(79) On the one hand there were people who continued to advise Qaroon (Korah) to adopt the right course of action. However, there were others who only thought of and cared for worldly gains. Such was their condition that when Qaroon came out with all his pomp and show, they exclaimed, "Alas! If only we had the like of what Qaroon has been given! What tremendous good fortune he has been endowed with!"

(80) However, those who had been bestowed with knowledge of the facts from God said to them, "Woe unto you! What sort of misconception do you have? Real and everlasting happiness lies in the wealth that

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ  
مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا وَلَا  
يَسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زينته ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلْبِثْنَا لَنَّا وَمِثْلَ مَا أُوتِيَ قَارُونُ ۗ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلْمُوكُم تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ  
صَالِحًا وَلَا يُلْقِيهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

one gets in conformity with the divine laws. These are the people who have explicit faith in the truth of His laws and who do righteous deeds, and reform and set right the disorderly society. In this way their own self becomes balanced and dignified. But all this requires a lot of patience and steadfastness. (Human beings can easily find wealth if they leave the rules, regulations and are dishonest. But to earn wealth legally and as per the rules requires time. The latter attitude results in success while the former leads to destruction.)

(81) Thus, when the time came to show the end result of Qaroon's misdeeds, We destroyed him, along with his dwellings that were full of goods. At that time neither did any group come out to help him against the divine law, nor was he in a position to protect himself.

(82) Qaroon (Korah) perished, and the people who just a day before were envious of his position, exclaimed, "Verily it was our incorrect assessment that we were envious of his wealth. The fact is that abundance or scarcity in wealth is all as per divine laws. Everyone gets his reward according to the path he chooses. Had Allah not been gracious to us (and had we also followed the ways of Qaroon), we too would have been destroyed like him. Now we have seen with our own eyes that people who keep their wealth hidden and do not open it for the needy, can never attain a happy state."

(83) Only the person whose future is successful, both in this life as well as in the life hereafter, can be considered a success. And the only people who achieve this are those who do not create disorder and unevenness in society by amassing wealth; and who do not try to be in such a high position in society that they are insulated from the reach of the law.

فَنَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۗ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ  
دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ۝

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ  
الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا  
لَخَسَفَ بِنَا وَيَكَانَ لَا يُفْلِحُ الْكَافِرُونَ ۝

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا  
فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝

Always keep in mind that ultimate success or prosperity comes only to those who remain conscious of the divine laws.

(84) The law is that people who create and maintain a healthy and just balance in society through their constructive deeds, will get more than their share. On the other hand, those who create disorder or unevenness will see these very conditions before them, in the form of their own destruction.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى  
الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٥٠﴾

(85) These are Our unalterable laws which are in force since the beginning, and which have now been explained in detail in the Quran. Obedience to these laws is made obligatory on you. (Under the circumstances, O *Rasool*, you should not be upset that the Pharaohs and Qaroons of Quraish made your life miserable to the extent that you were forced to migrate from the vicinity of the Ka'bah. God, whose laws are so forceful and strong will bring you back to this place (and that too with a lot of dignity and grandeur). (Therefore, maintain your peace and tranquility and keep on assuring your companions that) the Law of *Mukafat* of my *Rabb* knows fully well who is on the right path and who obviously is lost in error (and the results shall be compiled accordingly).

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَىٰ لَكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ  
مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٥١﴾

(86) (Therefore, there is no reason for you to get disheartened. Just think) Did you ever expect that you would be elevated to the status of *Nabi* and that you would be bestowed with this book? All this has happened due to the grace and *rahma* of your *Rabb*. As such, even under the present adverse circumstances, there appears to be no reason for your disappointment that you have to compromise with the *kafireen* and become helpful to them in any manner.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِن رَّبِّكَ فَلَا  
تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٥٢﴾

(87) Keep in mind that these opponents will never be in a position to stop the

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُرُّ إِلَىٰ رَبِّكَ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٥٣﴾

establishment of the divine order, which will be set up according to the laws revealed to you. You should continue to invite these people to Allah's *Nizam-e-Rabubiyya* and never ever think of any compromise with them. Compromise means a formula whereby some provisions are taken from the Quran and others from man-made laws. This is called *shirk*, and it is just not acceptable that Allah's laws be adjusted or intermixed with man-made laws.

(88) Therefore, do not invite any worldly power to have a share in divine authority. All power and authority belongs to Allah and you have to establish the system only according to His laws. Remember that man-made theories and concepts also continue to change like other things in the universe (55:26). Only the divine guidance provided by *wahi* is beyond change; and it is this guidance which will ultimately take you to the destination determined by Allah. Therefore the supremacy should only be that of Allah's laws and all judgments should be made according to them. Your every effort and activity should revolve around this very axis, and every step you take should be in the direction of that destination. Also bear in mind that you are accountable to Him for every action. That is the everlasting way of life (12:40).

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا  
وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾





Surah 29 : Al-Ankaboot  
(The Spider)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ

(1) Allah the all-knowing, the all-wise, says:

(2) (The clash between *kufir* and *eiman* has reached a stage where both groups have to be cautioned about the end result of their way of life. Take the first group, who accept the truth of Our laws.) Do they believe that merely by saying that they profess *eiman* in Allah, they will be left to themselves to do whatever they like? (If they are under such an impression, then) Tell them that they are wrong. (This is the belief in Christianity as practised today, that if one believes in the atonement of Christ, he would be saved; there is no need to do any work - 2:214, 3:141, 9:16, 33:10.)

(3) Even the earlier generations, who accepted the truth of Our laws, were not left free after their verbal admission. They were also put through a very serious struggle between good and evil, so that it would become evident as to who amongst them was true to his faith, and who was just making verbal claims without supporting them with deeds. (Tell them that success will come out of continuous struggle and for that tremendous sacrifice is required.)

(4) On the other hand, there are the people who create disorder and chaos in society by belying Our laws. They are under the false impression that they will escape Our grip. If they believe so then (tell them that) their belief is very wrong (and is based on self deception).

(5) From amongst the first group, consider those who are convinced that they have to eventually face the Law of *Mukafat* and that they are answerable to Allah Almighty for every action of theirs.

Tell them, that the day for which they are

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا  
وَلَيَعْلَمَنَّ الْكَذِبِينَ ۝

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ ۝

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ  
الْعَلِيمُ ۝

undergoing all the hardship is bound to come because it is so decreed by Allah, who is all-seeing, all-knowing.

(6) Also tell them that all they are striving for is but for their own good. It does not serve any purpose to Allah. Allah does not need anything in the entire universe and therefore He does not require human beings to do anything for Him.

(7) Because they are convinced of the truth of Our laws and do righteous deeds, they will be able to remove chaos from their personalities and from the society. And they shall be rewarded in the best way.

(8) (This is the basis on which the two groups are classified. There is no criterion of any caste, colour, creed or relationship. The closest relationship is that of parents and in this respect too) We have enjoined upon mankind to be kind and courteous to them; but if they try to force you to ascribe partners to Me then do not obey them, for such an attitude is based on sheer ignorance. The fact is that there is none in the entire universe who can share any authority with Allah (81:14-15). You are answerable to Allah for everything and only He will tell you the result of what you have done.

(9) We will admit all those people, who believe in divine laws without ascribing any partner to them and who do righteous deeds, to the category of those whose human abilities have been fully developed.

(10) Yet, there is another group which verbally professes that they believe in God but if they face suffering during the course of establishing the divine order, they consider persecution at the hands of opponents to be a chastisement from Allah. However, when they are victorious and successful (due to your *Rabb*) they say, "Behold! We have always been with you, in heart and soul." (However, people who talk

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝

وَوَضَّيْنَا لِلْإِنْسَانِ يَوَالِدِيهِ حُسْنًا ۗ وَإِن جَاهَدَكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ إِنِّي مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ ۗ وَكَيْنَ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝

in such a deceitful manner) Don't they know that the Almighty is fully aware of what is hidden in the hearts of all the people?

(11) (And how long can they keep their deceit hidden?) The moment they are faced with a difficult situation, reality will come to the surface as to who the true believers and who the hypocrites are.

(12) Those who oppose the divine order, say to the *Momineen*, "If you follow our way of life, we shall undertake the full responsibility for your shortcomings or omissions." They are liars, for they will never take the responsibility of such omissions upon themselves.

(13) (How can they shoulder the burden of others?) The situation is that they are bearing their own burden, as well as some burden of those whom they have misled (16:25). Let the Day of Judgment come and most certainly they will be asked to account for their false assertions which they had used to mislead people.

(14) (However, there is nothing strange in what they are saying. Consider the history of the struggle between good and evil, starting from the times long gone. Firstly, you will notice that) We sent forth Noah unto his people and his era lasted for a period of nine hundred and fifty years (followed by the period of Abraham).<sup>(1)</sup> (His people opposed him strongly and) The result was that the deluge overtook them as indeed they were the *zalimeen*.

(15) They all drowned and We saved Noah and his companions who had boarded the ark with him. In this episode there are signs regarding the truth of the Law of

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنْفِقِينَ ۝

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلْ خَطِيئَتَكُمْ وَمَاهُمْ بِحَمِيلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ ۖ إِنَّهُمْ لَكَذِبُونَ ۝

وَلَيَعْلَمَنَّ أَنفَالَهُمْ وَأَنفَالَنَا ۖ إِنَّهُمْ لَيَسْتَكْبِرُونَ يَوْمَ الْقِيَامَةِ ۖ عَنَّا كَانُوا يَفْتَرُونَ ۝

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ۝

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ۝

(1) This can also mean that his age was two hundred years. (The word *sana* is also used for the four parts of the year.) This would mean that thousand parts would amount to two hundred and fifty years. If you remove fifty years, it would leave two hundred years. It could also mean that his age was two hundred and fifty years out of which the first fifty years (prior to *nabunwah*) were the period of rest. After that, the period of difficulties started. However, these are all conjectures. The true, plausible meaning of the verse will be clear one day, when historical research will become conclusive.

*Mukafat*, for all nations of the world. (It tells about the fate of people who are committed to aggression and are rebellious.)

(16) Likewise (is the story of) Abraham. He said to his people, "Obey the divine laws, and save yourselves from the destructive effects of disobeying them. If you use your intellect and reason, you will realize that whatever I am calling you to is by far the best for you.

(17) "Leaving aside Allah, you worship idols. (What a disgrace it is for human dignity that anyone should take as god a statue carved by his own hands.) Furthermore, you concoct stories about them (and spread them among your followers). However, it is a fact that these idols which you take as your gods, besides Allah, are not at all in a position to provide sustenance to you. (Instead of asking these idols) Seek sustenance according to the divine laws and keep obeying them. And (when you get sustenance according to these laws) you should be grateful to Him (who has saved you from the disgrace which befalls anyone who prostrates himself before idols).

"Remember that the results of all human actions are produced only according to the divine laws. Nothing in the universe is outside their control and every step of yours takes you towards Him; and you are answerable only to Him.

(18) "If you belie me, it is not because whatever you say or do is based on wisdom and that whatever I say is wrong! In fact you are doing it merely because you are following your ancestors. That is, because the nations before you had adopted this attitude, and you follow them as well. But I cannot be afraid of your opposition to me and give up my mission to convey the truth to you. It is the very duty of a *rasool* to clearly convey the divine laws to the people.

وَابْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَإِنْ تَكْفُرُوا فَقَدْ كَذَّبْتُمْ عَنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾



(19) "I am only saying that complete authority and power rests with the Almighty and nobody else. Leaving aside the path of ancestors) If you ponder rationally, you will realize how Allah initiates the creation of anything (imagine its earliest form) and how, by passing it through various evolutionary stages, He brings it forth (until such time it reaches its destined form). All this happens so easily according to the divine laws".

أَوَلَمْ يَرَوْا كَيْفَ بَدَأَ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(20) (Then We asked Abraham to) Tell these people (if they still do not agree with you) to go out and see the world themselves and see how the creation of various things initially takes place; and then how (according to Allah's Law of *Rabubiyya*) they take new and different life forms. All this happens according to set measures established by Allah.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(21) (This very law of development also governs human life. The difference is that all other things in the universe have no choice, whereas man is given full discretion. He is free to choose either the constructive way, or the one leading to destruction.) Therefore, whoever wants to develop his abilities, can do so by following the divine laws. As for the one who does not wish to do so and adopts an erroneous way of life, his abilities are wasted and he thus deprives himself of all the pleasant things of life.

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ

All this happens according to divine Law of *Mukafat*, towards which you revert anyway. There is no escape from it.

(22) You can neither escape the divine laws, nor can you defeat these laws anywhere in the universe. You have none except Him who can protect you or bring any succour to you.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

(23) These people who neither believe in Our law of development, nor expect they would ever face Our Law of *Mukafat* (and keep on doing whatever they like), are the

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْفُرُونَ بِرَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

ones who will be deprived of all the means of development. These can only be obtained by following the way of life ordained by Us. The resultant effect of such an attitude is that all their abilities are destroyed and grievous suffering is their end.

(24) (Abraham painstakingly explained all this to his nation but) The only reaction from his people was a call to arrest him, kill him or burn him alive.

(Such is normally the reply to wisdom and rationale from people who are intoxicated with power and) This was not an empty threat from them. They actually wanted to carry it out but We kept (Abraham) safe from the fire of their revenge (21:68, 37:96-97). In this episode too there are lessons for those who have faith in the truth of Our law.

(25) Abraham also told them, "You have chosen to worship idols instead of Allah, not because you actually consider them as your deities, for in reality you know the facts. In spite of all this, the only reason you keep on clinging to them is because this attitude of reverence unites your nation. This is the only bond between your people, and your worldly benefits are due to this bond.

But when the results of your erroneous way of life will confront you, you will oppose one another and this unity will break. At that time, you will have none to succour you; and far worse than the fire in which you wanted to throw me, will be the fire which will destroy you completely."

(26) (In spite of Abraham's warnings, it was only Lot who believed him. At that time Abraham had not been bestowed with *nabuwwa*.) When Abraham was fully convinced that these people were not going to listen to him, he moved aside and left them saying, "I am going in search of that place where circumstances are favourable

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ۝

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ۝

فَأَمَّن لَّهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝

for the establishment of the divine order ordained by my *Rabb*. He alone is Almighty and truly wise." (If the circumstances here are not conducive to my supremacy, logic tells me to move to another place which is better suited. My mission is to establish the divine order. If this piece of land is not suitable, let me find another - 37:99.)

(27) (Consequently, he left his people and went to a place where he established a divine order as per Allah's laws. There) We bestowed upon him (a son) Isaac and (a grandson) Jacob, and assured him of the continuance of *nabuwwa* and authority in his progeny (4:54).

And thus We rewarded him for his efforts in this world; and in the life hereafter he is counted among the righteous ones. In this way, both his present and future became pleasant.

(28) Likewise is the story of Lot who (after *nabuwwa* was bestowed on him) told his people, "Verily you commit abomination of the kind that has never been committed before in the world.

(29) "Such is your condition that you go to men [for sexual satisfaction, and not to women (7:80-81)]. In this way, you cut across the way (which nature has provided for procreation<sup>(2)</sup>). Moreover, you commit these shameful acts in your (open) assemblies."

His nation had no reply to his admonitions, except to say, "If you are telling the truth that due to these actions of ours we will be punished, then bring that punishment upon us."

(30) Thereafter, Lot prayed to his *Rabb*, "O my *Rabb*! Help me against these people, who are *mufsideen*."

(31) (Another link of this episode is when) Our messengers came to Abraham with the glad tiding (of the birth of his son),

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ  
وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ  
أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾

أَبْتَكُمْ لَأَتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا إِنَّتُمْ بَعْدَآبِ اللّٰهِ إِنَّ  
كُنْتُمْ مِنَ الصَّٰدِقِينَ ﴿٢٩﴾

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بالبَشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ  
الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

(2) *qata'as-sabeel* literally, 'cutting the path,' is also used in the sense of 'highway robbery.'

they also told him, "Behold! We are about to destroy Lot's city as the people have become extremely wicked (*zalimeen*)."

(32) (Abraham exclaimed) "But Lot also lives there!" (Will you also destroy him along with the other inhabitants?) They answered, "We know full well who lives there. We shall certainly save him and his companions by taking them away, except for his wife, as she indeed is with the rebellious ones."

(33) When Our messengers came to Lot, he was worried, considering the bad habits of his nation, about the treatment they could be given). But they said, "Have no fear or grief. We shall certainly save you and your followers by taking you away, except for your wife as she will indeed be among those who stay behind.

(34) "Verily, we shall bring down upon the people of this land, a horror from the skies. (This will be according to Allah's Law of *Mukafat*, for they are gravely on the wrong path.)"

(35) (This nation was destroyed.) Also in this episode, We have left clear signs of the working of Allah's Law of *Mukafat* for people who use their wisdom and think.

(36) (And likewise) We sent Shuaib (Jethro), who was one of their brethren, to the people of Midian. Shuaib said to them, "O my people, obey the divine laws (and do not consider this worldly wealth, which you keep on collecting by fair and foul means) as the sole purpose of life. Also desire the pleasant things of life in the hereafter; and for that do not create economic chaos in the society."

(37) But they belied him and thereupon an earthquake struck them (and they lay lifeless in their homes.)

(38) And the tribes of Aad and Thamud were also similarly destroyed. The tales of their destruction are clear from the remains

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّكَ وَأَهْلَكَ إِلَّا  
امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقًا بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالُوا لَا  
تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجِّوُكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ  
الْغَابِرِينَ ﴿٣٣﴾

إِنَّا مُنَزِّلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا  
يَفْسُقُونَ ﴿٣٤﴾

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ  
الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيًّا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْأَلِهِمْ وَرِزْقِ اللَّهِ لَهُمُ الشَّيْطَانُ  
أَعْمَالَهُمْ فَصَدَّاهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾



of their habitations. Their rebellious attitude made their evil deeds look attractive to them and thus barred them from the straight path. They did not go astray out of ignorance, for they were very well endowed with the ability to perceive the truth. (The problem is that when human beings are overcome by emotions, their wisdom and the ability to think is cut off. It is only the limits set by *wahi* that control human emotions from going astray. Intellect alone cannot achieve this.

There are many nations who are marching towards their destruction in spite of having reached the peaks of knowledge and wisdom; and they are taking the rest of the world with them. This is exactly the situation which needs *wahi*.)

(39) Likewise are the stories of Qaroon (Korah), Pharaoh and Haman (who were the symbols of capitalism, dictatorship and priesthood, respectively, all of which destroyed the very roots of human dignity.) We sent Moses with clear, visible and convincing laws towards them, but they did not give up the arrogance and oppression which they had so widely spread in their country. However, in spite of their wealth, might and hordes, they could not escape the grip of Our Law of *Mukafat*. It eventually caught up with them.

(40) The synopsis of all this is that because of their crimes, We took all these previous nations to task. Upon some We showered stones (from volcanoes); some were seized by an earthquake; some We buried under the earth and some We drowned in the sea. It was not Allah who committed any *zulm* on them but their own deeds brought on their destruction.

(41) (They possessed plenty of wealth and equipment, but their power and strength was used to suppress the weak instead of helping and protecting them.) The condition

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ ۗ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ  
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ۗ

فَلَمَّا أَخَذْنَا بِذُنُوبِهِمْ ۗ فَنُفِثْنَا مِنْ أَرْضِنَا عَلَيْهِمْ حَاصِبًا ۗ وَمِنْهُمْ مَنِ  
أَخَذْتُهُ الضَّيْحَةَ ۗ وَمِنْهُمْ مَنِ حَسَفْنَا بِهِ الْأَرْضَ ۗ وَمِنْهُمْ مَنِ  
أَغْرَقْنَاهُ ۗ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۗ

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ ۗ  
إِذَا أَخَذَتْ بَيْتًا ۗ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۗ لَوْ كَانُوا  
يَعْلَمُونَ ۗ

of those who seek protection under man-made laws, instead of laws ordained by Allah, is like that of a spider which makes a web for itself and then traps those weaker than itself in it. However, when someone stronger comes along, its house is the most fragile.

Alas! We wish they knew that the power of any person (nation) who accepts the supremacy of anything other than Allah and who spends his life according to self-made ideologies in lieu of divine laws is no stronger than that of a cobweb.

(42) Allah Almighty knows the worth of the other law or authority which all those people accept, as compared to His laws. (When there is a clash between the two, then Allah's law prevails. At times this happens merely by use of power and sometimes due to wise planning, because He alone is Almighty and truly wise.)

(43) We propound these parables for the people, but only those who use their knowledge and wisdom can understand them.

(44) (The one who uses his knowledge and wisdom, can clearly understand the fact that) Allah has created the heavens and the earth as an absolute reality with a definite purpose (not just as a plaything without any objective - 3:189-191).

For people who trust this fact, there are clear signs for them to reach the correct way of life. (Given the fact that the creation of the universe is not without purpose, they can deduce how human life without purpose would be. The human caravan also has a destination, and life on earth is the first stage of a long journey - 45:22; 53:31).

(45) (There are sets of divine laws or laws of nature, which are prevalent in the outer world. Others are revealed through *wahi*, and these provide guidance to

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ۝

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ۝

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۝

mankind.)

(O *Rasool!*) Convey to the people the laws which have been revealed to you through *wahi*, and establish the *Nizam-us-Sala* accordingly. This system will certainly stop people from collecting everything for themselves, and from not caring about the welfare of others. And to further this selfish purpose their intellect keeps on suggesting various strange and crafty ways to them (70:21-27).

This system of *sala* can only be established when the supreme authority in human society is vested in the divine laws. And Allah Almighty knows full well what your self-made laws and systems can do.

(46) A big hurdle towards establishing the system will be the followers of earlier revealed books. They believe that since they already possess the revealed book, there is no need to follow another code or system (even if the revealed book they have is not in its original form, having gone through a lot of change). It is therefore advisable not to indulge in any argument with them but to discuss these matters in a very polite and kindly manner. However, those who are bent on open defiance have to be treated differently. Tell them, "Whatever your *anbiya* received from God (and which is not with you in its original form - 2:79), is now all contained in the Quran, together with something more. Thus, when we profess belief in the Quran, we also believe in the *wahi* that was given to you. You should also do likewise and proclaim with us that the absolute truth, authority and obedience is only for the One who is your and our Allah; and that this revealed code is from Him. Therefore it is to Him that we submit."

(47) In any case this is the manner in which We have revealed the book to you. (In other words it validates and subsumes the

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۗ إِلَّا الَّذِينَ ظَلَمُوا  
مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ  
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ۝

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۗ فَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ  
وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ۝

true teaching of previous books - 5:48, and since it is the last of Allah's books, the divine guidance has been completed with necessary additions.) So if all those (people of the book) consider this fact seriously, they will believe its truth. Besides them, some of the *musrikeen* of Arabia will also profess *iman* on it. The fact is that whoever ponders on the Quran with an open mind, will accept its truth. Only those people who have already made up their minds not to accept it under any circumstances will deny it. They desire that the divine teachings should remain hidden (because with the spread of its teachings, their exploits and deceit would be exposed).

(48) (As for the proof that this book has been revealed to you from Allah and not devised by you, everyone knows that) Before the revelation of this Quran, you did not know how to read or write with your (own) right hand<sup>(3)</sup>.

If you had known how to read and write before the revelation of the Quran, then those who consider it to be false, could have had a reason to suspect that you yourself compiled it. (The fact that an unlettered person has produced a literary masterpiece, the like of which cannot be produced by any of your scholars, writers or poets - 2:23 is enough proof that the source of this book is beyond human knowledge and intellect.)

(49) The aforementioned was external evidence regarding the divinity of this book. Its internal evidence is its teachings. Whenever people of intellect and wisdom reflect on it, they realize that these divine laws are very clear and convincing and they feel as if the Quran is saying something which is from their own hearts. Only those people who are unjust, rebellious and stubborn and want to stay in the darkness due to their ignorance, would reject it.

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطَوْنَ يَمِينِكُمْ إِذَا لَرْتَابِ  
الْمُبْطِلُونَ ﴿٤٨﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا  
إِلَّا الظَّالِمُونَ ﴿٤٩﴾

(3) This shows that after the revelation, *Rasoolullah* did learn to read and write.

(50) These are the people who, instead of pondering over the realities of the Quran, insist on asking that if he really is Allah's *Rasool*, then why he is not endowed with visible miracles? Tell them that there is no dearth of miracles with Allah. Every particle in the universe is a miracle in itself but, as has been explained earlier, the Quran is a code of life and my duty is to caution you, in no uncertain terms, about the results of following it and about what would happen if you defy it.

(51) Ask them, "Is it not enough that through you, the Almighty has revealed this code of life for them?" For the people who believe in its truth, the Quran will point to the sources of nourishment and *rahma*, and serve as a reminder to them about the direction they should take at every crucial cross-road of life.

(52) Tell them, "The tangible results of this divine code of life should be sufficient for them to decide between you and me (6:136). He knows what is happening in the universe and how by these activities positive results are produced for everything. Therefore, the people who reject the divine laws and consider their own way of life (which produces negative results) to be correct, shall soon see with their own eyes the destructive loss caused by their erroneous way of life."

(53) After they have been told about this, they ask you to hasten the chastisement with which you threaten them. Had it not been for a period (of respite) set aside for the physical manifestation of the results of one's deeds, the chastisement would certainly have come to them a long time back. It will certainly come after the period (of respite) and will overtake them so suddenly that they will be unable to perceive its source.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

أَوَلَمْ يَلْفَهُمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُقَلِّ عَلَيْهِمْ إِنْ فِي ذَلِكَ لَرَحْمَةٌ وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

قُلْ كَفَى بِاللَّهِ بَيِّنَاتٍ وَبَيِّنَاتُكُمْ شَاهِدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتُهُمْ وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

(54) Yes, they are in a hurry for the chastisement to come quickly. (If they only knew that) The chastisement (which they think to be a mere threat) has already engulfed them from all sides. (They are not hidden from it - 79:36, 82:16. That punishment will be the result of their own deeds, the results of which are being accrued all the time. The only difference is that they are hidden from view at present and will physically appear at the appropriate time, either in this life or in the life hereafter.)

(55) And when it appears to them in visible form, then it will engulf them from the top to the bottom (6:65). Allah Almighty will then tell them, "This is the result of your own deeds, so taste it (its fruit) now."

(56) (That certainly will be their end. However, for the *jama* (group) which has to establish the divine order, the excuse that the opposite group was too strong for them will not suffice.) Tell them, "You trust the divine laws and have decided to lead a life according to them. Hence, if the circumstances here are not favourable, move to a place where you can find a conducive environment, because Allah's earth is vast. The objective is not to stick to any particular place, but to live a life according to the divine laws, wherever possible; and to obey Him and no one else. Therefore go wherever it is possible to live such a life."

(57) The worse that can ensue from this struggle is loss of life. In any case, who is going to live in this world forever? Every living being is moving towards death. Every living being has to die one day and has to be answerable before Us for their actions. So every step you take should lead you towards Our chosen destination. (Being answerable for one's deeds means knowing that the consequences (of one's actions) are being compiled as per God's Law of *Mukafat*.)

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَكَيُّبَةٌ بِالْكَافِرِينَ ۝

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ  
ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ۝

لِيُعْبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإَيُّكُمْ فَاعْبُدُونِ ۝

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝

(58) It is Our promise that We will get the group of *Mommineen* who work according to our constructive suggested programme, out of a life of poverty and misery and bestow on them a life of comfort, dignity, grace and plenty. This life will never wane in its grandeur or freshness. They will stay evergreen (25:75).

See what an excellent reward We give to those who work for it.

(59) This refers to those who remain steadfast in the enforcement of the divine programme and have full trust in the firmness of the laws of their *Rabb*. (They have no doubt in their minds about what they would live on if they leave their homes in the cause of the divine system, or if they keep their hard earned income open for the nourishment of mankind.)

(60) (Tell those who have any such uncertainty to just look at the universe.) How many living beings are there (on the earth), which store their food or carry it on their backs? Every one of them gets its sustenance as per the universal divine law of nourishment (11:6). Accordingly, if you, too, establish a similar system in your society - and stop individual plunder or hoarding -, you will also get nourishment like this (6:152). This is because He hears all and is aware of everyone's needs. No one is outside His view. (It is your own unjust system which has created such economic imbalances and disorders.)

(61) (But such is their state of mind that they accept the supremacy of divine laws in the outer universe, but want to keep human affairs outside its ambit. For instance) If you ask them about the creator of the heavens and the earth and about the maker of the laws to which the sun and the moon have been made subservient, they will agree that Allah is responsible for all this.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي  
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرِزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٦٠﴾

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
لَيَقُولنَّ اللَّهُ ۗ قَالِي يَوْمَئِذٍ لَّيْسَ بِشَيْءٍ لَّا يُوقِنُونَ ﴿٦١﴾

However, ask them why they do not establish human society according to the divine laws and they start vacillating on reaching this point (21:20-22, 23:84-88, 31:25, 43:9).

(62) (Remember! Just as the divine law is functioning in the outer universe, it is similarly doing so in the human world.) His law prevails whether it grants abundance of nourishment, or lack of it. Therefore any person (or nation) who wants abundance of nourishment has to work according to His laws; and the one who wants to deprive himself of nourishment, can leave this law and his sustenance will be restricted. Allah has full knowledge of everything. (This universe is not being run indiscriminately, but is controlled according to Allah's laws and discipline.)

(63) As an example, just ask them "Who sends down water from the clouds, thereby giving new life to the dead earth?" They will surely reply that it is Allah who does this and does it most perfectly.

Ask them, "When you acknowledge that wherever the divine law of *Rabubiyya* is in force, it receives appreciation and praise from all around, then why don't you introduce the same law in your own society?" At this point their selfish passions will overpower their analytical mind and they will not use their intellect and reason.

(64) Although, if they were to use their intellect and wisdom, it would become amply clear to them that if life means breathing only, and that its stoppage would put an end to life, then there would be no high ideal or objective before man. As such, living would mean only the satisfaction of physical desires and be nothing but a passing delight or a play.

If they analyze logically they will realize that real life means 'living at a human level'.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّا اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

وَلَمَّا سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنَ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾



Life at a human level goes on even beyond death. (Life that ends with death is that of the 'animal level'; which is the physical body of the human being.)

(65) When the objective of life is reduced only to nourishment and preservation of the human body, then a person does not have any higher goal for which he has to observe permanent values and follow established laws. His condition is like that of someone who, when in danger, is ready to accept any condition whatsoever; and when he is out of danger forgets everything and reverts to his previous way of life. To appreciate this scenario, just visualize a boat: when people on board are surrounded by a storm, they cry out to the Almighty in utmost sincerity as if all their obedience and submission are exclusively for Him; but when they are out of danger and safely back on shore, they again start ascribing a share to other powers besides Allah.

(66) All this is because they want to keep hidden whatever means of nourishment We have vouchsafed them, and to restrict them for their own use, without allowing anyone else to have a share in it. (This is not possible when you obey the divine laws only.)

Very soon they will come to know the result of such an attitude.

(67) (If they want to see how peacefully people live in places where Our laws are respected, even in the worst of times, then) Take the example of the vicinity of the Ka'bah. Anyone who reaches there finds the place to be safe and secure, while all around such lawlessness prevails that men are being carried away in broad daylight.

Ask them whether they still want to continue following their own false and vain lifestyle, despite such a sound and visible example? Such a lifestyle will result in

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ۝

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ؕ وَلِيَتَّعَبُوا ۗ فَسَوْفَ يَعْلَمُونَ ۝

أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَفَتِ النَّاسُ مِنْ حَوْلِهِمْ ؕ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ۝

nothing but destruction, as opposed to the pleasant things which would accrue by following Our laws.

(68) After explaining all this, ask them, "Who else can be more rebellious and wicked than the one who attributes his own fabrications to Allah; or who belies the truth when it is revealed unto him? Don't you believe that the final abode of those who deny the truth would be the place where all their life's achievements will be destroyed and burnt to ashes?"

(69) On the other hand, the results of the efforts of those who strive hard for the attainment of the objective which We have earmarked for them, will be that new avenues of life will open for them. Each avenue will lead them to the straight path and thus all their efforts will be directed towards the programme determined by Us.

Remember, that all people who live a balanced and disciplined life according to the divine laws are provided help and assistance from Allah.

*qata'as-sabeel* literally, 'cutting the path,' is also used in the sense of 'highway robbery.'

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ  
الْحُسَيْنِينَ ۝



### Surah 30 : Ar-Rome (The Romans)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, the all-knowing, the all-wise, says:

الْقَوْمِ

(2) The Romans have been defeated (by the Persians) in the land that lies close to Arabia (that is Palestine and Syria).

غَلَبَتِ الرُّومُ

(3) (It was a matter of great delight for the *mushrikeen* of Arabia, that the *Ahl-ul-Kitab* had been defeated at the hands of the *mushrikeen*) However, it is the *Ahl-ul-Kitab* who, notwithstanding this defeat, shall be victorious within a period of a few years.

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

(4) The actual fact is that all events, whether of the past or the future, occur according to the divine laws. This will take place precisely at a time when (after their present state of helplessness) the *Jamat-ul-Momineen* will be victorious over their opponents (in the battle of Badr). For the *momineen*, (the victory in Badr and the fulfilment of the prediction that the Romans will regain superiority) will be a cause of great happiness.

فِي بَعْضِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يُفَرِّحُ الْمُؤْمِنُونَ

(5) Remember, this help and support (according to which the *momineen* will be victorious) can only be bestowed on those who desire it by following the divine laws. On account of its power and strength, this support weakens the opponents and becomes a source of *Rabubiyya* and *rahma* for the *momineen*.

يَنْصُرِ اللَّهُ ۗ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ

(6) It is Allah's promise (that the *Jamat-ul-Momineen* will eventually be victorious); and Allah never fails to fulfil His promise. (God's promise is another name for getting results according to His laws. Since God's laws are fixed, nothing can happen against them. This is what is meant when it is said that God does not fail to fulfil His promise. However, most people do not know this.)

وَعَدَ اللَّهُ ۗ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(7) Although the matter is absolutely

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا ۗ وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

clear, a struggle is going on between two groups of people. One group thinks that life exists only in this world and accordingly their struggle is to get the immediate gains of this worldly life, which they can clearly see. They neither believe in life after death, nor do they keep in view the higher objective of the good of the entire humanity. The other group does not consider individual gain, but thinks of the nourishment for the whole of mankind. They fight courageously to achieve this objective and to remove exploitation and discrimination from the world. They believe that even if they lose their life in this struggle, they would have lost nothing. They will get eternal life after their death. (Now, just think: Which of these two groups would win if they were to fight each other? The first group will not be able to stand in front of the second.)

(8) (The *Jamat-ul-Momineen's* belief that life has a higher objective and that human beings should consider what is beneficial for the whole of mankind, cannot be attributed to blind following. It is due to deep and rational thinking. If only the opponents would seriously ponder over this, they too can understand this fact.) Let them reflect about the working of their own body (Does every part function for the collective good of the body; or does each part work for itself?) Thereafter, look at the outer universe and see if anything therein is functioning independently, or is everything working as a part of the whole system. If they reflect upon it they will conclude that the entire system has been created for a set period, to produce positive and constructive results.

But in spite of all this clear evidence, most people want to serve their own selfish ends. They stubbornly deny the truth that one day they have to face the divine laws and that every action of theirs would produce

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ  
رَبِّهِمْ لَكُفْرُونَ ﴿٨﴾

results only according to these laws.

(9) If they do not want to reflect on the outer universe or their inner selves, then they should at least see what the historical landmarks prove. If for this purpose they travel the world with their eyes open, they will see the end result of the nations which had also adopted a similar attitude. Such nations were greater in strength and power (40:21). They tilled the soil and dug out the hidden treasures of nature; they populated it in greater numbers; and they had far more habitations than the ones being addressed now. Then their *rusul* came to them with visible and clear divine laws. (Before you are told about what happened to them, you should keep in mind that Allah Almighty has never destroyed any nation unjustly, without any cogent reason.) The nations, in fact, commit *zulm* (injustice) to themselves and are thus destroyed (35:44).

(10) (So Allah's *rusul* came to them but) They ridiculed the *rusul* and stuck to their positions, creating chaos in society. The result was that people who had established such an unjust society became victims of the circumstances created by themselves and suffered imbalances in their own lives (and were destroyed).

(11) All this continued to happen according to the divine law; the law according to which Allah initiates the creation of everything. (Initially, it is an undeveloped form. Then) He puts it through various levels of evolution and at every stage takes it (including human beings) nearer to the point which is destined for it by Him. (The same happens with nations.)

(12) Accordingly, whatever happened to these earlier nations, is bound to happen to them (opponents/Arabs) as well. When the final hour strikes, all the mighty and rebellious criminals will be overtaken by

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ آسَأُوا السُّؤَالَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ۝

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ۝

utter despair.

(13) (And) All the people with whom they had collaborated for selfish ends will not be able to intercede on their behalf. In fact they will deny any association with them.

(14) At the time of that revolution, everyone will be concerned about himself. Everyone will be self-centred.

(15) However, those who believe in the divine laws and work on a constructive programme will live differently. They will live in an atmosphere of pleasant abundance (42:22) and enjoy life-inspiring melodies (43:70).

(16) As for those who rejected the truth of Our laws as well as the life of the future, they will find themselves in the midst of destruction.

(17-18) Whatever stage they are passing through, be it the initial stages of the life of a nation or its end; or be they at the height of their glory or at the ebb, whenever the divine laws are presented to them they should obey them all the time. They shall then observe the manner in which the divine laws produce the most pleasant results in the outer world, the very sight of which brings out spontaneous appreciation and praise from everyone. This would also be reflected in their own society when the laws are enforced therein.

(19) According to these laws, dead nations get a new lease of life. The denial of, or opposition to these laws, bring living nations to their death. Have you not seen that when dead soil is watered according to the law of nature, how beautifully life gushes out of it? As per the same law, you also will regain life.

(20) (To evaluate how the divine law infuses life, reflect over your own life. See how He initiated the creation of life out of lifeless clay; then how He took it through

وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ۝

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ۝

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ۝

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ۝

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝ وَلَهُ الْعِبَادُ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۝

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ ۝

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ۝

various stages of evolution; and how you eventually assumed the human form and spread all over the world.)

(21) (When life started from inorganic matter it was in the form of a single life cell, which eventually became two parts, one male and the other female. In this you became men and women, complementary to each other. The objective was that you may find peace and tranquillity in each other's company. He created a strong bond between you which became the very basis for the development of the abilities of both men and women.)

Even in this phenomenon of life, for those who think rationally there are signs of support for life and the stability of the divine laws.

(22) Consider another phenomenon of the law of nature. In spite of all the diversity found in the heavens and the earth, the whole universe is an indivisible unit. Likewise, despite differences in languages and complexions amongst human beings, all of them are members of one community, namely *ummah* (2:213). Even in this phenomenon there are signs for people who possess knowledge and insight to seek the truth.

(23) Consider one more example. You sleep at night and during day time you go out in search of a livelihood. (This unity between two opposite elements - peace and activity - keeps life going on and functioning.) In this phenomenon also, for those who are willing to listen, there are signs to understand our law of unity.

(24) And as yet another example, consider the storms which have both lightning and rain clouds. Lightning scares you, and the clouds are a source of happiness, because as the water pours down from them, it gives life to the dead earth

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافَ أَلْسِنَتِكُمْ  
وَأَلْوَانِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ۝

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَآيَاتُكُمْ مِنْ قَضَائِهِ ۗ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ۝

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْقًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ  
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

(2:19). In this too, for those who think rationally there are signs to understand our law of life.

(25) Also, another one of His laws for the universe is that huge celestial bodies stay firmly suspended in the vast expanse of space. One of them is the planet earth where you dwell. It is also possible that when He gives you a call, you will come out of it.

(26) This is because it is only Allah's law which is in force in the heavens and the earth. And everything in the universe has devoted all its abilities towards the fulfilment of the programme determined by Allah.

(27) (As has been mentioned in 30:11) Allah initiates the creation of everything according to His law and then, while passing it through various stages of development, takes it to its destined point. And all this happens very easily. All the plans, both in the heavens and on earth, are cast in the patterns set by the Almighty and are therefore most sublime. (If mankind also regulates its character and personality as per the divine patterns, it too will attain a similarly excellent balance.) The Almighty's law, in fact, contains extremely beautiful combinations in itself; it has force and power as well as rationale and wisdom. (Irrational power is blind subjugation of the weak; and wisdom without force is merely philosophy. The proportionate combination of the two is the only way to produce constructive results of great beauty, and this is only possible by staying within the laws of God.)

(28) In light of the facts explained above, can you think of any other power in the universe, which is equal to His? Everyone's strengths are bestowed by the Almighty. Is it possible that the one who bestows the power can be at par with those who have been given that power? This is so self-evident that no further explanation is

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ۝

وَلَا مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهِ قَانِتُونَ ۝

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۝ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِيهِمَا رِزْقُكُمْ فَأنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ۝



needed. However, if it is still needed, then) We propound to you a parable drawn from your own life: There are people living and working under you as your subordinates and servants. Would you like them to share what We have given you, and to do so in such a way that they become your full-fledged partners? And then you start fearing them just as you might fear your competitors? (Hence, although they are human beings like you, your subordinates cannot be your companions. Also, you are never afraid of them. Therefore, how can any creation in the universe be equal to God, who has created it and tied it into His laws irrespective of how great that creation is?)

This is the way We explain Our laws and the philosophy behind them. Only those who use their intellect and reason will benefit from these laws. (The above statement that one cannot make subordinates and servants one's equal, does not mean that one should not share surplus wealth with them. We have given this as an example so that you may understand. As a matter of fact, the correct economic system is that in which people give their surplus wealth to those who need it, so that all can equally benefit from the available means of nourishment - 6:71.)

(29) Despite these explicit facts, imagine the plight of these people who want to follow their own desires and ignore the guidance of *wahi*. (In this way they are making their desires their god; although the correct way is that all emotions and desires should be kept subservient to *wahi* - 28:50.) The outcome of such an erroneous way of life is that the avenues of achievements and the pleasant things are closed upon them. When such avenues are closed according to the Law of *Mukafat*, none can bring them to the right path nor can they be of any help to

بَلَىٰ أَتَّبِعَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ يَغَيِّرُ عَلِيمٌ فَمَنْ يَهْدِي مَنْ  
أَصَلَ اللَّهُ وَمَا لَهُمْ مِنْ نُصْرَةٍ ۝



them.

(30) The correct course of life is that you should leave aside all misleading ways and fully concentrate on the divine order, which is the very exigency of Allah's law of creation and according to which He has created man. This divine law of creation is unchangeable. (Likewise, the way of living which has been given to mankind through *wahi* is unalterable.) This unalterable way of life is the pivot for keeping the correct balance and order among human beings; but most people have no knowledge about this reality.

(31) What is this system? This is that system in which, throughout your life, every step you take should lead you towards the destination prescribed for you by the Almighty. And you should remain fully conscious of His laws. To achieve this, establish the *Nizam-us-Sala* (wherein everyone follows His laws according to one's own free will). In this obedience and following, do not include anyone else's laws or decisions. This will create uniformity of thought and action amongst yourselves and, as such, all humanity will become one *ummah*; thereby overcoming all the differences (2:213). This is the very objective of *deen*.

(32) Accordingly, after becoming the upholders of the principle of *taubeed*, you should remain extremely careful not to indulge in *shirk*. You should not be amongst those who break the unity of their *deen* and who instead of remaining one entity, split into various sects. After people split into sects, every group thinks it is on the path of truth and is therefore content with its own way. Remember, splitting into sects or factions amounts to *shirk*. Never fall prey to it (3:104, 6:160, 23:53, 42:13).

(33) Neither should you adopt the path

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

مِنَ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِعَابًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِحُوا مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

of those who, when affliction befalls them, turn all their attention towards their *Rabb* and cry out for His help; however, the moment they receive relief from their affliction, some of them start ascribing to others a share of the authority and decision making ability of their *Rabb*.

(34) Their aim in doing so is to keep whatever We had given them exclusively for themselves and to deprive others. In this way they show their ingratitude. So tell these people to benefit from these provisions of life and to rejoice for a while; but in due time they themselves will come to know the result of their erroneous attitude.

(35) (Always keep in mind that whoever ascribes a share in Our law and authority to anyone else, does so on the basis of his own self-abrogated concepts.) We have not bestowed any charter or authority in favour of those to whom they assign a share in Our power and authority.

(36) The fact is that whenever they (who abandon the guidance of *wahi*) taste abundance of means of nourishment, their joy knows no bounds. However, whenever any suffering afflicts them, which of course is the outcome of their own misdeeds, they become disappointed with life (and lose all equilibrium and balance in their self).

(37) Don't they ever reflect over the fact that abundance and reduction in wealth takes place according to the divine laws? Everyone has to bear the outcome of any particular way he chooses for himself. In this reality, for those who believe in the truth of the divine laws, are signs for leading a balanced way of life.

(38) (The law governing the abundance or restriction in wealth proffers that a society flourishes in which the distribution of wealth is done in such a manner that everyone's basic necessities of life are met.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

فَأَتَى ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّيِّئَاتِ فَسَابَّكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾

Where it is otherwise, wealth would be restricted.) Therefore, you should distribute wealth in such a way that everyone makes sure that those who live nearby (or your kith and kin); and those who are unable to earn for themselves; and the wayfarer who passes by your abode receive help according to their needs. They should receive help from this wealth, not as charity but as a right.

This attitude will produce excellent results for those who follow the path leading them to the destination fixed by the Almighty. These are the people who shall prosper and attain a happy state.

(39) When you give to others believing that in return you will get something from their wealth, in addition to what you had actually given (estimating this increase according to your own calculations), remember that according to the divine law this will bring no increase in your wealth. (What you get extra in this way appears so because you calculate wealth on an individual level. However, if you calculate it at the level of humanity, you will see that it has brought no addition.) As a matter of fact, the wealth of people increases only when they give with the intention that this will help their own development and bring them in harmony with the divine laws (2:275-276, 3:129, 74:6).

(40) This is the law of Allah, Who has created all of you and has also provided means of nourishment. Hence, if these means are provided by Him, then their distribution should also be in a manner that it provides for the development of everyone. And it is according to this very law that decisions for your life and death are taken.

Can any of those to whom you ascribe a share in His power do anything in the universe? If only you would think about it you will come to the conclusion that He is

وَمَا آتَيْتُم مِّن رَّبٍّ لَّا يَزِيدُوا فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْطَّرِّفُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيْبِكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِنْ ذَلِكُمْ مِثْلَ شَيْءٍ سُبْحٰنَهُ وَتَعَالٰى عَنَّا يَشْرِكُونَ ﴿٤٠﴾

sublime, exalted and beyond everything that anyone can ascribe as a share in His power.

(41) When people equated their self-made ideologies and opinions with the divine laws, the result was that chaos and disorder spread in every walk of life. All such disorder was of their own doing and not from the Almighty; and some of the bitter results already appeared before them. If they look at them with open eyes, these results may be enough for them to turn towards the divine order and leave their self-made systems aside.

(42) (If they still do not understand) Tell them to travel through the land and see for themselves the end result of the nations that lived before them. Most of these nations equated their self-made laws with divine laws. (Instead of considering mankind as one entity, they divided it into sects and factions. This is the definite outcome of *shirk* - 30:31-32).

(43) Anyhow, leave them alone to do whatever they like. Concentrate all your energies towards the establishment of the divine order (30:30) before that irreversible hour of results (the revolution) comes as per Our Law of *Mukafat*. On that day these two parties will be segregated and stand openly against each other.

(44) Those who had rejected the divine laws will bear the burden of their denial, whereas those who had done righteous deeds, will get all the comforts of life.

(45) Thus the truth about the kind of reward given by the Almighty out of His grace, for *eiman* and for doing righteous deeds, becomes clear to all. Also, its denial takes one along the path that is not liked by God.

(46) The pleasing results of living a life according to the divine laws are similar to the phenomenon of the winds sent by God. The

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ  
قَبْلُ ۗ كَانُوا أَكْثَرَهُمْ مُشْرِكِينَ ﴿٤٢﴾

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمًا مَرَدًا لَهُ مِنَ  
اللَّهِ يَوْمَئِذٍ يَصَّدَّ عُنُونَ ﴿٤٣﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ بِهِمْ يُهْدُونَ ۗ ﴿٤٤﴾

لِيُجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ  
الْكَافِرِينَ ﴿٤٥﴾

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ  
وَلِتَعْبَرُوا بِأَمْرِهِ وَلِتَسْتَفْعُوا مِنْ فَضْلِهِ ۗ وَعَلَّامٌ لِمُتَكَبِّرُونَ ﴿٤٦﴾

winds are the harbingers of rain, which in turn becomes a source of your sustenance on the land. In the sea the same winds make boats sail as per the divine laws, so that you may travel everywhere in search of a livelihood; and that your struggle and efforts may bear abundant fruit.

(47) We have been sending our clear laws through Our *rusul* to you. They presented these laws before their nations. But (the nations rebelled against them and) ultimately they were caught because of their own crimes. Therefore, it is incumbent upon Us to help those who have believed in the truth of Our laws. Thus the first step is to remove those who hinder the way to this system of justice and equity.

(48) In this connection recall once again the example of winds. He sends the winds, which after creating a commotion in the water vapours, rise in the form of clouds. Thereafter, according to His laws of nature, He disperses them throughout the expanse of the atmosphere and eventually causes them to break up into fragments. Then you see the drops of rain fall from within them. This is how rainfall comes down on those living on earth. How much they rejoice in it!

(49) Although just before the rain is sent down upon them, they are not hopeful about its coming.

(50) Just contemplate over the effects of His law of *Rabubiyya*, which gave life to the earth after it had been lying dead.

In the same way He can give new life to dead nations (when he bestows *wahi* on them). All this happens according to the scales and measures (laws) designed and set by Him, and over which He has complete control.

(51) According to these very divine measures (laws of nature) the same wind, when it does not bring rain, ripens their

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ  
فَأَنفَقْنَا مِنَ الَّذِينَ أُجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ۝

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ۝

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يَنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْسِئِينَ ۝

فَانظُرْ إِلَىٰ الثَّرَىٰ كَيْفَ يَأْتِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَلِكَ  
لَنَحْيِ الْوَعْدَ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا الظَّلْمَاءُ مِنْ بَعْدِهِ يَكْفُرُونَ ۝

crops golden yellow (and then the ripe grains fill their coffers). All this happens according to Our law of *Rabubiyya*, and thus all of mankind gets nourishment. But (despite this) these people continue to reject Our laws and say that all this happens due to their own craft and labour. Thus they ask why they should distribute the produce as directed by the Almighty (56:63-72).

(52) Now ask how you can bring the people who reject such clear facts to the right path. You can talk to living beings but how can you make the dead listen to you (36:70), or the deaf hear your call? And not only don't they want to listen to you, they turn their backs on you and go away!

(53) You cannot make the blind leave the erroneous path and take the straight one (when they do not want to tread the right path). You can only make the people who use their intellect and wisdom, believe in the truth of Our laws; and only those who are willing to lead their lives accordingly, listen to you (or understand).

(54) The secret of the rise and fall of nations lies in this very rule. Nations can easily be compared to individuals. For example, at the time of birth you are very weak; then if you are brought up according to the laws of God, your weakness is slowly converted to strength; thereafter your good health withers away and the weakness of old age overpowers you. Thus His programme of creation goes on according to His laws of *Mashiyya* which are entirely based on knowledge.

(55) (The nations which follow the divine law of *Rabubiyya*, when they are weak start to develop again and reach the heights of power and authority. If at that stage they ignore the development of their abilities, they become weak and backward.) When the day of reckoning - that will decide about

فَأَنْتَ لَا تَسْمِعُ الْبُوتَى وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ۝

وَمَا أَنْتَ بِهَادٍ الْعُمْى عَنْ ضَلَالَتِهِمْ إِنْ نَسِئُوا إِلَّا مَنْ يُوْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ۝

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ۝

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْوَىٰ لِكُلِّ أُمَّةٍ ۝

their life or death appears, the people who were ruined by their crimes will swear that they did not have enough time to reform themselves. In actual fact they have not become like this because of shortage of time but because they turned away from Our laws.

(56) The people who are endowed with knowledge and insight and believe in the truth of Our laws, will tell them that Allah's Law of *Mukafat* gives you respite till the last moment before the results appear. It also gives respite till the decision is taken to remove you from the thoroughfare of life, because you were obstructing the way for others. Now the hour has come. All this was happening right in front of you, but you were so grossly intoxicated with power and authority that you completely missed noticing how you were gradually getting nearer to your fatal end.<sup>(1)</sup>

(57) At the time the results of their misdeeds come before them, their excuses, which will be a vain attempt to cover the absolute realities, will be of no avail. Nor will their begging for the restoration of Our bounties be of any use. They committed excesses on people and then faced the results. (If during the period of respite they had corrected themselves and cleared the effects of their previous misdeeds with righteous deeds, things could have been different. When the results become apparent, the desire for correction does not help.)

(58) Similarly, in the Quran We have very candidly propounded all kinds of parables (in many different ways); but whenever any divine law is presented to the people who

وَقَالَ الَّذِينَ أَوْتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ  
الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

فِيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَكِنْ جَنَّتُمْ  
بِآيَاتِنَا لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطَلُونَ ﴿٥٨﴾

(1) If the word *ba'th* is taken to mean "to become alive after death", these verses can be explained accordingly.

One meaning of this can be that after your death, on the call from Allah, you will come to life again. It can also mean moving out of this earth and going to another planet, as it appears more and more likely every day. In such a case "Allah's call" would mean additional discoveries of the natural sciences. Every gesture of Nature is, in fact, a call from Allah.



have already decided not to accept your message, they are sure to say that all this is a pack of lies and deceit.

(59) People who adopt such an attitude because of their prejudices do not use their intellect and reason. Their hearts become sealed in such a manner that they are left with no capability to understand the reality.

(60) So when you have to deal with such people, the only way out is to just ignore them and remain steadfast in your own programme. Also, have complete faith that since every promise of Allah is bound to come true, your call (to the divine laws) will eventually become successful. You should remain very careful lest any lapse or mistake from you give an impression to your opponents that you are not sure of your claims; that you have no will; and that therefore, it is not difficult to make you shift from your stance and win you over.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾



Surah 31 : Luqmaan<sup>(1)</sup>  
(Luqman, the Wise)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

- (1) Allah the all-knowing, all-wise says:  
(2) These laws are from the code of life which is an embodiment of wisdom.  
(3) This book contains, guidance towards a straight path for those who are desirous of spending their lives in a balanced and graceful manner, and presents means for the development of their human abilities.

(4) These are the people who establish a system wherein everyone obeys the divine laws, and which provides sustenance to all the human beings. The only people who can establish such a system are those who have implicit faith that there is life after this worldly life, deserve to live that life, and acquire the capability of progressing further through providing means of nourishment to others, as required by the divine laws (2:2-4).

(5) They follow the right path as guided by their *Rabb*, and they will attain a happy state and flourish (2:5).

(6) On the other hand, there are people who do not have before them any higher objective in life, and they consider this worldly life and its temporary comforts as an end in itself. In this manner, without having any knowledge or wisdom they themselves go astray and also lead other people away from the right path. They ridicule the higher values of life and the path leading towards them. These are the people whose end will be a very humiliating chastisement.

(7) Their condition is such that whenever the divine laws are presented to one of them, he turns away in extreme arrogance, as if his ears are plugged and he has heard nothing. Caution them that such an attitude will bring them grievous chastisement.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ  
يُوقِنُونَ

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ  
عِلْمٍ وَتَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

وَإِذَا نُتِلَّ عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ  
وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

(1) Who was Luqman? See Glossary item 71.

(8) On the contrary, those who are confident of the truth of Our laws and do righteous deeds to rectify human problems, shall have a life full of comfort, ease and joy, both here in this world as well as in the hereafter,

(9) This is the promise of Allah. It will appear forth to you as an absolute reality, because He alone is Almighty and His decisions are based on wisdom. Therefore, no one can dare stop it being fulfilled, or retard His plans.

(10) If you want to estimate His powers and the wisdom behind all His flawless planning, just take a look at the universe and observe how wonderfully He has placed huge celestial bodies in outer space without any visible columns. Furthermore, he has set huge mountains on earth, in spite of which it continues to rotate at its speed and you abide therein with comfort (16:15). Also, He has distributed various kinds of living creatures on earth; and He brings down rain from the clouds and grows all kinds of splendid things on it.

(11) Tell them, "This entire universe has been created by Allah Almighty. If according to your fabricated claim someone else also has similar powers, show me what they have created." The fact is that the people, who do not keep such matters in their proper places, are most likely to commit blunders which do not need any evidence to disprove them. (If you keep the creator and the creations in their respective places, then nothing will go wrong.)

(12) We provided Luqman with the illuminating wisdom to ponder over the universe in the light of divine guidance, and thus draw correct conclusions. This was to enable him to immensely appreciate Allah's bounties. Appreciation means spending the Almighty's bounties according to the divine laws; and the abilities of whoever does so

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ۝

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضِ رَوَايَ أَنْ  
تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً  
فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ۝

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ  
فِي ضَلَالٍ مُّبِينٍ ۝

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۗ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ  
لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝

will receive full development. The one who goes against the divine laws himself suffers, for it brings no harm to Allah. His laws do not need any outside help to produce results. His system, with its in-built forces, continues to produce such wonderful results that it begets involuntary appreciation from all discerning persons.

(13) Luqman himself followed the divine laws and also advised his progeny to do so. He told his son, while explaining to him the philosophy and wisdom behind these laws, "O my son! (The first and foremost principle over which the whole edifice of human thought exists, is that) Do not associate anyone with the powers and authority of Allah. You should obey and follow the rule of Allah alone. Remember that when you associate anyone else with Allah, it means that you bring Allah down from His high stature, and raise the status of all other non-divine powers. This is highly unjust." (Whatever powers to which man gives the status of God are either natural phenomenon or other human beings. All natural phenomena have been subjugated to man; and all human beings are equal. Therefore, accepting the superiority of another human being or a natural phenomenon is actually the degradation of a human being himself. So, you should never do that.)

(14) (Going further, you should consider mutual human relations. Animals do a lot when taking care of their offspring; but when the offspring grows up it does not even recognize its parents. Such should not be the case in human life. Therefore) Allah has directed man regarding his parents. (They should be given loving care because) His mother bore him while she herself became weaker. Then she suckled and nourished him for a period of two years

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ يَذَكِّرُكَ بِاللَّهِ إِنَّ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ ۝

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَ الْ  
فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۝

(2:233, 46:15). Whereas man's creation is dependent on Our law, his nourishment is also no less due to parental care. So, he should be grateful to Us as well as to his parents. Although all this happens according to Our laws (that is the embryo is formed and its growth is as per these laws), those who contribute to the means of his growth must also be rewarded. This is the need of human society.

(15) While emphasising kindness and love for parents, we also told human beings that if they try to force you to ascribe partners to Me, then do not obey them as such an attitude is based on ignorance. The fact is that there is none in the universe who can share any authority with God (29:8). You should have a very kind and affectionate relationship with them in worldly affairs, but follow the path of the one whose every step turns towards Me. Remember that you are answerable before the Almighty for every action of yours. Only He will tell you of the outcome your deeds have brought you to. (It is His Law of *Mukafat* which determines the results of your deeds.)

(16) Then Luqman said to his son, "O my son! Allah's Law of *Mukafat* is so strong that if any action of yours is equal in size to a grain of mustard seed which is hidden in a rock anywhere in the heavens or on earth, it will be brought to light. Behold! That law knows the most minute details of everything and is fully aware of everyone's actions."

(17) Luqman also told him to establish the system of *sala* and enjoin doing what is right according to divine guidance (*wahi*); to forbid what it considers opprobrious; and to always stay steadfast when facing difficulties and hardships during the enforcement of this system. Remember that showing firmness in purpose during hardship and adversity requires a lot of courage and

وَأِنْ جَاهِدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا  
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَآتَيْتُمُ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ الْكُبْرَىٰ وَأُولَٰئِكَ أَتَىٰ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝

يُبَيِّنُ أَقْوَمَ الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ وَإِنَّمَا عَنِ الْمُنْكَرِ وَأَصْدُرُ عَلَىٰ مَا  
أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝

resolution.

(18) And do not treat people with contempt; and when dealing with them do not adopt an attitude that shows arrogance and insolence (17:37). Remember that Allah does not approve of the one who, out of conceit, acts in a boastful manner (53:23).

(19) Be modest in your bearing and do not shout. Keep your voice low, as you know that the most repulsive and ugliest voice is that of a donkey, which sounds so harsh to listeners.

(20) These were the conclusions reached by Luqman after pondering over his inner world and the world beyond. (O *Rasool!* Tell the people that the universe is also like an open book before you.) Don't you see how, to benefit you, Allah has made everything in the universe subservient to His laws? The purpose is to provide in abundance, the means of nourishment for your development. These may be available either in a perceptible form or in the form of hidden forces. (But your complete development is not possible with material things only. It also needs divine guidance, *wahi*, which has been provided to you in the Quran, in a complete and final form.) But still there are people who argue (when asked to follow the *wahi*, even as they continue to take full advantage of material things.) They do so without reflecting or using wisdom. Neither do they seek guidance which ensues from a deep study of the universal system, nor do they have any code based on divine revelation. Theirs is sheer blind following of their ancestors, on the basis of which they defy the guidance provided by *wahi*.

(21) Hence when they are asked to follow what Allah has revealed, they say, "Nay, we shall only follow the path tread by our forefathers", even if that path has been devised by Satan and leads them to suffering

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

وَأَقِصْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَكْثَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ۝

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝

which can burn everything to ashes.

(22) (And remember! The straight path is not that which people should tread blindfolded, imitating their forefathers.) The right course is that on which one keeps his attitudes, ambitions and requirements subjected to the divine laws, and in this way leads a balanced and graceful life. Such a person has grasped the most trustworthy support which will never fail him (2:256), because everything in the universe happens according to the divine laws. (It is just not possible that anything would go wrong for a person who takes guidance from those laws.)

(23) (This is the right path of life and whoever traverses it will certainly reach his destination.) You should not get upset or worried about the attitude of whoever rejects it (as it will harm only himself.) Everyone is answerable to Our Law of *Mukafat* and the results of their deeds are formulated according to that law. Thus on the day of disclosure (of the results) they will themselves realize the sort of deeds they had been doing. Allah's Law of *Mukafat* is fully aware, even of the secrets hidden in their hearts.

(24) (It needs to be understood that there is a time gap between actions and their resultant effects.) So let these people enjoy themselves during this short period of respite, for in the end We shall drive them towards the most unrelenting chastisement.

(25) The situation is such that if you ask them about the creator of the heavens and the earth, they will surely answer, "It is Allah." However, when you ask them, "If everything in the outer universe is functioning according to the divine laws, why don't you introduce these laws in your own society," they will not agree to this. Tell them, "Whether it is the outer universe or your own social set-up, the law which

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ۝

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۗ إِنَّ  
اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

نَسْتَعْتُهُمْ قَلِيلًا ۗ لَمْ تَضُرَّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ۝

وَلَيُن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ  
الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝

deserves all appreciation and praise is that of Allah alone." But most people do not use their intellect and reason and remain unaware of this fact (29:61).

(26) Tell them that His law is in force everywhere in the heavens and on the earth. Everything in the universe is busy fulfilling the programme ordained by Him. (Thus if He commands you to also keep your system subjected to the control of His laws, it is not because some of His programme has run into problems and He needs your help. This, in fact, is in your own interest.) He is all-sufficient. Can you see how everything in the universe is living proof, expressing praise and appreciation of His *Nizam-e-Rabubiyya*?

(27) The limitlessness of the universe and the divine laws is such that even if all the trees on the earth become pens and the existing oceans turn into ink, with many more added to them, they will not be sufficient to encompass all His laws (18:109). Not only are these laws forceful enough to keep this huge universe in discipline and control, they are also logical and based on wisdom. They are not being applied blindly.

(28) You can imagine how all-encompassing and limitless His laws are. The creation and resurrection of all human beings since the beginning is to Him like (the creation and resurrection of) a single soul. (And it does not end there. He continues to be) All-hearing, all-seeing. (You see individuals separately, while He sees mankind in its entirety. You see parts, while He sees the whole.)

(29) Just as your limited vision sees individuals separately and not humanity at large, you see every event on its own and not as a single, indivisible whole. For instance, you see night as one unit and day as another; but you do not reflect on how Allah's law (of rotation) merges the night into day and the

يَلُو مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْعَفِيفُ الْحَمِيدُ ۝

وَكَلَّاتٌ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ  
سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا نَفْسٍ وَاحِدَةً ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِيهِ اللَّيْلَ فِي النَّهَارِ وَيُولِيهِ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ  
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ  
خَبِيرٌ ۝



day into night. (Thus day and night become one indivisible unit.) Like the rotation of day and night, He has also subjected the sun and the moon to His laws, each running its course for a set term (13:2).

Similarly, His Law of *Mukafat* is always active and is fully aware of all that you do.

(30) This is so because Allah, Himself, is the absolute reality. All that He has created is also based on reality and is for producing positive and concrete results. Whatever you invoke besides Him, or consider sovereign and authoritative, is sheer falsehood. As a matter of fact the divine law is so sublime, exalted and supreme, that no other law can reach such heights.

(31) Can you not see how boats (and large ships) sail through the seas, laden with bounties produced according to His laws?

The functioning of divine laws can be similarly seen in every corner of the universe. However, only those who observe and study these things steadfastly can see it. Their untiring efforts can also certainly bear fruit in a like manner.

(32) (On one side is this external universe which keeps functioning strictly in accordance with the divine laws. It never happens that anything within it changes course of its own accord. If ever this were to happen, the system would not function even for a single day. On the other side is man, who never adheres to any one principle but keeps changing every moment. Take the example of a boat, which sails according to certain principles. However, the state of the people who travel in the boat is such that) If the furious waves engulf them from all sides, they start calling unto Allah in a very sincere and devoted manner, as if all their obedience is exclusively for Him alone; but the moment they are safely ashore, some of them stay moderate, while others openly reject His

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ  
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلْمِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا  
تَجَمَّهُمْ إِلَى الْبَرِّ قَالُوا مَا كنا مُقْتَصِدُونَ وَمَا كنا مُبْتَغِيْنَ إِلَّا كُلُّ حَتَّارٍ  
كَفُورٍ

laws. The only people who behave in this way are those who hesitate to do hard labour and who want to live on deceit and craft. Therefore, they want the divine law to remain hidden (because living an honest life according to the divine laws requires a lot of integrity and hard labour).

(33) O mankind! You should always remain conscious of the divine laws and safeguard them. Dread the day when the result of your deeds will come before you. In the plight of the day neither the father will be of avail to the son nor will the son be in a position to render any help to the father. Remember that the divine Law of *Mukafat* is unalterable and as such do not let worldly gains delude you. All those people who want to waylay you will do their best in various ways. Beware of all their craft and tactics, lest they succeed in making you deviate from Allah's ways!

(34) It is Allah alone Who knows when the last hour will come (although the process of compiling results continues all the time). Consider the rain for instance; although it pours down at a particular time, its process had actually started quite sometime before. Also, take the example of the birth of a child. While the birth takes place at a particular time, the child has earlier gone through various stages in the mother's womb, and all these stages are in Allah's knowledge.

(This knowledge can be acquired by you. But Allah Almighty knows so much more which is beyond your comprehension.) No one knows what is in store for him the next day, or where he will breathe his last; whereas Allah is all-knowing, all-aware. (Therefore, God knows when the day of decisions will be. You must believe that it will definitely come.)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْسِنُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ۝

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

Surah 32 : Al-Sajdah  
(Prostration)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah the all-knowing, all-wise says:

الْمَرَّةَ

(2) This is the divine code wherein there is no uncertainty, ambiguity or psychological perplexity. It has been revealed by the Almighty, Who provides nourishment to everything in the universe.

تَنْزِيلُ الْكِتَابِ لَأُرِيَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ۝

(3) These people assert that he (the *Rasool*) has fabricated the Quran. In fact, this book is the truth revealed from your *Rabb* guaranteeing positive and concrete results. No human being can produce such a book. The objective is that you should warn the people who have never been warned before, about the destructive results of their misdeeds (28:46, 36:6), so that they may take the right course.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَتْهُمْ  
مِنْ نَذِيرٍ مِمَّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۝

(4) This guidance has come from Allah, Who has created the heavens and the earth and all that is in between, in six aeons passing them through various stages. Also, He has kept its central control in His own hands (7:54). Obviously, when full control and authority over the universe is with Him, who else besides Him can protect you or intercede for you? Can you not visualize the reality on the basis of this evidence (that your life too should be governed by the divine laws)?

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ  
اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا  
تَتَذَكَّرُونَ ۝

(5) (What is meant by putting different things in the universe through various stages should be understood clearly. His way of creation is that) When, according to His *Masbiyya* He plans a scheme, He initiates it from the lowest level and then (with the involvement of various physical elements, and by passing through various stages of an evolutionary process) it slowly and steadily develops to its destination as established by God (35:10). The duration of these evolutionary stages, according to your

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ  
مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ۝

count, may be a thousand years (22:47); and in some cases it may even be fifty thousand years (70:4).

(6) This process of creation and evolution is in force by the Almighty, Who is aware of the latent potentialities of everything and also knows the extent to which these have manifested themselves. All this happens as per the divine law, which has the power to take everything to its destination, through proper development.

(7) For this purpose He has maintained an excellent balance in the creation of everything, and one of His schemes is the creation of man. (After the scheme was established in His *Aalm Amr*) Man's creation was initiated from inorganic matter which before you, was lying lifeless in the form of clay.

(8) (Then this inorganic matter became mixed with water - 37:11, and the first life cell appeared. This process continued through various stages of evolution and reached a point where, from the cohabitation of a male and a female, man's progeny started through procreation.)

(9) Thereafter, God's law creates proper balance in the unborn baby. (For a while the process of creation is common between man and animal. However, after birth, human beings go through an evolutionary process which is completely different from that of animals. That is) God infuses into man a spark of His divine energy (his human personality which gives him discretion and choice).

And see, in this way He endows to you the faculties of hearing and seeing (that is the means to acquire perceptual knowledge) as well as a mind. Yet only a few people use these faculties properly.

(10) It is strange that the human beings We created out of inorganic matter raise the

ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۝

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سَلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ۝

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَائِ رَبِّهِمْ لَكْفُرُونَ ۝

objection, "How is it possible that after we are dead and lost in the dust, we will again be restored to a new life?"

In fact the only people who raise these objections are those who do not want to face the Law of *Mukafat* and want to get away from being accountable for their deeds.

(11) Tell them, "Our heavenly forces, under whose control your physical system functions, are taking you gradually towards death, and a day will come when your physical machinery will stop functioning. But this will only destroy your body. Your human personality does not perish, for it goes beyond, and its future is determined by the deeds you perform in this world.

(12) If you think about it you will realize that all those whose deeds lead them to destruction, that is the guilty ones who are arrogant and haughty in this world, will stand before the Almighty with their heads bowed in shame. They will say, "O our Sustainer! Now that we have seen everything with our own eyes and have heard with our own ears, we have full faith in Your Law of *Mukafat*. If You can just return us to our previous life, You will see how earnestly we perform righteous deeds (23:99-100)."

(13) But they are not aware that if it was Our desire to coerce them to the right path by showing them suffering and chastisement, then it was not at all difficult for Us. They would have been born to follow the right course by themselves. They would have had no capability of disobedience. However, this would have been against Our law, which has provided human beings with the faculty of choice and discretion. We do not want to make them tread the right path by depriving them of their choice. There is no credit in going on the right path, if one is forced on to it.

We have shown both ways to human

قُلْ يَتَوَقَّعُكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

وَلَوْ تَرَىٰ إِذِ الْعُجْرَمُونَ تَاكُسُوا زُرُوعَهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

beings (76:3). One leads to suffering and the other to peace and it is left to them to choose the path they like. People however, whether they are civilized or nomads, normally take the erroneous path and fall into the *jahannam* of suffering and destruction. Thus Our Law of *Mukafat* confronts them as a reality.

(14) They will be told, "Taste the result of your deeds. You were under the impression that the Law of *Mukafat* was simply being mentioned casually. As such you did not give any importance to the Day of Judgment and forgot it completely. Now you will have to taste this chastisement, which is the unavoidable result of your own misdeeds; and We will not protect you from it."

(15) In spite of all the evidence, these people will not believe in the truth of Our law. The only people believing it are those who, whenever the message is conveyed to them, reflect over it (25:73), and then they bow before it in complete submission. Thereafter, they work hard for the practical establishment of the divine order so that when its pleasant and positive results appear, and everyone can spontaneously proclaim, "Most certainly this is the system which deserves all the *hamd*." They are, under all circumstances, continuously busy in this struggle and they are not conceited about it.

(16) Such is the state of their perpetual struggle and involvement that their bodies seldom touch their beds for rest. They invoke divine guidance at every stage in order to create a pleasant atmosphere in their society and to keep it safe from all dangers. To achieve this objective, they keep everything We have provided for them available for those who are in need.

(17) The results of their efforts are evident in this very world but no one can comprehend the great joy and the delightful

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ  
الْخُلْدِ بِمَا لُنتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا وَسَجَدُوا يُسَبِّحُونَ  
رَبَّهُمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا  
رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۗ جَزَاءً لِّمَا كَانُوا  
يَعْمَلُونَ ﴿١٧﴾

things which are in store for them in the life hereafter, as a reward for their deeds. That is beyond human imagination.

(18) After reflecting over these facts, can you ever say that those who follow the right course ordained by Allah are equal to those who leave it and go astray?

(19) The abode of those who follow the right course, that is those who believe in the truth of Our laws and do righteous deeds, will be the *janna* of blissful delights. Therein they will be welcomed and respected like dignified guests.

(20) However, the abode of those who go on the wrong path and disobey will be the *jabannam* of grievous chastisement. They will try their best to get out of it in any way they can, but whenever they try to escape they will be driven back into it and told, "Taste the torment of the suffering you used to deny."

(21) But before We inflict on them such a destructive punishment, We will punish them to a lesser degree, so that they may perhaps learn a lesson from it and turn to the right course. (But if they continue with their transgression, ultimate destruction will take place from which there will be no escape.)

(22) Just think for yourself about who else would be a greater *zalim* than the one who, when the divine law is presented to him, turns away? Our Law of *Mukafat* will most certainly inflict punishment on the ones guilty of misdeeds.

(23) Earlier, We had also bestowed a similar code of life unto Moses, in the light of which the *Bani-Israel* were supposed to tread the right path. However, some of them rebelled against it, and so they were punished. You should have no doubt in your mind that even now you too will be similarly punished.

(24) On the other hand, there were

أَكْمَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ۗ

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۝

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تَكذِّبُونَ ۝

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلْوَالِ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ۝

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِبُونَ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۝

وَجَعَلْنَا مِنْهُمْ آيَةً يَهْتَدُونَ بِأَمْرِنَا لَتَأْتُنَّ صَبْرًا ۗ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ۝

people among them who had full conviction in the truth of Our laws; they diligently followed them and were steadfast. The result was that We bestowed on them leadership over other nations, which they rightly guided according to Our laws.

(25) However, as time passed, they started creating controversies in the divine laws (and as such they lost their leadership over the nations and were subjected to humiliation and disgrace). The decision regarding their differences will be taken on the day of resurrection (since they themselves have passed away. However, for the people who followed them, the decision about the matters they differed on will be taken as per the judgment prescribed in the Quran, which will soon take place).

(26) (After all the evidence that has been presented and the historical facts that have been referred to) The reality should have become quite clear to them that We have destroyed many earlier nations (because of their erroneous ways.) The people of these nations walk about the ruins of their dwellings. If only they would take cognizance of these facts which give clear evidence regarding the truth of Our laws! Will they not, even after this, listen to right advice?

(27) (By looking at these ruins, they can easily understand what happens if one follows the wrong path. However, if they want to understand what happens if they follow the correct path of *Nizam-e-Rabubiyya*, they can see how) We drive rainwater on to the dry land which is fallow and it produces crops and other vegetation which they and their cattle eat (20:54). Can they not draw even a simple lesson from this (that a society which is formed according to the divine laws is capable of producing very pleasant and wonderful results)?

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَسْتُونَ فِي مَسْكِئِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنَخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾



(28) (But they did not take these things seriously because they did not have faith in Our Law of *Mukafat*. So) They keep on asking you, if you are truthful, to tell them when the hour of the final decision will come.

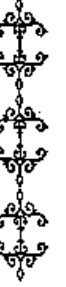
(29) (Ask them the reason for their haste about the hour of decision; because) Even if they declare *eiman* at the time they face the hour of decision, neither will their declaration be of any use to them, nor will any respite be given to them.

(30) (Nevertheless, whatever We wanted to tell them and warn them about, has been conveyed to them.) Now ignore them and devote yourself to the fulfilment of your programme and wait for its results. Let them also wait for the results of their deeds. (The revolution will itself pronounce judgment on who is on the right path.)

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِلَهُمُ مَنِظِرُونَ ﴿٣٠﴾



Surah 33 : Al-Ahzaab  
(The Parties)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1) O Our *Nabi!* You should remain fully conscious of the divine laws and guard them. Do not give in to those who openly deny this law, or to those who accept it outwardly and not from the depth of their hearts. Most certainly Our Law of *Mukafat* knows everything, and all Our plans are based on wisdom.

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

(2) And continue to follow the *wahi* which is revealed to you from your *Rabb*. (Also keep reminding your followers about it and tell them that) Allah knows fully well all that you do.

وَاتَّبِعْ مَا يُوحٰى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

(3) You should have complete trust in the firmness of Our laws. These laws will never let you down and they are enough to guard you in every way.

وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِیْلًا ۝

(4) (The *munafiqeen* (hypocrites) continue to spread rumours to create disorder in the society, but you should not become disturbed by these. Always keep in mind that in social dealings only that act which is committed with full intention is cognizable. However, if an action takes place inadvertently; or under emotional stress; or if you say something in anger; then in all such cases these would not be taken as decisive words from you, even though they would be improper. This is because) Man is provided with only one heart (mind) and not two. (As such it is not possible that he take two decisions at the same time from his heart. Therefore, if there is non-conformity between the intention and the pronouncement, the judgment will be based on that which was said with full intention. For instance) If someone, out of sheer anger calls his wife his mother; she does not actually become his mother (2:226, 58:2-4). Likewise if someone, out of love, calls any

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِىْ جَوْفِهِ ؕ وَمَا جَعَلَ اَزْوَاجَكُمْ اِلٰى تَظْهِرُوْنَ مِنْهُنَّ اُمَّهَاتِكُمْ ؕ وَمَا جَعَلَ اَدْعِيَاءَكُمْ اَبْنَاءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَكْوَابِكُمْ ؕ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ۝

child his son, it does not mean that the child actually becomes his son. These are just your casual statements which cannot be taken as final (decisive) words. Allah's law speaks the firm truth and is not subject to your social or customary proverbs. Therefore, only His law guides you to the right path.

(5) It would be better if those, whom, out of affection, you refer to as your sons, are called with reference to their fathers. This is a better way according to Allah's laws.

However, if you do not know the names of their fathers, such children are your brothers in *deen* and your friends. Anything that is said inadvertently, for example, if you have pronounced someone as a son, no cognizance would be taken of that. Cognizance is, however, taken of all actions which are undertaken intentionally and with full consciousness. Remember! Adequate provisions have been made in the divine laws for not taking action on inadvertent matters, so that such things do not hinder your process of development.

(6) In your society, the strongest ties amongst you are those based on your common association with *deen*. Yet, blood relations too have their place. Take for instance the position of Allah's *Nabi*. He has a higher claim on *momineen* than they have on their own selves (because they have handed over their lives and property to him for the sake of Allah - 9:111, 48:10). And the wives of the *Rasool* are like mothers for the members of this *ummah* (and their marriage to any one of them is not permissible - 33:53). However, in respect of all the rights of your close relatives, as described in the divine law (such as inheritance), your own relatives have higher claims than the claims of other *momineen* and *muhajireen* (migrants from Makkah settled in Madinah). Nonetheless, if you want to make any special

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ  
فَأَخْوَالَكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا  
أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو  
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ  
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي  
الْكِتَابِ مَسْطُورًا

provisions for your other close friends, such special provisions have been included in the Quran, the book of Allah. (For example there is the provision for a will, whereby it is permitted to give to anyone one desires - 2:180, 4:11.)

(7) (This special relationship of the *Nabi* with the members of his *ummah*, is absolutely necessary in order to achieve the supreme objective for which he has been sent and for which a covenant has been taken.)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝

Such a special pledge was taken from all the previous *anbiya* including Noah, Abraham, Moses and Jesus son of Mary. A similar pledge is being taken from you and the same obligations have been prescribed for you. These obligations are extremely important and this is a very solemn pledge (3:80).

(8) (The details of such obligations are lengthy, but in brief the objective is that) People who want to spend their lives to uphold truth and justice should utilize this true spirit of theirs in a positive manner. And for the misdeeds of those who deny the truth and take on a rebellious course; a very grievous suffering should be inflicted on them. (In other words, the duty of those *anbiya* was to establish an order, wherein the results of right or wrong ways of life should appear forthwith.)

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝

(9) O *Jamat-ul-Momineen*, to achieve this purpose you have to go to war at times, as in your case, you had to go to war several times. One such war was the battle of Ahzab, in respect of which you should keep in mind the blessings of Allah. When the enemy forces came down upon you, We let loose stormy winds against them. These winds in fact were the heavenly forces which could not be seen; and Allah was fully watchful of everything you were doing.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا  
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝

(10) When enemy forces stormed you

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ  
وَكَلَّفَتِ الْقُلُوبَ الْحَنَاجِرَ وَنَظَّيْتُمْ بِاللَّهِ الظُّنُونَ ۝

from all directions, it was such a difficult time that your eyes were stupefied with horror and your hearts thumped with fear, as if they would jump up to your throats. And those (amongst you) who were weak developed doubts about Allah's promise (2:214, 3:141, 9:16, 29:2).

هَذَا لِكَ انْتَبَى الْمُؤْمِنُونَ وَزُلُّوا زِلْزَالًا شَدِيدًا ۝

(11) At that hour of staggering calamity, the true inner courage of the *momineen* was revealed. Everyone witnessed the courage and fortitude with which they stood and fought under such adverse circumstances.

(12) On the contrary, the *munafiqeen* and those who were deceitful, spread rumours that all the promises which Allah and His *Rasool* had made them, were nothing but delusions.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝

(13) One of the groups went to the extent of saying, "O people of Madinah, as you cannot hold the ground and withstand the attack of the enemy, it would be better to go back immediately." One of the groups even asked the *Nabi* to excuse them, on the plea that their houses were not secure, even though they really were quite safe. Actually, using this excuse, they wanted to run away from the battlefield.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۚ وَمَا هِيَ بِعَوْرَةٍ ۚ إِنَّ يُرِيدُونَ إِلَّا فِرَارًا ۝

(14) Such was the condition of these people that if the enemy had entered the city from all sides and asked them to rise in revolt against the Muslims, they would have done so, without any hesitation. (Therefore, their claim that their homes were not secure and that is why they wanted to go, was just an excuse.)

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ۝

(15) This was the state of mind of the people who had earlier vowed before Allah that they would never turn their backs. As such, it was incumbent upon them to fulfil that vow.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الدُّبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ۝

(16) We told Our *Rasool* to say to them, "Running away from the battlefield like this, to avoid death or being killed, will be of no

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ ۚ إِنْ قَرَّرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذًا لَا تَمْتَعُونَ إِلَّا قَلِيلًا ۝

use to you. You may be able to enjoy the good things in life only for a short while." (You are not going to live forever. Furthermore, after breaking your promise and showing disloyalty to your party, your remaining life cannot be spent with ease and grace.)

(17) We also asked Our *Rasool* to tell them, "Those of you who are treacherous against the divine system should keep in mind that if and when the system wants to punish you for your action, no one can protect you. Similarly, rest assured that no one can snatch away from you the pleasant things in life which you will get by remaining loyal to this system. Remember! If you are cut off from it, you will not find anyone who can help you or even be your friend."

(18) We also asked him to tell them, "Allah knows fully well all those who are trying to stop others from going to the battlefield; and persuading their brethren to stay back in peace so as not to put themselves in 'unnecessary' trouble." These are the people who seldom come to the battlefield (and they stop others from doing so).

(19) In other words, they are covetous in dealing with you. You must have witnessed that whenever they come to the battlefield and any danger threatens them, they look at you with their eyes rolling in terror, like those of a man in the swoon of death. However, as soon as the danger passes and you are victorious, they try to highlight their own deeds and speak volumes about themselves (as if while others were about to flee the battlefield they were the only people who crushed the enemy). The motive behind this is that when the booty is being distributed, they expect to be given preference over others. Such people can never be trustworthy and their hypocritical deeds have no weight in the divine scale. All their

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّظِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ۝

أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالْأَيْسَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝

efforts go waste; and all this is very easy for (Allah's law).

(20) They talk a lot with false pride, whereas in actual fact they are in a miserable state of fear. So much so that although the enemy forces have been defeated, they remain fearful that the enemy is still around them and is rearranging for another attack. If the forces return, these hypocrites contend that they would have preferred to be in the desert, somewhere far away among the Bedouins. They only wait to hear the news (whether you have attained victory or have been defeated). Even if they had stayed with you, very few of them would have taken part in the battle.

(21) (There was a time during the battle of Ahzab when the afflictions and hardships were at their peak. The enemy was a source of external threat and the hypocrites were creating a problem on the internal front. However, the *Rasool* stood firm and he never wavered.) This steadfastness was a noble example par excellence and a great source of strength and peace of mind for all those who have unwavering faith in the universality of the divine laws; who look forward with hope to a bright and prosperous future; and who always keep in view the divine laws (60:4).

(22) Consequently when the *momineen* saw the mighty forces of the enemy they (did not panic, but instead) exclaimed, "The time for the fulfilment of the promise that Allah and His *Rasool* made to us, has come. Now everyone will see how it comes true in reality." These forces strengthened their *eyman* and added to their sense of loyalty.

(23) These are the brave *momineen*, who have always been true to what they had vowed before their Allah (9:111). Some of them have already fulfilled their vow by laying down their lives; and others are eagerly waiting for their turn and opportunity to

يَحْسِبُونَ الْآحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْآحْزَابَ يُوَدُّوا لَوْ أَنَّهُمْ  
بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنِ الْبَأْسِ بَلْ لَو كَانُوا فِيكُمْ مَا قَتَلُوا  
إِلَّا قَلِيلًا ۗ

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْآحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ  
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۗ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن  
قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۗ

fulfil it by personal sacrifice. These are the sincerest people who never change their resolve.

(24) Similarly (as has been mentioned in 33:8), the truthfulness of the honest becomes helpful in establishing and strengthening the divine order. Allah's Law of *Mukafat* will bring to them the fullest results of their constructive and righteous deeds; and it will punish the *munafiqeen* (for their misdeeds). However, if they regret their past deeds, and sincerely promise to reform themselves, they can be forgiven. This is so because the divine laws have provision for extending protection from punishment and giving means of nourishment.

(25) In this manner Allah Almighty (at the hands of the *momineen*) defeated the mighty enemy forces, which turned back with fury and anger suppressed in their hearts. They did not gain anything from this attack. In fact the outcome of the battle proved the helpfulness of Allah's law for the *momineen*; and they witnessed with their own eyes how all-mighty and all-powerful His law is.

(26) And the *Ahl-ul-Kitab*, the Jews of Madinah (who were followers of earlier revelations), who (contrary to their pact) had helped the enemy, were thrown out of their strongholds. Furthermore, so much awe and fear of your strength was cast into their hearts that they stood before you like a herd of sheep. You killed some of them (in the battlefield) and you made the others captives.

(27) Like this He made you the heirs of their lands, houses and wealth. Similarly He will give you possession of lands on which you have not yet set your feet. Everything occurs in accordance with divine laws and in line with the measures and scales set by Him.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ  
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِصَيْحِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ وَاللَّهُ قَوِيًّا عَزِيمًا

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ  
وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا نَقَلْتُمُونا وَتَأْسِرُونَ فَرِيقًا

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَدَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرًا



(All promises made by the Almighty do come true - 24:55.)

(28) (Waging wars or conquering territories are the means to remove obstacles in the way of establishing the divine order, which is not an end in itself. The objective of the divine order is to reform society by proper training and education, to enable the people to establish a system based on equity and justice. In this regard the duties and responsibilities of womenfolk are not less than those of men. Therefore, O *Rasool*, whereas you have conveyed so many directions to men, the details of which have already been mentioned, you will also have to appropriately train and educate the women. The beginning should be right from your house, where they have to set an example for other women.)

O *Rasool*! Make it clear to your wives, “(If you desire my companionship, then the one and only aim of your life should be to help me accomplish the mission which I have undertaken. But) If you desire to live a life of worldly comfort and glamour, then our mutual companionship cannot last.” (Actually, real companionship means complete understanding for the sake of a common objective. If the very objective is not shared, then how can the companionship last? Consequently you have the choice to leave. In case you decide to leave) “I will provide you all the necessary things and bid you farewell most gracefully (33:51).”

(29) But if you want to devote your lives to the divine system and prefer the comfort and joy of the life that is to come, instead of present luxuries, then for those amongst you who adopt this style of life voluntarily and gracefully, Allah's Law of *Mukafat* will bestow a mighty reward on them.

(30) O, wives of the *Nabi*! Keep in mind

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ أَجِدُكُمْ إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَزَيَّنْتُمْهَا  
فَتَعَالَيْنَ أُمَتِّقَنَّ وَأَسْرَحَنَّ سَرَّاحًا جَمِيلًا ۝

وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ  
لِالصَّالِحِينَ أَجْرًا عَظِيمًا ۝

يُنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُم بِفَاحِشَةٍ مُبَيَّنَةٍ يُعَذِّبْ لَهَا  
الْعَذَابَ ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

one more thing. Since you have to become models for others you have to be extremely careful. If any one of you is found guilty of manifesting immoral conduct, you will be given double the punishment (than that given to others) and under the divine laws the enforcement of this law is not at all difficult.

(31) (Likewise) Whoever shows complete obedience to Allah and His *Rasool* and does righteous deeds, shall be rewarded twice over and shall be nobly provided, with full dignity and honour.

(32) O wives of the *Nabi*, because you are not like any other women (whose conduct influences only their own persons; the influence of your character effects the whole society), you have to be very careful and cautious. While speaking (to the non-*mehram*) do not be soft in speech, lest he whose heart is evil develops wrong desires. Speak in an honourable manner.

(33) And stay in your houses with dignity and grace. You should not misbehave. (And when you go out) Do not display yourself with ornaments like the women used to do in their ignorance (before the revelation of the Quran); and never do anything which could (directly or otherwise) stir emotional feelings (of the males - 24:31-60). You should remain steadfast to the *Nizam-us-sala* and make provisions for the development of your human potential through education and training. For this purpose you should give complete obedience to Allah and His *Rasool*. Allah Almighty wishes that the *Nabi's* household become a model for society. Thus, He wants to cleanse you of all that might be loathsome and hinder the development of your persons. Therefore, O members of the household (of the *Rasool*), be excellent models of purity and grace for others.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۗ

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۗ

(34) This will only be possible if you always bear in mind Allah's directives and the wisdom behind them (as mentioned in the Quran and you should do nothing which goes against these directives) Allah is all-perceiving and is well aware (about everything), even to the most minute details.

وَأَذْكُرَنَّ مَا بُنِيَ فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَوَيْفًا خَبِيرًا

(35) (O Rasool! The education and upbringing of your household is important because they have to serve as models for other women. Remember that society consists of both men and women, who have to go through life hand in hand. If one of them lags behind, it is bound to hamper the progress of the other. It should be well understood that there is no difference in the potentialities of men and women except certain biological differences which have been retained for the procreation of the human race.) Therefore, in an Islamic society, both men and women should have the following qualities:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْمُحْسِنِينَ وَالْمُحْسِنَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

1 ) They should totally submit to the divine laws;

2 ) This obedience should not be mechanical, but must arise from the very depth of their hearts. They should thus exhibit complete conviction in them;

3 ) They should utilize their developed potentialities according to the divine laws;

4 ) They should be true to the covenant (9:111) which they made with Allah ;

5 ) They should remain steadfast when facing adversity, troubles or difficulties;

6 ) They should always be prompt in rendering service to others (like the fruit-laden branch of an easily accessible tree) ;

7 ) They should be ever ready to sacrifice all their assets for the sake of the divine order ;

8 ) They should abstain from all that the divine laws prohibit and they should bear in mind the restrictions imposed by these laws;



9) They should guard their chastity fully;

10) In short, throughout their lives, at each and every step, they should act upon the divine laws.

These are the people to whom Allah's Law of *Mukafat* will provide full protection against all types of doom. They will get great reward for all their efforts and deeds. (In this regard there is no difference between men and women - 3:194, 4:124.)

(36) (O *Rasool*, also tell them that) Whenever Allah and His *Rasool* have decreed a matter, then none of the *momineen* men or women has any option (4:65) but to obey willingly. Whoever disobeys has indeed completely strayed in plain error.

(37) (It should be well understood that although the *Rasool* pronounces the decisions, in reality the obedience is to the divine system. However, this does not mean disobedience to the *Rasool* - 3:78, as you have the right to disagree with the personal suggestions of the *Rasool* or his advice. This in no way would mean disobedience to Allah and His *Rasool*. In this connection, the episode of Zaid sets forth an explicit example).

He (Zaid) was a person upon whom Allah had conferred grace and on whom (O *Rasool*) you too had extended personal favours. It was to him that you advised, "Keep your wife in wedlock and in this way maintain a relationship which has been established according to the divine law. (Tolerate any petty differences you may have; and if there is something serious, then speak about it openly as hiding it will be of no use.) If you hide it in your heart, it will have to be explained later (at the time of divorce) as per the requirements of divine law. Do not have fears about people (as to what they would say) for you have to fear

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صِلًا مَبِينًا

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَبَّا قَاضَى زَيْدٌ نِسَاءَ وَطَرَا زَوْجَهَا لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا



only Allah (ensuring that His laws are not violated).”

Zaid did not accept your advice and after he divorced his wife, you married her according to the divine law. Earlier, we had revealed clear verses that an adopted son does not become a real one (33:4). Marrying the wife of a real son is not permitted (4:23). However, there is no blame in marrying the divorced wife of an adopted son; and therefore this action of the *Rasool* was in accordance with the divine laws.

(This episode clearly brings out two issues. Firstly, only those decisions of the *Rasool* are binding which he makes in his capacity as Allah's *Rasool*. Otherwise, one can differ with his personal advice. Secondly, adopted sons do not become real sons.)

(38) There is no blame if Allah's *Nabi* does something which is permitted according to the divine law. This however, has not been promulgated specially for the *Rasool*. The divine law has always been like this. Allah's commands are always made according to the measures determined by His *mashiyya*. (They are not made for particular emergent situations and are therefore unchangeable.)

(39) Similar laws were revealed to other *rusul* before you. They were only fearful of the outcome of disobeying the divine laws and not those of anyone else. They knew full well that they were answerable to Allah Almighty and to no one else.

(40) (It should be clearly known to all who are whispering about the *Rasool's* wedding with the divorced wife of Zaid, that) Muhammad is not the father of any man amongst you. (If out of affection he refers to someone as his son, that person does not become his son in reality. Furthermore, the *Rasool* does not devise his own self-made laws.) He only conveys to you

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي  
الَّذِينَ خَلَقُوا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَحْشُونَهُ وَلَا يَحْشُونَ أَحَدًا إِلَّا اللَّهَ ۗ  
وَكُلٌّ يَأْتِيهِ حَسِيبًا ۝

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ  
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

the laws revealed to him (and he himself obeys those laws. The nature of these laws is such that they cannot be changed, neither in his life nor after him, because) The institution of *nabuwwah* (receiving directives through *wahi*) will be coming to an end with him. All this will happen on the basis of Allah's infinite knowledge. (He knows fully well how long the institution of *nabuwwah* should continue and when it should end.

Whatever was necessary and important for mankind and for their guidance, was finally conveyed in the Quran. And then the Quran was preserved for ever in its complete form.)

(41) (The institution of *nabuwwah* has come to an end, but as far as the obligations of the *Rasool* are concerned, that is to convey the divine laws to the people and establish the divine order, these were entrusted to the *ummah* - 3:109; 35:32 - of Muhammad. Therefore) O *Jamat-ul-Momineen*! It is obligatory on you to always keep in view the divine laws and to extensively disseminate them further;

(42) .And to keep on working day and night to practically implement them (48:9).

(43) If you continue to do this then all the blessings of the divine laws, along with the help and assistance of all the heavenly forces, will remain with you (33:56). Their blessings and greetings will continue to be showered on you. The practical result of this will be that He will take you out of all kinds of darkness into the bright light (14:1, 14:5) and continue to develop your potentialities (2:155-157, 9:103).

(44) (The present life of these *momineen* will be glorious and dignified and thereafter) When they are rewarded for their deeds, they will be given salutations of peace from all around as well as a highly honoured and dignified status.

(45) O *Nabi!* (As far as you are

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُورُوا اللَّهَ ذِكْرًا كَثِيرًا ۝

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۝

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝

يَسْتَبِشُّهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝

concerned) We have sent you to establish a divine system which will also supervise the performance of all nations (2:43). You will be the bearer of glad tidings to the people who follow this system, and warn them about the destructive results of disobeying it.

(46) The *Rasool* invites mankind to the divine system according to Our code, thereby providing brilliant light, like a shining sun, in the dark aspects of human life.

(47) O *Rasool*! Convey glad tidings to the *momineen*, about how they will be honoured with abundant bounties from Allah.

(48) Continue to spread this message and do not give in to the *kafireen* and *munafiqeen*. Ignore the afflictions you suffer at their hands and put your trust in the stability and firmness of the divine order. You will see how extremely satisfying and sufficient it is to have trust in the divine order.

(49) (In this system men and women have to work together and as such it is mandatory that explicit regulatory laws be given about family life. Various laws and directions have been given earlier in detail - 2:228-241; and now some more laws are being given in continuation of the above.)

O *Jamat-ul-Momineen*! If you marry *momin* women and then divorce them (according to the laws) before you have touched them, it is not obligatory on you to count the *iddah* (the period during which you are responsible for their provision because they cannot enter into another marriage). So give them suitable provisions and set them free in a handsome manner. (Marriage is a contract. When this contract cannot be fulfilled, it should be cancelled as per laws. It should not be made into a dispute - 2:228-236, 65:1-4.)

(50) O *Nabi*, verily we have made lawful

وَدَاعِيًا إِلَى اللَّهِ بِأُذُنِهِ وَسِرَاجًا مُنِيرًا ۝

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ۝

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعُوا أَذْيَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَيَعْرَهُنَّ وَسَرَاحُوهُنَّ سَرَاحًا جَمِيلًا ۝

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا

to you, your wives to whom you have paid their dowers; those who have returned to you from the unbelievers (60:10); the daughters of your parental uncles and aunts, who have migrated with you; and those *momin* females who themselves offer to marry you without dower (*mehar*) and you also wish to marry them. Both these privileges (regarding cousins and marriage without dower) are specifically for you and not for the rest of the *momineen*. For other

مَلَكَتْ يَبِيَّتِكَ وَمَا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَلِيَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأُمَّرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَوَّلِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*momineen* detailed directions about their wives and slave girls (who were already present in the society) have already been given. These special laws are being made for you so that you would have no difficulty in solving problems. Such provisions are made in the divine code so as to protect society in general and ensure that people face no setbacks in the process of their development. This is purely Allah's grace.

(51) (At the same time, some special restrictions are being imposed particularly on you (O *Rasool*), and not on other *momineen*.)

As has been mentioned before, the emergent conditions are now over, so you may allow freedom of choice to your wives. Those who still want to live with you, even in somewhat constrained circumstances, can stay on. Those who want to go away let them go gracefully (33:28). Just as they have been given this choice, you too have the choice to keep the one whom you think can live with you as a compatible companion. Those who cannot live with you in compatibly may be asked to depart. (They had come to your household during emergency conditions arising out of wars. At that time the primary objective was to give them protection. Now that the emergency is over, one should reconsider the situation according to prevalent circumstances.) If after you have

تُرِجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَيُّ إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ وَهِنَّ عَزَلْتُ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا



separated from someone you notice that she is disheartened and would be happy to come back, you have the permission to marry her again. However, she should be agreeable over whatever you can give her. These matters have been made absolutely clear as Allah knows fully well what is in your heart. Allah is always All-knowing and all His decisions are based on wisdom.

(52) Thereafter, it shall neither be lawful for you to marry other women, nor will it be permissible for you to marry other women by divorcing any one of your present wives, even though their virtues may appeal to you. From now onwards your wives will only be those who you have married legally. (This restriction is only for you and not for other Muslims.) Remember that the divine law is fully watchful of everything.

(53) O *Jamat-ul-Momineen!* (There are certain important matters regarding social behaviour in society. To begin with) Do not enter the house of the *Nabi* without a proper invitation and permission as this unnecessarily interferes with his privacy. If he invites you for a meal do go there; but not so early that the meal is still being prepared and you have to wait for it. It is better that whenever you are invited, enter (at the proper time), but when you have finished the meal leave without lingering on for the sake of mere conversation. If you do this, it will annoy the *Rasool*, but he may be embarrassed about telling you (to leave). However, Allah is not shy of (teaching you) the truth.

And if you have to take anything from the *Nabi's* house, do not enter casually; but ask for it from behind a screen: that is purer for both your heart as well as for the residents of the *Rasool's* household. It is not right that you should annoy the *Rasool* in any way.

(As has been mentioned earlier, the

لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبْكَدَ بَيْنَ مِنْ أَزْوَاجٍ وَلَوْ  
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
رَاقِبًا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ  
طَعَامٍ غَيْرٍ لِنَفْسِكُمْ ۚ إِنَّهُ كَانَ لَكُمْ كَيْدِيًّا ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا  
فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا  
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ  
أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

wives of the *Rasool* are like mothers to you - 33:6.) This has not been mentioned just for the sake of respect. It is not lawful for you to marry any of his widows after he has passed away; just like you cannot marry your real mothers.

In the society these matters may appear to be ordinary, but according to the divine law, they have far reaching effects and are extremely important.

(54) (Keep in mind the real objective behind observing the social code. It is to inculcate a sense of discipline in your personality. Accordingly, do not observe it mechanically, but do so from the depth of your heart and with self discipline. Also remember) Whatever you reveal or conceal in your heart is very well known to Allah; and nothing is hidden from Him.

(55) At the same time it is expected of the wives of the *Rasool* to pay due attention to whatever they and other *momin* females have been directed, that is, they should not display their adornment. However, there is no harm (to appear freely) before their fathers; or their sons; or their brothers; or their brother's sons; or their sister's sons and their women (believers); or their attendants, whether males or females. It is however, necessary that they should consciously guard the divine laws and keep in mind that its eyes are ever watchful of everything, whether big or small. (The philosophy of this has already been mentioned in - 24:31.)

(56) (These laws are framed to make your society a model for humanity. As has been said before, by virtue of obeying these laws you will receive all the help from the divine system and the heavenly forces - 33:43.) This very help and support is also available to the central authority of your system, the *Nabi*.

However, this does not mean that you

إِنْ تُدْرُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا أُمَّهَاتِ إِخْوَانِهِمْ وَلَا أَبْنَاءَ إِخْوَانِهِمْ وَلَا نِسَاءَهُمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ ۝ وَالَّذِينَ آمَنُوا ۝ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

need not do anything because Allah Almighty and His heavenly forces are out to help and support him. No! It is of prime importance that you become a continuous source of strength for him and his mission, by providing your support and taking his mission to its accomplishment. There is only one way to achieve this, and that is to show, from the core of your heart, complete obedience to him (4:65, 7:157, 33:43).

(57) On the contrary, those who attempt to hurt or weaken Allah and His *Rasool* (that is the divine system), will be deprived of all pleasant things in this life as well as in the hereafter. And they will face a humiliating torment.

(58) Those who unreservedly annoy *momineen* men or women and commit the crime of slander, shall also be punished for this.

(59) O *Nabi*, tell your wives and daughters and other *momineen* women that when they go out, they should wear their cloaks over their clothes so as not to display their adornment (24:31). This will help them to be recognized so that they may not be annoyed by anyone with ill intent. This style will protect them and go a long way in their upbringing.

(60) (You should take this precaution but) If the *munafiqeen* and those among the people whose hearts are diseased with indecent things do not desist from spreading wicked rumours in the society, then certainly power will have to be used against them. Then after a little while, they will go away.

(61) They will be deprived of all civic rights (which they enjoy as citizens of an Islamic state). If even then they do not desist, they will be arrested from wherever they are and verily they will be killed.

(62) Such treatment for people of this kind is not something new. The divine law

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كُتِبَ لَهُمْ فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ۝

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

لَيْنَ كَمِيتَةِ الْبُنْفُقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ يَوْمَ تَمُوتُ لَأَيُّهَا وَرُؤُوكَ فِيهَا إِلَّا قَلِيلًا ۝

مَلْعُونِينَ ۖ أَيُّهَا لِيَقْتُلُوا أَجْدُؤَا وَقَتِّلُوا تَقْتِيلًا ۝

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَلَكِنْ نَجَدَ لِسُنَّةَ اللَّهِ تَبْدِيلًا ۝

has always been extending such treatment. And you will not find any change in the way of the divine law.

(63) Furthermore, these *munafiqueen* and mischief mongers ask you when that era would come (when such serious punishments would be inflicted). Tell them that it is only known to Allah when this will happen.

(O you, who are so anxious to find out, that hour may well be very close to you.)

(64) These *kuffar* have gradually reached a stage, when the divine system will deprive them of all civic rights and amenities. Their deeds have prepared a grievous chastisement for them.

(65) This will be such a lasting chastisement that they will be unable to come out of it (in this world or in the hereafter). They will neither find any protector nor will anyone help them.

(66) On that day they will be thrown into the fire face downward, and they will say, "Alas! We wish we had obeyed Allah and His *Rasool* (the divine system)."

(67) At that time they will also say, "O our *Rabb!* Verily we obeyed our leaders who had assumed a higher role for themselves and they misled us from the right path."

(68) "O our *Rabb!* Give them double punishment and deprive them of all the pleasant things of life, in such a manner that none of these ever reach them (14:28, 16:25, 34:31-33)."

(69) O *Jamat-ul-Momineen!* (This type of social revolution can only be brought about if you establish your system along correct lines. It is thus necessary that you obey your *Rasool* and) Do not cause him any harassment (33:57), like the *Bani-Israel* who used to annoy their *rasool* (Moses; the details have already been described in Surah *Al-Baqarah*). The result was that no harm came

يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عَلَيْهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۝

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ۝

رَبَّنَا أَنْتَهُمْ ضَعُفْنَا مِنْ الْعَذَابِ وَالْعَنَانُ لَعْنًا كَبِيرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا كَالَّذِينَ أَذَوْا مُوسَى فَبَرَاءَةٌ مِنَ اللَّهِ وَمِنَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ۝

to Moses, as he enjoyed a very high status with Allah. (However, the promise given to the *Bani Israel*, for establishing their authority in the land was delayed and during this period they continued to wander about and face great adversity - 5:26.)

(70) O *Jamat-ul-Momineen*, you should always consciously guard the divine laws and speak that which is straightforward and firm.

(71) If you adopt this attitude, He will rightly direct all your efforts and protect you from the ill effects of your minor slips, omissions or mistakes (4:37, 42:31, 53:32). Remember! The nations which obey Allah and His *Rasool* will indeed get great achievements. (As long as you continue to do this, success and achievements will always be at your feet but if you become dishonest in this regard, you will be deprived of all the bounties.)

(72) If you look at the universe, its huge heavenly bodies, your planet earth, and the big mountains, you will notice one thing most clearly: that throughout the day and night and as per their capabilities, they remain fully responsive to the duty and function which was assigned to them. They dare not commit even an iota of dishonesty and, in fact, they tremble at the very idea. However, the plight of man is such that he indulges in dishonesty while performing the duties entrusted to him, although by doing so he harms no one except himself. How very foolish of him to commit so much *zulm* on himself! (If he had followed the guidance of *wahi*, as do other things in the universe, he would not have suffered any loss whatsoever.)

(73) (Now the question arises, as to why man was not made like other creations in the universe, so that he too would have automatically followed the direction of *wahi*. The answer is clear. If man had also been

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ فُوزَ فَوْزًا عَظِيمًا ۝

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

bound that way, there would have been no difference between man and animal. The main difference is that a human being is given choice and discretion, so that of his own free will he can decide on whatever course he likes. A good deed performed under compulsion is not a good deed; nor is a bad deed under compulsion bad. The secret of man's greatness lies in his freedom of choice. This is how he becomes responsible for his actions, and that is why *munafiq* and *mushrik* men and women are punished for their misdeeds; whereas Allah's bounties are showered on *momineen* (believing men) and *mominat* (believing women). Furthermore, Allah would take them under His protection if they made a mistake; and keep them safe from its ill effects. Thus, their potentialities continue to develop. This can only be possible if human beings have the freedom to choose.)



Surah 34 : Saba'  
(Sheba)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and on the earth is busy fulfilling His destined programme of creation, and is an embodiment and example of His *hamd*. When you observe the entire cosmic system and the ultimate results of everything He has created, it will appear miraculous and would reflect in His *hamd*. This is because each and every scheme of His is based on wisdom, and He is fully aware of whatever happens here.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي  
الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝

(2) He knows what goes into the earth and that which comes forth from it, and what descends from the heaven and that which ascends thereto. Also all of these continue to develop and remain safe from the evil effects of destructive elements.

يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا  
يَعْرُجُ فِيهَا ۗ وَهُوَ الرَّحِيمُ الْغَفُورُ ۝

(3) In spite of this, those who deny Our Law of *Mukafat* say, "The time of reckoning about which you threaten us, will not come for us." Tell them, "It will most certainly come, and my *Rabb* Himself stands witness to this truth. He knows all deeds that are likely to happen and whatever is there in the heavens or the earth, even if it is the size of a particle. Even if it is smaller or larger it does not escape His knowledge and it is being recorded in the all-too-manifest book of Our Law of *Mukafat*, which is visible to all who see.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ  
الْغَيْبِ ۗ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا  
أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

(4) Thus, people who profess *eiman* in the truth of Our laws and work according to a righteous programme, will get a suitable reward for their work and remain safe from the evil effects of destructive forces. They will receive dignified sustenance in abundance.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ  
كَرِيمٌ ۝

(5) On the contrary, people who try to subvert Our laws, seek to defeat them and, instead force results according to their own

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزِ الْيَوْمِ ۝

wishes. (They will never be successful in their efforts.) Due to their own plans they will be engulfed in a grievous and humiliating chastisement.

(6) Those who think and use knowledge can see with their own eyes that what is revealed to you from your *Rabb* is the truth and is capable of producing concrete result. It guides mankind to the path of Allah Almighty. It is worthy of all *hamd* that is from that God, Who is extremely overpowering. However, His programme produces such balanced and pleasant results that everyone is spontaneously full of praise and appreciation.

(7) On the other hand, those who do not think or use knowledge, simply deny our Law of *Mukafat* by following their elders and because of their prejudice. They have so much hatred that they ridicule and say to each other "Shall we point out to you a man who says that after death, when you have disintegrated into countless particles and become dust, you shall once again be re-created?"

(8) "Furthermore, he claims that he has been told all this by Allah. We think that he does this either intentionally and attributes his concocted lies to Allah, or he is possessed."

The fact of the matter is that those who do not believe in life after death have themselves gone completely astray; the result of which is nothing else but destruction.

(9) Don't these people reflect over the physical universe around them? (As to how the process of life and death goes on? How a seed germinates into a new life after disintegrating in the soil; or how man himself has progressed continuously, in spite of the fact that he is surrounded by destructive elements? As it is, only one

وَيَذَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ  
وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ إِذَا مَا مَفُتُّمْ كُلَّ  
مَسْرَقٍ أَتُكْمُ لَفِي خَلْقٍ جَدِيدٍ ۝

أَفَتَدْرِي عَلَى اللَّهِ كَذِبًا أَمْ بِهِ حِقَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
فِي الْعَذَابِ وَالظَّلْمِ الْبَعِيدِ ۝

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ  
إِنْ لَشَأْ يُغْشَفْ بِهِمُ الْأَرْضُ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ  
إِنْ فِي ذَلِكَ لَآيَةٌ لِكُلِّ عَبْدٍ مُنِيبٍ ۝



severe earthquake or a meteor from the sky is enough to destroy the entire human race. In all this there is a clear message for those who possess the capability to understand the truth.)

(10) (These are the sort of things the folk of Sheba also used to talk about. They too were very proud of their abundant wealth and trade, as well as the large size of their group. They also used to ridicule the Law of *Mukafat*. Before you hear about what happened to them, a brief reference to their contemporaries David and Solomon appears necessary.) We had endowed David with great powers and excellence. In his kingdom there were mighty and bold chiefs and other chieftains from the tribe of Tair, who had formed numerous cavalry troops (21:79, 27:15-16). We commanded them to obey Our laws along with David. Also, We taught him the art of making iron pliable.

(11) He founded an armoury to make weapons according to Our laws, where iron was melted to make chain armour with the links fixed properly. At the same time We told these people that all this weaponry should be used for their welfare and not for creating disturbance on the earth. We also told them that We always keep watch over whatever they do.

(12) (Likewise, We endowed his son Solomon with great power and excellence. His fleet of boats used to sail across the seas.) In this regard he had full knowledge of the direction of winds. As a result, in one day or even the earlier part of the day, his boats covered distances that other boats would travel in a month. Similar long distances were covered in the later part of the day. Also, we made a fount of molten copper gush forth for him like a spring; and the uncivilized tribes were subjugated by him. They worked in accordance with the laws of

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا لِيَجِبَالَ أَزْوَاجَ مَعَهُ وَالطَّيْرَ وَأَلْكَالَةَ  
الْحَدِيدِ ۝

أَبْنِ أَعْمَلٍ سَيْفًا وَقَدَّرْنَا فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ  
بَصِيرٌ ۝

وَأَسْلَمْنَا لَهُ الْغَنَمَ  
وَالْقَطِيرَ وَمِنَ الْجِبْتِ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِأُذُنِ رَبِّهِ وَمَنْ يَزْغُرْ  
مِنْهُمْ عَنْ أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ۝

*Rabb* (21:82, 38:37).

(13) They built palaces, forts and synagogues for him, as per his programme. They also carved (rare) statues, and made paintings and basins which were as large as great watering-troughs and cauldrons. All these were firmly fixed in their places.

We had told David's people that they should utilize properly whatever sources of nourishment We had given to them, according to Our laws. (The necessity for reminding them arose as) After attaining power and acquiring abundance, very few people put these things to proper use.

(14) After Solomon's death, his son ascended the throne. The son, unlike his father or grand father, was an ordinary below average human being (38:34). As such the grandeur, might and authority of David and Solomon's period just vanished (and ten tribes of the *Bani-Israel* revolted against him). Similarly, the uncivilized tribes who were working in complete submission, realized became rebellious and felt regretful that they had remained subjugated to a weak person. Had they known this earlier (that he was weak), they would never have continued to suffer such humiliating servitude.

(15) The people of Sheba had vast lush green gardens stretching both on the right and left sides (thus covering the entire area). This aspect of their habitation was known even in far off places. Their cities had a very pleasant and healthy climate. We had told them, "Eat whatever you like out of the abundant resources which nature has provided to you free; but utilize them according to the divine laws, expressing gratitude and appreciation. If you do this, you will remain protected from all kinds of destructions."

(16) But they turned away from this and created chaos. Heavy floods destroyed their

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ  
رُسِيَّتٍ ۚ اِعْمَلُوا آلَ دَاوُدَ شُكْرًا ۗ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ  
تَأْكُلُ مِنْ سَعْيِهِ ۗ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِبُونَ أَنَّهُمْ كَانُوا يُعْلَمُونَ الْغَيْبَ مَا  
كُنْتُمْ فِي الْعَذَابِ الْمُهِينِينَ

لَقَدْ كَانَ لِسَيِّئَاتِهِ فِي مَسْكِنِهِمْ آيَةٌ ۗ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ ۗ كُلُوا  
مِنْ رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ ۗ وَرَبُّ غَفُورٌ

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِيرِ ۗ وَلَدَّاهُمْ حِسَابُهُمْ جَنَّاتٍ  
ذَوَاتِ أَنْعَامٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ وَفِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۗ وَأُولَئِكَ  
سَيُجْزَوْنَ أَجْرًا كَثِيرًا ۗ لَقَدْ كَفَرُوا بِآيَاتِنَا وَلَقَدْ كَفَرُوا بِرَبِّهِمْ ۗ فَكَذَّبُوا  
بِعَهْدِنَا وَأَعْتَدُوا لَنَا صَعِيدًا مَّرْمُورًا ۗ فَذَرْنَاهُمْ فِي عَذَابِهِمْ لِيَعْلَمُوا  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ ۗ فَاسْتَخَفُّوا حِينًا يَسْتَكْفِرُونَ

dams which retained water; their vast luxuriant gardens were destroyed and in their place grew wild shrubs yielding bitter fruit, tamarisks and some wild trees. (Thus their comfortable and luxurious lives turned miserable.)

(Had they kept their economic and social life within divine laws and not created chaos, they could have faced such a natural disaster with courage and steadfastness.

Thus, they would not have had difficulty in re-establishing themselves. It becomes easy to face natural disasters when one has a just society that plans properly in the light of the laws of nature.

(17) This result was not unique for the people of Sheba. Whoever disobeys our laws will get the same result.

(18) (Before this doom) There were several flourishing and affluent cities between their country (Yemen) and the lush green areas (of Syria and Palestine). These cities were their markets. The routes between them were well populated with resting places on the way, which made travelling safe and comfortable. Accordingly, the caravans travelled by day and night without fear.

(19) Gradually, however, their activities resulted in the erosion of their ever busy trade centres and law and order deteriorated. They thus destroyed themselves by such vicious and wicked activities. (The flood damaged them physically; and their wrong social and economic systems destroyed civil society.) The result was that they were scattered into countless fragments; and thereafter they became only tales of history.

In this episode of the people of Sheba, there are lessons for those who stay steadfast and brave against accidents and justly utilize the bounties and resources provided to them by the Almighty. (They tell you that two

ذٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا ۗ وَهَلْ نُجِزِي اِلَّا الْكَافِرِيْنَ ۝

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَ الْاَتَىٰ بِرُكْنًا فِيْهَا قَرْيٌ ظَاهِرَةٌ وَقَدَرْنَا فِيْهَا السَّبِيْرَ سَيَّرُوْا فِيْهَا لِيَالِيْ وَاَيَّامًا اَمِيْنِيْنَ ۝

فَقَالُوْا رَبَّنَا بَعْدَ بَيِّنٍ اَسْفَارِنَا وَظَلَمُوْا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَرْفُئُهُمْ كُلٌّ مَّسْرُقٍ ۗ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّكُلِّ صَبَّارٍ هٰكُوْمٍ ۝

factors are necessary for nations to exist successfully. One is that the nation should be watchful of the natural physical systems around them; and secondly that society should be subservient to the divine laws so that it may not have undue imbalances.)

(20) In actual fact, the claim of Satan that human beings would toe his line instead of following the divine law (15:38-41) was proved correct by the conduct of such nations. (They proved Satan's point by their deeds as) Almost everyone, except the group of *momineen*, followed him.

(21) In reality he (Satan) had no power or authority over man. (When he cannot conquer or control anything else in the universe, how can he control a human being who is capable of understanding and exploiting the physical phenomenon of the universe?) But it did happen as a result of Our programme which, unlike the rest of the universe, gave man the faculty of choice and discretion. The other objective of giving man the freedom of choice was to enable him to lead a distinctive and illustrious life by believing in life hereafter, as opposed to others who were in doubt of it. (The secret of a blissful and prosperous life lies in believing in God's law of requital; and one cannot believe in it unless one believes in the hereafter.)

Most certainly your *Rabb* keeps a watchful eye over everything, so that everyone's action produces results according to His law.

(22) (This is Allah's Law of *Mukafat*. On the other hand) There are people who contend that some other beings also wield authority and power. (O *Rasool*), Just ask them to call such beings. You will see that they do not possess any power in the universe, not even an atom's worth. Furthermore, they do not share any such

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَلْمَهُ فَاتَّبَعُوهُ إِلَّا قَرِيْقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ إِلَّا لِنَعْلَمَ مَن يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنهَا فِي شَكٍ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهٰمَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ قُوَّةٌ يُظهِرُ ﴿٢٢﴾

power with the Almighty, who does not need any helper from amongst them.

(23) (This divine Law of *Mukafat* is so firm in producing its results that) Intercession by anyone will not be of any use to anyone, except in cases where their companionship and support is according to the divine law. The collective living of people who in this way become each other's companions, takes away all the fear from their hearts. When they talk to each other about the divine law, they do so with absolute peace of mind. Thereupon, the reality would become clear and they would realize that this law is a fact. That it is firm, unchangeable and capable of producing concrete results. And He (the giver of that law) is exalted and possesses great powers.

(24) Ask them (if you want to keep the distribution of wealth in your own hands), who provides them with everything they get from the heavens and earth? Tell them that it is none other than Allah who provides them with these. Then ask them who amongst us is on the right path and who has openly gone astray?

(25) Tell them (that even after explaining so much), "If you do not intend to come to the right path, we give up on you. Do whatever you like. If whatever we do is unlawful, you will not be questioned about it (we alone will be responsible). Similarly, we will not be called to account for whatever you are doing. (Therefore, you continue your way and leave us on our way. There is no use quarrelling about this matter any more.)

(26) "If after this you do not stop opposing us, the decision will be taken in the battlefield (there is no other way left.) That decision will be taken on the basis of the law of truth, towards which we invite you. Remember that Allah's law always judges correctly because in it everything is based on

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِعَ عَنِ  
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۝

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۖ قُلِ اللَّهُ وَإِنَّا أَوْيَاتِكُمْ  
لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ۝

قُلْ لَا نَسْأَلُونَ عِبَادًا جَزْمَنَا وَلَا نَسْأَلُ عِبَادًا تَعْمَلُونَ ۝

قُلْ يَجْعَلُ بَيْنَنَا وَبَيْنَكُمْ يَوْمَ الْقِيَامَةِ بَيْتًا بِحَقِّ ۖ وَهُوَ الْفَاتِحُ الْعَلِيمُ ۝

knowledge.”

(27) Ask them to show you the actuality of those beings whom they make partners with God. They will never be able to tell you anything. (What can they tell you when the fact is that) He alone is Almighty, all-wise. No one can share these powers with Him.

قُلْ أَرُونِي الَّذِينَ ادَّعَيْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ  
الْحَكِيمُ ﴿٢٧﴾

(28) (The situation is such that everything in the entire universe is run under His laws and control. It is not that His laws prevail in some spheres, and someone else's in others. Therefore, the same should apply in all human affairs as well and everyone should be subjected to only one law. That is why) O *Rasool!* We have sent you as Our messenger to the whole of mankind, with the mission that you should tell people how pleasant the results of following the divine law would be; and how awful and destructive the results of opposing it would be. Those who continue to oppose these laws should be stopped. (This is the reason that as a consequence, the followers of truth have to go to war - 34:26) But most people are ignorant about this (and object to why the *anbiya* went to war).

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٢٨﴾

(29) After all this they will ask you, that if you are true about what you say, to tell them when that decisive hour (of clash) about which you threaten them will come (34:26).

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾

(30) Tell them that according to the divine law there is a time of respite for it. When that time is over, it cannot be deferred or advanced even by a single moment.

قُلْ لَكُمْ مِيعَادٌ يَّوْمَ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِرُونَ ﴿٣٠﴾

(31) At present they are so stubborn and bent upon denying the truth that they are arrogantly saying, “We neither believe in this Quran, nor in the teachings revealed earlier (which it is being claimed are now preserved in the Quran).” But just imagine the scenario when these *zalimeen* will be standing before their *Rabb*, their heads cast down, quarrelling

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ  
وَلَوْ نَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ إِذْ جُمِعَ بِهِمْ  
بَعْضُ الْقَوْلِ يَقُولُ الَّذِينَ اسْتَضَعُّوا لِّلَّذِينَ اسْتَكْبَرُوا أَوْلَا أَنْتُمْ  
لَكِنَّا مُؤْمِنِينَ ﴿٣١﴾

and contradicting one another. Ordinary people who were weak, will say to their leaders, "If you were not there, we would certainly have been amongst the *momineen*."

(32) In reply to this the leaders will say, "Did we forcibly hold you back from following the right path after it had become obvious to you? You yourselves were guilty."

(33) Again the ordinary people will say unto the leaders, "Not the least. It was your deceitful plotting, night and day, that kept us away from the right path. Are you saying that you did not stop us and that we ourselves denied this? You kept devising such rules that we were forced to disobey the divine laws; and associate laws of other authorities with the laws of Allah (33:47).

When these leaders see the sufferings before them and the accusations being levied by their followers, they will (vainly) try to conceal their remorse. We shall put iron shackles around their necks (and they will be dragged towards the chastisement). All this will be a just requital for what they had been doing.

(This will happen when these leaders will stand as prisoners of war after their defeat, as well as in the hereafter.)

(34) (This attitude is not particular to the chiefs from the Quraish, but has been continuously exhibited from the very beginning of history.) Whenever We sent a messenger to a nation to warn them about the destructive effects of their unjust system or behaviour, its affluent class,<sup>(1)</sup> who were lost in the pursuit of pleasure and were used to an easy life through the labour of others, told Our messengers, "Behold! We deny that there is any truth in what you say and we are not ready to accept it;

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوْا اَلْحَنُّ صَدَدْنٰكُمْ عَنِ  
الْهُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ قٰجِرِيْنَ ۝

وَقَالَ الَّذِينَ اسْتَضَعُّوْا لِلَّذِينَ اسْتَكْبَرُوْا بَلْ مَكَرُ الْبَيْلِ وَالنَّهَارِ اِذْ  
تَاْمُرُوْنَ نَا اَنْ تَكْفُرْ بِاللّٰهِ وَتَجْعَلَ لَهٗ اَنْدَادًا ۝ وَاَسْرُوْا التَّدَاْمَةَ لَمَّا رَاوْا  
الْعَذَابَ ۝ وَجَعَلْنَا الْاَغْلَالَ فِيْ اَعْنَاقِ الَّذِينَ كَفَرُوْا ۝ هَلْ يُجْزَوْنَ  
اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ۝

وَمَا اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالُ مُتَرَفُوْهَا ۝ اِنَّا بِمَا اَرْسَلْتُمْ بِهِ  
كَفُرُوْنَ ۝

(1) The indulgent; from root TRF which has the basic notion of 'opulence' and 'luxury' as mentioned in Surah Al-Waaqiah, 56:45. In present day language, they are called parasites who live in luxury on the sweated labour of other people. See also 17:16, 43:23

(35) "And we have a lot of wealth. We are so strong in numbers that (we can do whatever we like) and nobody can dare to touch us."

(36) That is exactly what these people are also saying. So, O *Rasool!* Tell them, "Do not be so haughty and arrogant about the abundance of your wealth. Increase or restriction in wealth takes place according to the divine laws." However, most of the people do not understand this (and think that their wealth will not decrease, regardless of what they do).

(37) Tell them it is neither their wealth nor their offspring that can help them scale the stairs and achieve a higher status with Us. This status and position can only be achieved by those who, through trusting the truth of Our laws, do constructive work in the society. They will be given a twofold reward, firstly they will have all the comforts and pleasant things of life and secondly they will develop their self. Thus, this nation will keep moving forward with all the pleasant things of life with peace and security, and continue to attain an even higher status (25:75).

(38) On the contrary, the people who strive to subvert Our laws by their opposition (although such laws shall never become helpless), will surely be destroyed.

(39) Tell them once again that abundance or restriction in sustenance is linked with the laws of the Almighty. The sustenance of whoever follows His laws, will increase, while that of whoever turns away will be restricted (20:124).

The law is that through whatever you make available for the nourishment and development of others, your own sustenance will become augmented accordingly (although apparently it seems that whatever you have given is gone

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَدِّيْنَ ۝

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا قَالُوا لَكَ لَهْمُ جَزَاءِ الضَّعِيفِ يَمَّا عَمِلُوا وَهُمْ فِي الْغُرُوبِ أُمْتُونَ ۝

وَالَّذِينَ يَسْعَوْنَ فِي الْأَرْضِ فَجِحِينَ وَإِنَّ لَكَ فِي الْعَذَابِ مُحْضَرُونَ ۝

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ مَا وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ۝



forever). (However, this is like the autumn season when the leaves of a tree wither and fall but numerous buds and leaves sprout over the entire tree when spring comes - 2:261.)

Now you can well imagine the excellent provisions you get according to the divine law.

(40) The day they will all be gathered around, the *malaika* (celestial forces) will be questioned, "Did all these people worship you (and did you ask them to do so)?"

(41) They would answer, "O our Sustainer! You are far above and nobody else can ascribe a share with you. How can we ascribe anyone else with You? It is only You who is our protector, leaving aside all of them. The fact is that they used to worship the *jinns* and not us; and most of them believed that the *jinns* were their gods."

(42) In any case, on that day, none of you will be in a position to benefit or harm others. And We shall say unto the people who had remained bent on transgressing our laws, "Taste the chastisement of the destruction which you used to belie."

(43) The condition of these people is such that when Our clear laws (message) are presented to them, they incite people by saying that this person wants to turn you away from the path which your ancestors used to follow; (and the path he wants you to follow is from God). All this is a falsity which he has fabricated and attributed to Allah. When the truth is presented to these people, they say that it is nothing but pure and open falsehood.

(44) Just ask them, "As you never use intellect and reason in reaching a decision rationally and only follow your ancestors blindly, how have you come to know that this message is not *wahi* and is my own created lie?) Also, never has any *rasool* come to you

وَيَوْمَ يُخْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ الْهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

وَإِذَا نُتِلَّ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا آفَاكٌ مَقْتَرَى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَنَا جَاءَهُمْ إِنْ هَذَا إِلَّا بَعْضُ قَبِيلٍ ﴿٤٣﴾

وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

and given you God's book, after reading which you would conclude that whatever I say is not *wahi*; and that the style of *wahi* is different. On what basis do you say that the Quran is not revealed from Allah?"

(45) (In actual fact these people are saying this blindly, out of sheer prejudice) Likewise, previous generations also used to belie the *wahi*. These earlier people were given so much sustenance that the present generation has not received even one-tenth of it. Ask them, "Do you know their fate in the end?" (In spite of all their power, strength and resources they were destroyed. So how can you get away?)

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَمَا بَلَغُوا عُشْرًا مَّا أَتَيْنَهُمُ فَكَذَّبُوا  
رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ۙ

(46) Tell them (O *Rasool*), "I neither want to enter into unnecessary lengthy discussions with you nor do I want to give you a long lecture. All I ask of you is, whether in pairs or alone, that you stop for a while and think only for the sake of Allah. If you set the process of thinking while using your intellect and reason, you will see for yourself that this *Rasool* is not insane. (Whatever he says is based on intellect and reason. On this basis) He is forewarning you about the destructive results of your erroneous ways."

قُلْ إِنَّمَا أَعْطَكُم بَوَاجِدَةٍ ۖ أَن تَقُومُوا لِلَّهِ مِثْلِيَ وَفَرَادَىٰ ثُمَّ  
تَتَفَكَّرُونَ ۗ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۗ إِن هُوَ إِلَّا نَذِيرٌ لَّكُم مِّمَّن يَدْعَىٰ  
عَذَابَ شَدِيدٍ ۙ

(47) Tell them O *Rasool*, "Whatever I ask of you is for your own good. (I have no personal gains to achieve in this.) I do not ask for any reward from you, as my reward rests with Allah Almighty, Whose ever-watchful eye is seeing everything."

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِن أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ شَهِيدٌ ۙ

(48) Tell them that in the system of my *Rabb*, clashes between good and evil happen now and again (and eventually the truth overcomes all that is false - 21:18); because He knows fully how much power the truth possesses.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ ۖ عَلَٰمُ الْغُيُوبِ ۙ

(49) Say, "The truth has come out and your forces of falsehood are bound to wither away. They cannot stand against the

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِيدُ ۙ

truth and will be defeated in the very first encounter. They will be defeated every time they return; and the era of falsehood has passed away (17:81).

(50) "(In this clash of truth and evil), If I have to suffer at any stage (3:139) then that would be due to my (or my companions') fallacious planning. (That does not mean that falsehood overpowers the truth and) When I am on the right path, this is due to divine guidance, which I receive from my *Rabb*. He is all-hearing and ever near!"

(51) (In any case, if they do not correct themselves even after so much explanation, then soon that day will come.) At that time, no matter how much they are gripped with terror, their distress and commotion will not be postponed. Instead it will come still closer and seize them.

(52) Then they will say, "Now we believe in divine laws." But how can they now have *eyman* when they had gone astray for so long and seen the results confronting them!

(53) Earlier (when *eyman* could have been useful) they continued to deny the truth without any reason and were casting slander and scorn in ignorance. As such they continued getting further away from the straight path.

(54) And now, just as it happened to people who lived earlier, a barrier will be cast between them and all that they desire (that is they will never be able to attain the fulfilment of any of their desires). This is because they have constantly remained in doubt about the truth of Our laws; and they are lost in disquieting doubts and suspicion.

During the era of ignorance, man used to worship natural forces; some called them angels, while others called them *jinns*. Human knowledge removed such superstition, but new types of superstitions took their place. The materialistic man of today does not acknowledge God (Allah) in

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحَىٰ  
إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ۝

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُجِدُوا مِنْ مَّكَانٍ قَرِيبٍ ۝

وَقَالُوا آمَنَّا بِهِ ۗ وَإِنَّا لَهُمُ اللَّتَائِشُ مِنْ مَّكَانٍ بَعِيدٍ ۝

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۗ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ۝

وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۗ  
إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ۝

human affairs. He is only subservient to natural forces. The result of this is obvious. If the forces of nature are utilized under the injunctions of the *wahi*, they become *malaika*, and are a source of peace and security. If they are left rebellious and uncontrolled (free), they become *jinns*, which spread devastation all around. Today these *jinns* control the world.

Commonly this is translated as, "You think that I am treading the wrong path. If to say that is correct, then it will be I who shall suffer its consequences. You will not suffer any loss from this." However, with this meaning, there is no relation between it and the next part of the verse. In this way the meaning of the complete verse becomes thus:

"If, as you comprehend, I am on the wrong path, then I shall have to suffer the consequences. It will not cause you any harm; but if I am on the correct path, it is on account of the *wahi* that Allah sends towards me."

The fact is that the *Rasool* always asserted, that they should follow his path and thus save themselves from the suffering. They used to say that the *Rasool* was on the wrong path and therefore they did not want to follow him. But to say to them, "If I am on the wrong course, only I shall suffer the loss and it will not cause you any harm," cannot be true, because if they follow the same wrong course, they would also have to suffer the loss.

Based on this, the meaning that has been given above in the text appears more rational and acceptable. An objection that can be raised against it is that it points to the possibility of the *Rasool* committing an apparent error; but such a minor fallacy of planning on the part of the *Rasool* has been mentioned in the Quran (9:43). It does not in any way ascribe any blame to the person of the *Rasool*.

**Surah 35 : Faatir  
(The Originator)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) All *hamd* is for Allah Almighty (1:1), Who brought the entire universe into being out of nothingness. He has made the heavenly forces a medium to complete His schemes; and some of the forces are multi-functional, each having two, three or four capabilities. He is not sitting idle after creating the universe, but continues to add new creations to it every now and then, as He wills. He has set measures (and laws) according to which everything functions; and He has full control over them.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي  
أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

(2) According to His universal system, He provides nourishment (means of growth) to mankind. Whenever He opens the gates to His bounties, no power can ever close them; and after He withholds anything, no one can release it to mankind. This is because He possesses immense power and authority. However, everything He plans is based on wisdom.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا  
مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

(3) O mankind, keep in mind the bounties which Allah has bestowed on you. Just think, "Other than Allah, is there any creator who sends you means of sustenance out of heaven and the earth?" The fact is that except for Him, no one else wields authority in the universe. Therefore, obedience and authority can be for none other than Him. They should be asked where they are being led astray to, after leaving aside this reality.

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِلَّا هُوَ قَالِي تَوْفَكُونَ

(4) But if (even after seeing visible and convincing arguments) these opponents belie you, you should not despair. (You should not become sad because) Many of the *rusul* before you were also belied. (But this does not make any difference because) Everything is decided according to Allah's Law of *Mukafat*.

وَإِنْ يَكْفُرْ بِكَ فَكُفِّبْتَ رُسُلًا مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ

(5) Therefore, proclaim to humanity (with full confidence) that Allah's Law of *Mukafat* is an absolute truth. Whatever He says, happens like it is said. Let neither immediate gains in this worldly life keep you in delusion, nor let any selfish group deceive you by its crafty plans. (Even your own emotions will question God and His laws. They will say that the world runs by itself and one should try to get gains regardless of the means.)

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ۝

(6) Always remember that emotions which are not kept under divine laws, and the people who persuade you to acquire gains in this way, are all your enemies. So treat them as your enemies. These are the devils that drag their followers towards the destruction of *jahannam*.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ۝

(7) You should never forget the reality that there is severe chastisement in store for all those who reject the divine laws. However, those who believe in the truth of these laws and work on the benevolent program established by God will enjoy all sources of protection and get magnificent rewards for their hard work.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

(8) This is Our law and when the law is so firm that it cannot be changed under any circumstances, how can a person who is on the wrong path ever be considered right simply because, due to his own selfish desires, his stance appears to be extremely beautiful to himself, and he believes that he actually is on the right path? (How can this happen? The criterion to judge right or wrong is not what a person thinks. What is right or wrong has clearly been determined by Allah Almighty. Now) everyone is free to choose. It is up to him whether he follows the right path or treads the wrong one.

أَلَمْ يَنْزِلْ لَهُ سُوْرَةٌ عَلَيْهِ فَرَاةٌ حَسَنَةٌ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝

(Thus when people adopt the wrong path according to their free will, after right and wrong have been made clear to them,

then) O *Rasool*, do not grieve for those who are willingly on their way to destruction. Allah knows full well all their actions and tricks and knows what their end will be. (They cannot progress through their self-made law.)

(9) (One can only acquire life by following divine laws. A look at the outer universe will give you a glimpse of the working of these laws. For example) See how We send forth the winds in a direction.

These winds raise clouds which We then drive towards places which are lying lifeless; and when the rain falls there, it gives new life to the dead earth.

Similarly, (dead) nations can regain life (by following the divine law, both in this world as well as in the hereafter).

(10) Therefore, if any nation desires to regain life with power, strength, superiority and respect, it should keep in mind that all this can only be achieved by following the divine laws. The nation should also keep in mind the fundamental reality that in order to achieve further development and ascendancy towards greater heights, two things are important: firstly to have an ideology or concept of life which has the inherent capacity to grow, flourish and achieve pleasant results; and secondly, righteous deeds which help lift this ideology skywards.

On the other hand, the plans of those people who adopt a negative or erroneous way of life, and create chaos in society, end in fiasco and they themselves fall into the inferno of destruction.

(11) Your own life is a living example of how the correct ideology rises through constructive human effort. Allah Almighty, according to His law, initiated your own creation from inorganic matter. The evolutionary process then progressed to a

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ كَذَلِكَ النُّشُورُ ۝

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْذَرُ ۝

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا ۗ وَمَا تَحْيِيهِ مِنْ أَنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَمَا يَعْتَرُ مِنْ مُعْتَرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

stage where procreation started from a drop of semen, for which purpose one species got split into two parts (one male, the other female). Thereafter, with the inter-mixing of both according to the divine law, the female conceives and gives birth. The law of nature fixed by God, determines who lives a long life and whose life is shortened (If one lives according to the natural laws, one lives longer. If one goes against them, life is shortened - 3:144.) All this happens without any difficulty.

(12) Similarly, if you observe the outer world you see different schemes in operation. Streams flow underground. If you dig a well in one place, the water would be sweet and pleasant, while at another it would be salty and brackish. Both waters are not the same; sweet and pleasant rivers flow side by side with brackish water (25:53). And from these you take out fresh fish to eat and pearls which you wear for adornment.

You also see how boats sail, piercing through the waves, so that you can seek your subsistence and your efforts bear fruit.

(13) Just look at the rotation of the day and night; how the darkness of the night slowly disappears into the day and how the day turns into night again. See how the sun and the moon have been harnessed by the divine laws, each following its determined course for the term set for it.

This then is Allah, whose laws and authority prevail in the entire universe. It is He who has provided all sources of nourishment for you; whereas those whom you invoke do not have the least power and authority.

(14) Whether they are statues made of stone or dead bodies buried deep down, if you call them they will not listen to your call. Even if they can hear you, they cannot give you a reply. On the day of judgement, all

وَمَا يَسْتَوِي الْبَحْرَانِ ۚ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ وَهَذَا لَمِحٌّ  
أَجَابٌ ۖ وَمِنْ كُلِّ تَاكْوُنٍ لِحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا  
وَتَرَى الْفُلُكَ فِيهِ مَوَاجِرٌ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ  
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْبِيرٍ ۝

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ ۚ وَكُلُّهُمْ سَمْعٌ ۚ مَا اسْتَجَابُوا لَكُمْ ۚ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشْرِكُمْ ۚ وَلَا يَنْتَفِكُ مِنْكُمْ خَيْرٌ ۝



these elders (whether dead or alive, to whom you ascribe authority besides Allah) will totally disown that they ever asked you to associate them with the Almighty.

O *Rasool* You could only know such things through *wahi*, for there was no other source which could have told you such things.

(15) Tell these people that it is they who are solely dependent on Him for their existence and nourishment, whereas He does not need them at all. The entire universe is running beautifully and producing excellent results. Whoever ponders over it or looks at it, spontaneously showers his greatest appreciation and praise.

(16) On the issue of Him needing you, His power and your helplessness is such that if He so wills, he can do away with you (all mankind) and in your stead bring a new creation.

(17) And this is not at all difficult for Allah.

(18) (Therefore always keep in view Our Law of *Mukafat* and remember that all those beings, whether dead or alive, which you assume can help you, can never be of any use to you. This is because according to Our Law of *Mukafat*) No one can carry the burden of another. Even if someone is being crushed under the heavy load of his misdeeds and calls on another to share some of it, he will not be able to do so; even if the person called upon is closely related to him.

(This is Our Law of *Mukafat*. Now think for yourself how, if you take to the wrong path, you can get away from its consequences.) The only people who can benefit from this warning are those who trust the Law of *Mukafat* without waiting to see its results; and who believe in the imperceptible truths and realities according to which the result of their deeds are

يَا أَيُّهَا النَّاسُ اتَّكُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝

وَلَا تَنْدُرُ وَاذِرَةً وَذُرَّ أُخْرَى ۝ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَاهِلٍ لَا يَحْمِلُ مِنْهُ شَيْءٌ وَوَلَوْ كَانَ ذَا قُرْبَىٰ ۝ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۝ وَمَنْ تَزَلَّىٰ فَإِنَّمَا يَتَزَلَّىٰ لِنَفْسِهِ ۝ وَإِلَى اللَّهِ الْمَصِيرُ ۝

compiled, both in this world and in the hereafter. In this way they remain conscious about the consequences of their misdeeds. To avoid this, they establish the *Nizam-us-sala*. (Accordingly, they provide nourishment to mankind, as they are fully convinced that) Whoever provides nourishment to others, receives the same in return; and all his affairs are settled according to the divine law, for that is the ultimate destination.

(19) (Now both groups of people are before you: one which lives according to divine guidance; and the other which takes to the erroneous path. Do you think that both the groups will receive equal grading? Before you answer this question, ask) Are the blind and the ones who can see, equal?

(20) Are darkness and light alike?

(21) Are the cool shade and the scorching sun alike?

(22) Are the living and the dead alike?

If these are not equal (and they can never be), then both the groups mentioned above cannot be alike (11:24, 13:16-19).

(But even after such visible and convincing arguments they do not take the right path because) The divine law is that only those who want to listen can hear. You cannot make the dead who are lying in their graves listen to you.

(23) You can only caution people about the destructive results of their misdeeds.

(24) We have sent you along with the book which contains the truth, so that you can caution people and make them aware of the consequences of living either the right or the wrong way of life. And all this is not something new, for there has never been a community to which a Warner (like you) was not sent.

(25) And there never was a community which did not belie these messengers. Therefore neither you going to them nor

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۗ

وَلَا الظُّلُّ وَلَا الْحَرُّورُ ۗ

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۗ

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ۗ

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۗ

وَأَنَّ يُكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۗ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْأُنْبُورِ ۗ

their rejection of the truth is new. The messengers who came to the previous nations brought with them visible evidence such as books of divine wisdom and lucent revelations. (But those nations did not listen.)

(26) Thus when they ignored everything, Our Law of *Mukafat* caught hold of them; and just turn the pages of history to see how awful Our seizure was.

(27) (Obedient and rational people wonder why such benevolent, clear and eye-opening knowledge was opposed. However, this is not all that strange. People's mind-set and attitudes are different from each others, and you will see this everywhere. This can be eliminated by following divine guidance.)

Don't you see how water comes down from the clouds, following which different fruits of varied colours are produced (all fruits and crops are not the same)? And look at the mountains. Although you observe streaks of white and various shades of red as well as others which are jet black, these mountains are basically the same.

(28) The same applies to men, animals and cattle of various kinds. Such creations of nature are living proof of the working of divine laws. However, only those who reflect over them with intellect and reason bow in submission to Him. Only they deserve to be called scholars, and only they can comprehend how over-powering and supreme Allah's law is. Whoever lives accordingly is provided with sufficient means of protection.

(29) (This variety of natural products is created by nature and not by the things themselves. However, the differences amongst mankind are created by themselves; and for this they themselves are responsible. One will also see the results of whatever path one chooses. Therefore of) Those who

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ لَكُمْ يَوْمَهُ

الْمُرْتَابِ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا  
الْوَانِعَاتِ وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ  
سُودٌ

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَلْفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ

follow the divine laws; establish *Nizam-us-sala*, use whatever Allah has provided them, be it their latent potentialities or a product of their efforts, and ensure that everything is openly kept available for the nourishment of others (or secretly if the situation demands so); they are doing a business which never goes in loss (9:111, 61:10, 62:11).

(30) Not only will they be fully rewarded in this business, they will gain over and above this out of His bounty. The fact is that those who obey the divine laws shall remain safe from all types of destruction and in addition, shall obtain ample reward for their efforts.

(31) This then is the law which We have revealed to you through *wahi*. This is the very truth and it is also capable of proving that everything which was revealed earlier (through different *anbiya*) is true. This is because the law is being revealed from that Almighty who is well aware of the needs of His followers and is all-seeing.

(32) (All that was important or necessary has been revealed and preserved in the Quran, because after this the institution of *wahi* is being closed. The only thing required now is to establish a system according to these laws and for human society to be formed under this guidance. For this purpose a group (*ummah*) is required. This *ummah* has been selected (2,143, 3:109) and the book has been entrusted to them.

But the condition of this *ummah* will be such that some of them will commit *zulm* on themselves by abandoning it; some will abandon it partially and some will be foremost in working according to the divine laws. They will be the ones who deserve high ranks.

(33) They will establish a society in which they will enjoy all the pleasant things of life and leadership. They will enjoy all the signs of a high stature, symbolized by gold

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۗ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۗ وَلِيَا سُهُمٍ فِيهَا حَرِيرٌ ﴿٣٣﴾

and pearl bracelets; and they will be clad in garments of silk and gold brocade (22:23).

(34) Upon seeing such luxuries, comforts and grandeur, they will spontaneously exclaim, "He Who has removed all anxiety and grief from us is worthy of all *hamd*. Now we have seen with our own eyes that this system has inherent safety measures to keep destructive elements away and also to provide full rewards for our efforts.

(35) Such are the blessings of this system, that we will be living in a society where no strenuous labour is required (20:118). We will also not have any mental strain, psychological depression or weariness arising out of the complications of mutual dealings which can create unnecessary worries for man. (Such a state will exist in this world under the divine system, and also in the hereafter.)

(36) (On the other hand) A destructive chastisement awaits those who are bent upon opposing this system. This suffering will be unique, in that it will neither consume them so fully that they die; nor will its torment be lessened so that they may have some respite (14:17, 20:74, 87:13). And this is not meant for a particular nation. This is Our unalterable law that Whoever takes to the erroneous path is requited this way.

(37) There they will cry out and say, "O our *Rabbi*! Take us out of this torment just once, and then see how we will leave aside our previous way of life and do righteous deeds according to the Your guidance."

They will be told, "Did We not give you a span of life which was long enough for those who wanted to learn from Our laws, to do so? Moreover, the *Rasool* had also come to you. (He was persistently cautioning you that this way of life will take you straight to *jahannam*. But you did not listen to him.)

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۗ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۝

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ ۗ لَإِيَّسْنَا فِيهَا نَصَبٌ وَلَا يَسْتَأْذِنُ فِيهَا الْمُغْرِبُ ۝

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ ۗ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفَ عَنْهُمْ مِنْ عَذَابِهَا ۗ كَذٰلِكَ نَجْزِي كُلَّ كٰفِرٍ ۝

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوْ لَمْ نَعْمَرْكُمْ مَا يُتَذَكَّرُ فِيهِ مِن تَذٰكُرٍ ۖ وَجَاءَكُمُ التَّنْذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ۝

Now taste the bitter fruit of your deeds. (No one can help you now as) Those who do *zulm* (injustice) have none to succour them."

(38) (This is because nothing can remain outside the reach of Allah's Law of *Mukafat*.) He knows even the hidden realities of the heavens and the earth; and He also has full knowledge of what lies in (the depths of) their hearts.

(39) According to this very Law of *Mukafat*, He makes one nation replace another. (A nation which loses its capability to live becomes non-existent and in its place comes a living nation full of abilities and excellent qualities). Thus, a nation which rejects this law and adopts its own self-made course has to face the destructive results. Remember, the result of rejecting the right path can be nothing else but deprivation of divine bounties. As they take further steps in this direction, each step leads to greater losses.

(40) Ask the people who are treading the wrong path, "Have you ever given thought to those beings and powers to which you ascribe a share in His authority? Have they ever created anything on earth? Do they have a share in any part of the heavens? Or have We ever given them a book wherein it says that you should consider these beings as having a share with the Almighty?" Not in the least! The fact is that those who want to take advantage of others by suppressing human rights advise each other to leave the divine laws and work according to their own preferences. All this is nothing but deceit.

(41) Everything functions according to the divine laws and no one has any power or authority to make even the slightest change in the results produced by these laws. If you want to see how mighty and powerful His laws are, just observe how He is holding the huge celestial bodies and the earth. Fastened

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

هُوَ الَّذِي جَعَلَكُمْ خَلْقًا فِي الْأَرْضِ ۗ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۗ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا ۗ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۗ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ ۗ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۗ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ ۗ بَلْ إِنَّ يَجِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ۝

إِنَّ اللَّهَ يُسَبِّحُكَ السَّمَوَاتُ وَالْأَرْضُ ۗ أَنْ تَزُولَ ۗ وَكَيْنَ زَالَتًا ۗ إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهَا ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝

to the chains of His law, they are completely subservient to Allah's laws and none can deviate even a little from them. And if they deviate, there is no power which can bring them to their original position. So very powerful and forbearing is He, Who is safeguarding the entire universe!

(42) These people who are bent on denying the truth used to swear by Allah, with the utmost solemn oaths, that if His messenger would ever come to them, they would set an example and follow the guidance better than anyone had ever done so before. However, when a messenger came to them they started getting further away in their aversion.

(43) They do so, not because they see anything wrong in what he presents to them, but because he stops them from their aggressive and rebellious attitudes. Also, he stops them from devising crafty plans which create disorder and chaos in society; and these people are not ready to give up their ways. Little do they realize that such crafty plans engulf none but the authors themselves. Now they are waiting to see the same (doom) which struck the earlier generations. That is surely going to happen because Allah's law is unalterable. Neither will there be any change in its resultant effects, nor will its direction ever alter so that somebody else is punished in place of the wrong-doers.

(44) Have they not travelled the land to see, with their own eyes, the fate of the earlier generations which were far more powerful than them? Human beings and their strength included, there is no authority or power in the universe which can subdue divine laws and make these laws so helpless that they would be incapable of gripping the evil-doers. (Likewise, O Rasool, how can your opponents escape His grip?) For, He is

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى  
مِنَ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمُ إِلَّا نُفُورًا ۝

إِسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۖ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا  
بِأَهْلِهِ ۖ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ ۚ فَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ  
تَبْدِيلًا ۖ وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ۝

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن  
قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۖ وَمَا كَانَ اللَّهُ لِيُنْجِزَهُ مِنْ شَيْءٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۖ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ۝

all-knowing, and infinite in His power.

(45) In fact there is a time gap between the action and the manifestation of its results. If that were not the situation, and Allah were to (immediately) take men to task for whatever wrong they commit, not one soul among the opponents would be left on the face of this earth. When the period of their respite is over, they will all be seized; for this respite does not mean that their misdeeds have gone out of sight. Nothing is out of His sight; He is ever watchful of everything His followers do (16:61).

وَلَوْ يَرَىٰ أَحَدٌ أَنَّهُ نَاسٌ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهِمَا مِنَ الذَّنَبِ  
وَلَكِن يُوَخِّرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ  
بِعِبَادِهِ بَصِيرًا ۝





**Surah 36 : Yaa-Seen  
(O'Human Being)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

یٰس ۝

(1) O that person (towards whom this *wahi* is being sent, meaning: O *Rasool*);

وَالْقُرْآنِ الْحَکِیْمِ ۝ اِنَّکَ لَیْسَ مِنَ الْمُرْسَلِیْنَ ۝

(2-3) (These people are demanding proof of your being a *Rasool*. Tell them that), "The Quran, which is full of wisdom, is a testimony to the fact that I am from amongst the *rusul* of the Almighty. If you reflect over it, the reality will become clear to you (that)

عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۝

(4) "I am on that correct, straight and well-balanced path, which will take mankind to its destination".

تَنْزِیْلِ الْعَزِیْزِ الرَّحِیْمِ ۝

(5) (O *Rasool*! As soon as they reflect on the Quran, it will become clear to them that it is neither composed by you nor by any other human being. They will realize that) The Quran has been revealed from the Almighty, the One who is responsible for the nourishment of all human beings and whatever there is in the universe.

لِتُنذِرَ قَوْمًا مَّا اَنْذَرَ اٰبَاؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝

(6) This has been revealed to you so that you should (initially) warn those people who are unaware of the right course of life because their ancestors had not been warned about the destructive results of their erroneous ways (28:46, 32:3). (Thereafter gradually extend the sphere of your preaching to other people and nations, because you have been sent as a messenger to all mankind - 7:158.)

لَقَدْ حَقَّ الْقَوْلُ عَلٰی اَکْثَرِهِمْ فَهُمْ لَا یُؤْمِنُوْنَ ۝

(7) But (instead of reflecting over the Quran and then trying to understand it) they rejected it simply because it invited them towards a path which was different from the one followed by their ancestors. (It is an accepted fact that people who adopt such an attitude generally do not accept the truth and this principle is also applicable here.)

اِنَّا جَعَلْنَا فِیْ اَعْنَاقِهِمْ اَغْلَالًا فَهٰی اِلَی الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝

(8) (Those who blindly follow a path) They are like people around whose necks yokes have been put which reach up to their

chins, thus forcing their heads up and because of this they cannot see the straight path ahead of them.

(9) (Such people neither listen to reason, nor do they have a correct appreciation of their surroundings. Thus, they can neither take to the right path, nor can they take into consideration the historical evidence around them, from which they could draw some lessons from past episodes.) A barrier (of ignorance) is raised in front of them, as well as behind them; and their vision is shrouded in veils. Therefore, they cannot see.

(10) As such it is all the same to them whether you warn them about their erroneous ways or not. They will never accept the truth (2:6).

(11) The only person who can benefit from the warnings regarding the awful consequences of his erroneous path is the one who utilizes his intellect and ponders; and then follows the directions given by the divine law. He is afraid of going against *Ar-Rahman*, and of the destructive results of doing so confront him as a stark reality. O *Rasool!* Then give him the glad tidings of the wholesome results of following the right course. Also tell him that he would be protected from all dangers and get excellent and generous rewards for his labour.

(12) Thus, We alone give new life to dead nations and thereafter, Our Law of *Mukafat* records whatever they do for their future, preserving it for the coming generations, along with the traces they leave behind. In this way each and every action of theirs is preserved in this book, which lays down a standard to test the good or bad deeds. In other words it continues to sort out the good or bad deeds, all the way.

(13) Explain to them this reality by way of a parable. There was a habitation where We sent Our *rusul*.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ  
فَهُمْ لَا يَبْصُرُونَ ۝

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ قَبِيرَةً  
يَغْفِرْ لَهُ وَأَجْرٌ كَرِيمٌ ۝

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۝

وَاصْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ۚ إِذْ جَاءَهَا الْمُرْسَلُونَ ۝

(14) In the beginning We sent unto them two (*rusul*). The people belied them both. Then We sent the third one to strengthen the previous ones. All *rusul* reiterated that they were sent by the Almighty.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُم مُّرْسَلُونَ ﴿١٤﴾

(15) But the people retorted, "You are a human being like us (so how can you be the messenger of the Almighty). *Ar-Rahman* has revealed nothing unto you and therefore whatever you say is a lie."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ؕ إِنْ أَنْتُمْ إِلَّا كَذِبُونَ ﴿١٥﴾

(16) They replied, "Our *Rabb* is a witness that We have been sent by Him towards you as His messengers.

قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَهُكُم لَمُرْسَلُونَ ﴿١٦﴾

(17) "And it is our duty to convey to you His message in clear terms (and we have nothing more to tell you)."

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

(18) The people told the messengers, "You are an extremely unlucky omen for us (as all the time you are talking of a coming doom). Remember, if you do not desist, we will throw you out (or stone you to death). In any case we will certainly give you a grievous punishment."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ؕ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَحْسَبَنَّكُمْ مِنَّا عَذَابَ أَلِيمٍ ﴿١٨﴾

(19) The messengers replied, "The omen which you call unlucky is but due to your own misdeeds. As for your warning that you will give us severe punishment, is it because we advise you to save yourselves from the coming doom? In reality you are a people who have transgressed all limits."

قَالُوا طَائِفًا مِّنْكُمْ مَّعْلُومٌ ؕ آيِن ذُكِّرْتُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

(20) (The people paid no heed to them, but) someone from the outskirts of the city (where some wealthy respectable people lived) came running (to stop the people from harming the messengers) and said, "O people! You should follow and obey these messengers.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

(21) These *rusul*, who are your well-wishers, do not ask for any reward from you in return. They clearly seem to be on the right path and are asking you to follow the same."

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

(22) "As far as I am concerned,

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

particularly after receiving such clear directives, I have no excuse for not accepting the sovereignty of He Who has created me and towards Whose Law of *Mukafat* you are approaching. You cannot go out of its control. All of you are being drawn towards it and there is no escape from that.

(23) "Should I abandon such a God and instead accept these other beings as my masters? The helplessness of these entities is such that if I am being punished by the Law of *Mukafat* of *Ar-Rahman*, for any of my faults, the support of these deities cannot bring me any good. They shall never be able to save me.

(24) "Just think, even if after knowing all this I take them as my gods, then who else would be in more manifest error than I?"

(25) "I believe in the Almighty, Who provides development to you all. Therefore listen to me and accept only Him as your Almighty."

(26) He pronounced *eiman* in such a courageous and fearless tone that almost immediately the Law of *Mukafat* announced that all the doors of *janna* were open for him. But despite this his nation did not listen to him, although in utter despair he was saying, "I wish my people had listened to me."

(27) "As a result of my following a righteous course, the Almighty has saved me from destruction and included me amongst the most honorable people."

(28) After he had exhausted all the means, that nation finally faced the hour of doom. We did not have to send down any army of angels from the heavens to cause this destruction. In fact We never send such forces from the heavens. Their own misdeeds are enough to cause their destruction.

(29) There was just one single blast which caused complete chaos. And lo,

ءَاتَخَذُوا مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدُ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقَذُونَ ۗ

إِنِّي إِذًا لَتُغَيِّرَنَّ ضَلَالِي مُبِينٌ ۝

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ۗ

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ۗ

بِمَا غَفَرْتُ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ۝

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ لَمُودُونَ ۝

nothing was left behind but a still and silent heap of ashes.

(30) Alas! How miserable and terrible is the plight of the man who ridicules the one who brings a message that is full of life!

(31) These are the historical episodes which We narrate before them as examples. (O *Rasool!*) Don't they ever ponder over the fact that We destroyed many generations before them, because whenever someone came to call them towards divine guidance, they did not pay any heed and instead ridiculed him?

(32) If they do not consider these facts worthy of attention, that does not mean that they will escape the grip of Our Law of *Mukafat*. Like their predecessors, they too will be punished for their misdeeds. The time is not far off when all of them will be arraigned. Then, with their own eyes and according to Our Law of *Mukafat*, they will see the results of their misdeeds.

(33) They make fun of such warnings and cannot comprehend how a tiny and weak group of people can one day, attain such great strength that people would stand before them in sheer helplessness. But if they had the vision, they would see for themselves how our law of nature instills vitality in lifeless things. For example, with a sprinkle of rain, We could bring back to life a piece of barren land which has no sign of life whatsoever. It then produces crops of grain that become means of sustenance for them.

(34) And gardens of date palms and grapes would appear and springs of running water would gush forth from within it.

(35) The fruits of the trees provide nutrition and all this is not the product of their hands only, but is brought about as per Our laws.

(Accordingly, this small group of people

يَسْرَةً عَلَى الْعِبَادَةِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

الْمُرِيدُوا كَمَا هَلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

وَإِنْ كُلُّ لُتَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَبِتُّهُ يَأْكُلُونَ ﴿٣٣﴾

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

which at present has no strength and power, would be so enriched by life and the fruits of obeying our laws, that not only would it become self sufficient, but even others would share their bounty.)

Ask them if they really want their efforts to also bear fruit? (If they do, then they should follow Our laws according to which We grant new life to nations.)

(36) (Be firm in the conviction that if you follow His laws such results are bound to accrue. Do not ever think that things will not happen the way God says they will.) He is far above that. Do you not see how different kinds of vegetations grow from the earth as per His laws of nature? If you work according to the laws and methods established by Him, the same results are always achieved. Your own procreation occurs according to His laws of nature and so does the creation of other things about which you have no knowledge at present.

(37) And consider the outer world and see (for instance) how We strip the blanket of bright daylight from the darkness of the night, after which darkness prevails all over.

(38) Also ponder how the sun is moving unhampered in its course. All this is happening according to measures determined and set by the One Who is Almighty and All-knowing. All His laws are based on knowledge.

(39) And see the moon for which We have determined various stages. (It appears like a beautiful crescent and then gradually becomes the full moon, after which it starts waning till it becomes like an old date stalk, dried up and curved.)

(40) All these huge heavenly bodies are not static in space, but are in continuous motion. However, all their movements are according to a discipline based on set measures and calculations. It can never

سُنْعِنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ  
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

وَآيَةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَاذَاهُمْ مُظْلِمُونَ ﴿٣٧﴾

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ  
فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

happen that the sun, by speeding up, can overtake the moon; or that the night lingers on beyond the point where the day had to start (meaning that the sun rises after the appointed time). No, this never happens. Each and every one of them keeps moving through space, in its own orbit, according to the speed and course set for it (21:33).

(41) The skies, after all, are too far away. See with what confidence you load your families, young and old, onto boats, and how these boats sail through the seas and rivers burdened with all this weight.

(42) And like these boats, We have also created other things for them to ride in on their travels.

(43) If Our Law of *Mukafat* was not in operation all the time, the boats would float sometimes and sink on other occasions, even under similar circumstances. In such a situation no one would be able to help the people on the boats, nor would they reach the shore safely.

(44) But since We want to maintain this system of the universe for a determined period, whatever law We have prescribed (for a particular thing) keeps on working accordingly. Our law never changes. (This is that very firm foundation on the basis of which you live a peaceful life with so much confidence.)

(45) (Just as there are unchangeable laws for things in the universe, laws are also fixed for mankind. But contrary to other things in the universe, man has been given the freedom of choice. He could, out of his free will, either obey or go against them.)

Keeping this discretion in mind, they are advised to lead their lives according to the divine laws, so that their present life becomes better; and also to adopt the same attitude for the future. In this way both your physical life as well as your own self would

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ۝

وَخَلَقْنَا لَهُمْ مِن مَّثَلِهِمْ مَا يَرْكَبُونَ ۝

وَإِن نَّشَاءُ نُغْرِقُهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقَدُونَ ۝

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ۝

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ۝

develop properly. This is what is meant by the bounties of the present and the future.

(46) Their attitude is such that whenever divine guidance is presented to them, they turn away from it.

(47) They also raise strange objections. (For instance) They object when they are told to keep open and accessible for the needy, the means of nourishment that the Almighty has provided to them. Those who deny the divine directives of *rabubiyya* tell those who have faith in them, that if Allah had willed that wealth should be distributed in a way that no one remained hungry in the world, then why did He not arrange it so by Himself? Why is He asking human beings to establish a system in which everyone gets adequate necessities of life?

Who should tell them that by saying so they are committing a big mistake? (God establishes His system in human society through human beings only. The purpose is that human beings should use their ability to choose properly, so that their personalities also develop. Otherwise, it was not at all difficult for Him to have made mankind devoid of free will, just like the other things in the universe which are bound to exist according to the laws of God. By saying that had God wanted so He should have done this Himself, man is denying himself the dignity of freedom of choice and is trying to run away from his responsibility. This is his gross error of judgment (6:149, 16:35, 43:20).

(48) And when they are told that if they do not leave the erroneous path the result would be destruction, they say, "If what you say is true, when will that doom come?"

(49) (According to Our Law of *Mukafat* there is a time lag between the action and the result to be manifested in visible form. It is due to this gap that people raise such

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾



وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾



objections but when this intermission is over and the result emerges in the form of a single blast, there is a hue and cry all around.)

They are only waiting for that blast, which will seize them so abruptly, that they will still be busy arguing with each other.

(50) So sudden their end will be that they will not even have time to make a will or go back to their families.

(51) This state will not remain confined to this world, but will continue in the hereafter. Then, when the trumpet is sounded for the new life, life will be given a new form and all of them would come out of their abodes, running towards the court of their *Rabb*.

(52) They shall say in utter surprise, "Woe unto us! We have been roused from our sleep!" Whereupon, they will be told, "This is the appointed hour for the disclosure of results which *Ar-Rabman* had promised and whose truth His messengers used to affirm."

(53) It will be just one single blast creating a huge commotion and all of them will be arraigned before Our Law of *Mukafat*.

(54) They shall be assured, "Today no human being shall be wronged in the least. Only the results of your own deeds will confront you."

(55) Surely, those who are destined for *janna* as a reward for their deeds would be immensely busy in making arrangements for the new life, and all that they do would be a source of great joy for them.

(56) Along with their companions they will be reclining on couches in a state of sheer happiness.

(57) They will get ample fruit as a reward for their deeds, and they will be provided whatever they ask for.

(58) All this is planned to ensure that the

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۝

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝

قَالُوا لَوْلَا نُودِيَ لَنَا مِنْ بَعْثِنَا مِنْ قَبْلُ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۝

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝

فَالْيَوْمَ لَا تَنْظُمُ نَفْسٌ شَيْئًا وَلَا تَحْزَنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ۝

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَآئِكِ مُتَكِلُونَ ۝

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ۝

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ۝

development of their personalities and completion of their abilities are not deficient, and that there is no danger of them ever losing these traits. All this would happen as per Allah's law of *Rabubiyya*, which has made sufficient provisions for the development and completion of human abilities.

(59) At that stage society will no longer remain intermingled. The guilty will be separated from the noble. No one will be able to cheat others in the guise of being a gentleman; and the guilty ones will not be able to enjoy the fruits of *janna*.

(60) The criminals will be questioned, "Did I not send you directives not to follow rebellious powers and selfish instincts, as these are your open enemies which can estrange one brother from the other?"

(61) "You should follow Our law, as that is the only balanced and straight path that will take you to your destination.

(62) "You were also warned that your selfish instincts and rebellious leaders would mislead many of your groups and that as such the majority amongst you would go astray. We had told you these things very clearly but you did not use your intellect and wisdom.

(63) "The result is this *jahannam* about which you were repeatedly warned.

(64) "Now enter and endure it; and hear once again that this is the outcome of your persistent denial of following the right course."

(65) On that day it will not be necessary to record their confession. Their own hands will speak to Us and their feet will bear witness to whatever crimes they had committed. Their deeds will become open proof against them. Man will stand witness against his own self (17:13-14, 75:14-15).

(66) (This is Our Law of *Mukafat*

وَأَمْتَاوُا الْيَوْمَ أَيُّهَا الْعَجْرَمُونَ ۝

أَلَمْ آعْهَدُ إِلَيْكُمْ يَبْنَى أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

وَأَنِ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا تَعْقِلُونَ ۝

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَلَّا يَبْصِرُونَ ۝

according to which decisions regarding the rise and fall of nations in this world as well as in the hereafter, are taken.) O *Rasool!* The end result of your enemies will also be their destruction as per this law. If Our Law of *Mashiyah* had not allowed everyone to follow the path they liked, it would not have been difficult for Us to deprive them (the opponents of the divine order) of their vision so that they would have strayed forever in search of the right path. And they would not have found anything.

(67) In spite of all their faculties, We could also have weakened and transmuted them to the extent that they would have been unable to move forward or turn back. (And in this way We could have blunted their opposition. But We did not want to do it.)

(68) We do not deprive people of their powers in this manner. Actually what happens to nations is similar to the process of ageing. In old age, one grows weak and one's faculties become weaker under the physical laws. Instead of growing stronger, the physical faculties are reversed. The same is the case with nations. When they leave the right path their faculties become exhausted and they start regressing. Why don't they ponder on these facts?

(69) When We explain things in similes or parables, it does not mean that We are not serious and are speaking casually in a poetic manner. We neither taught such poetry to Our *Rasool*, nor is it worthy of a person who has been assigned to deliver such a revolutionary and vital message. This is certainly not poetry (26:224). These are but historical facts and a code of life which are vivid and illuminating.

(70) And O *Rasool!* This code of life has been given to you so that you may warn the nation which still exhibits signs of life and wants to survive. If they still refuse to adopt

وَلَوْ نَشَاءُ لَمَسَخْنَهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نُعِذْهُ نُنَكِّسْهُ فِي الْغَلَقِ ۗ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

the right path, they will themselves see that whatever We had said was the truth and not poetry.

(71) (Contrary to the condition of existing nations, the state of dead nations is like that of cattle; an animal which has no objective in life. It lives its life for the sake of its master and dies in his service.)

Don't they ever ponder over the fact that they have complete mastery and command over the animals which We have created for them?

(72) We made these animals subservient to them. Some of them they use for riding; and others they slaughter.

(73) And they derive other benefits from them, like drinking their milk. Even after knowing so much, why do they not take to the right course of life?

(74) Also they leave Allah aside and consider other deities to be sovereign, reverting to them for succour and believing them to have the power and authority to help them.

(75) Tell them that these deities have no power to help in any way. Not only can they not help them, they are incapable of even protecting themselves. In fact to protect these deities, a host of followers and priests have to remain alert and vigilant all the time. At the time of clashes, these very protectors themselves get arrested by their opponents.

(76) So, O Rasool! Do not be grieved about what they say. We are certainly aware of what they are saying openly and what they are hiding in their hearts.

(77) (Man's condition is such that he can forget his own reality, become rebellious and follow his emotions. He does not reflect over the fact that We created him out of a mere drop of semen. And then he openly opposes Us!

(78) He starts asking questions about Us

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عِمْلًا آيَاتِنَا أَنْعَامًا فَهُمْ لَهَا  
مِلْكُونَ ﴿٧١﴾

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُم يُتَّصَرُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٧٥﴾

فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُرْتُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي الْعِظَامَ وَهِيَ

رَمِيمٌ ﴿٧٨﴾

and becomes oblivious to how he himself was created. He even denies the Almighty's statement that you would be brought to life once again. He also questions who could give life to bones that have crumbled to dust (37:16, 73:3).

(79) Tell them that the Almighty Who created them for the first time will bring them back to life. He is fully aware and has full knowledge regarding all His creations (as regards the manner and stages through which His creations have to pass).

(80) It is God's Law of *Mashiyya* which keeps moisture and heat combined in the green branches of trees. When the branch is ignited you can see this fire with your own eyes. (Can He not preserve the energy of life in a similar manner?)

(81) How can the Almighty, Who created the heavens and the earth (when nothing existed before), not be able to recreate them (after death)? Why not! It is within His absolute power to create anything (He likes); and He has knowledge of everything.

(82) He does not have to bring any raw material from anywhere for the purpose of creation. His law of creation is that whenever He wills something, the process of its creation is initiated right away.

(83) Therefore the Almighty, Who has absolute command and control over everything, is far above the notion that He is incapable of bringing the dead to life once again.

Remember! Just as the supremacy and sovereignty of God encompasses the whole universe, His Law of *Mukafat* also encompasses human deeds. Every step of yours leads towards it, in this life as well as in the hereafter. No action of yours will remain without results, whether the results come before your eyes in this life or later in the hereafter. This in fact is the basis of *deen*.

قُلْ يُحْيِيهَا الَّذِي أَنشأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝

الَّذِي جَعَلَ لَكُم مِّنَ النَّجْمِ الْأَخْضِرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ۝

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ  
مِثْلَهُمْ ۚ بَلَىٰ ۖ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ۝

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ۝

**Surah 37 : As-Saaffaat  
(The Columns / Ranks)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Groups of *mujahideen* (the forces) which stand ready for the defense of the divine system;

وَالصَّفَاتِ صَفَاةٌ

(2) And those entrusted with the state authority of the divine system to restrain mischief mongers from violating the law;

فَالرَّجْرَاتِ رَجْرَاةٌ

(3) And other *momineen* who follow the Quranic teachings.

فَالثَّلِيثِ ذِكْرَاةٌ

(4) The existence of all these is a living proof of the reality that command and control rests only with Allah, and none else. All human beings should therefore obey only Him.

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

(5) It is the obedience of the God Whose Laws of *Rabubiyya* are in force in the whole universe (70:40). His *Rabubiyya* or sustenance is not only for nourishment and physical development, but it also provides guidance to all mankind, as all sources of human knowledge and that of *wahi* emanate from it.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ

(6) (As has been mentioned in verse 15:16-18) These people contend that their astrologers and priests can also tell them things similar to whatever the *Rasool* claims to be from Allah. However, the reality of the stars is that they are nothing but planetary bodies in orbit in space, which look beautiful because of their brightness.

إِنَّا زَيْنَا السَّمَاءِ الدُّنْيَا بِرِيَّةٍ الْكَوَاكِبِ

(7) And We have kept them safe from every destructive element. (This is the reality of these stars, about which the priests claim that they make or mar human destiny. Therefore, the priests use them to forecast the future and possible human thoughts. They claim that the source of *wahi* and the knowledge of the priests is the same. This is wrong.)

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ

(8-9) Their priests and astrologers are just guessing. The highest divine echelons

لَا يَسْتَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا  
وَلَهُمْ عَذَابٌ وَأَصِيبٌ

where standards and laws are laid and set for everything cannot be reached by them. Human guesswork is repelled and pushed away from all sides. That stage is beyond the limits of the human intellect and people who are involved in such superstitions can never progress in practical life. For them there is everlasting suffering and punishment (1:18, 26:212, 67:5, 72:8-9).

(10) Of course, some of the things foretold by them do come true, but this is either just by chance or by sheer guesswork. Such things were accepted as spiritual attainment when people were living in the dark ages, devoid of the light imparted by knowledge. However, after the revelation of divine guidance, there is no room for it. Each guess or prophecy can be pursued until it is exposed by the flame of knowledge.

(11) Ask the people who believe that human destiny is under the influence of the stars: As far as creation is concerned, are these inert bodies (which have no discretionary authority) capable of having more power than the human being, whom We have endowed with intellect and discretion? All these planets are only masses of particles which are attached together; whereas human life has progressed and passed through innumerable stages of development (32:7).

(12) Whereas, you are surprised (at their stupidity that in spite of being superior, human beings consider themselves to be under the influence of stars and have faith in the superstitions of these soothsayers), they mock you. (So how can matters based on knowledge and wisdom benefit them?)

(13) That is why when you present the Quran to them (which is all wisdom and knowledge), they do not take it seriously.

(14) That is not all. They also select a verse and then call upon other people to join

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ ۝

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ  
لَازِبٍ ۝

بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝

وَإِذَا ذُكِرُوا بِالْآيَاتِ كُرُؤُونَ ۝

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ۝

them in their mockery.

(15) (And when you tell them to bear in mind that after this worldly existence there is another life which continues after death) They retort, "This is certainly a pack of lies." And they say:

(16-17) "How is it possible that we would be raised again after we die; and that our flesh and blood would be turned into dust and only the bones of the skeleton would remain? And not only us! Even our forefathers (who died centuries ago - 36:78, 75:3)?

(18) Tell them that it will surely happen like this. (However, to see the results of your deeds you do not have to wait till life after death. The process of retribution starts right here in this life.) You will soon see how much you would be humiliated (by opposing the truth).

(19) Only one single assault would be enough for this purpose. They will be shocked to see how it would put a stop to their rebellion.

(20) And they will say, "At last our end has come. This is the very day of reckoning about which we were being warned."

(21) They will be told, "Yes this is the very day you used to belie. On this day everything will be sorted out and settled!"

(22) (In order to confront them now) Gather all those people who along with their supporters used to indulge in oppression, as well as those whom they considered their lords (leaving God aside).

(23) And after collecting them, take them to the *jahannam* of doom and destruction.

(24) But detain them for a while, because they have to be questioned.

(25) They will be asked, "(Earlier you used to talk a lot. What has happened now?) Why don't you help each other?"

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۝

ءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّآ لَنَبْعَثُونَ ۝ أَوَابَاؤُنَا الْأَوَّلُونَ ۝

قُلْ نَعْمَ وَأَنْتُمْ دَاخِرُونَ ۝

فَأَنبَأْهُم بِرَجْرَةٍ وَاحِدَةٍ فَاذَا هُمْ يَنْظُرُونَ ۝

وَقَالُوا يَوْمَئِذٍ لَنَا هَذَا يَوْمُ الدِّينِ ۝

هَذَا يَوْمُ الْقُصْلِ الَّذِي كُنْتُمْ بِهِ تَكْتُمُونَ ۝

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۝

وَلَقَهُوهُمْ إِلَهُهُم مَّسْئُولُونَ ۝

مَا لَكُمْ لَا تَنْصَرُونَ ۝



(26) They will not be able to answer and their eyes and heads will be lowered in submission.

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

(27) Instead, they will confront each other and ask questions.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

(28) The followers amongst them will say (to their leaders), "You used to come to us with all your strength and power, in order to stop us from the right path!"

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

(29) They will reply, "This is wrong. You yourself were not keen to accept the truth.

قَالُوا بَلْ لَمْ نَكُنْ نَؤْمِنُ بِالْمُؤْمِنِينَ ﴿٢٩﴾

(30) "We had no control or power to keep you away from the right path. It was you who openly adopted a rebellious course. Now you are throwing all the blame on us.

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

(31-32) "Our only fault was that when we saw you leaving the right path and going astray, we called you to join us as we ourselves were treading the wrong path (and we wanted as many people as possible to join us). Thus we led you astray.

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۚ إِنَّآ لَدَآءِبِقُونَ ﴿٣١﴾ فَأَعْوَيْنَكُمْ ۖ إِنَّا كُنَّا عَاوِينَ ﴿٣٢﴾

"Now the Law of *Mukafat* has confronted all of us as a stark reality. We have to taste the chastisement (and there is no escape for you or for us)."

(33) So on that day, all the leaders and their followers will share a common suffering (14:21, 33:67, 34:32, 40:47).

فَأَنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

(34) Such treatment is not confined to these people only. Our Law of *Mukafat* always deals with all the guilty ones in the same way.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

(35) These are the guilty ones who scoffed in arrogance when they were told, "There is no authority except that of Allah, and obedience to anyone else is not permissible."

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

(36) They said, "Should we give up our deities and leaders just because a mad poet says so?" (This is also what the other people are saying.)

وَيَقُولُونَ ۗ إِنَّا لَنَرِكُمْ أَهْتِنَا لَمَشَاعِرِ ۗ جِنَّونَ ﴿٣٦﴾

(37) Our *Rasool* is neither a poet nor mad, and he has brought a reliable code of

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

life for you, which is based on absolute reality and truth. It will prove the truth of all the messages brought by the earlier *rusul*. It confirms their true teachings.

(38) Tell them, "You are about to taste a grievous chastisement.

(39) "And this punishment has not come from anywhere outside. This is the natural consequence of your own deeds."

(40) On the other hand, there are Our other devoted subjects who in order to lead their lives according to divine guidance, had separated themselves from the others.

(41) They will have all the comforts and pleasant things of life, which are well known and have so often been mentioned in the Quran.

(42) All these shall be the delicious fruits of their hard labour. Such people will be highly dignified and honorable.

(43-44) They will be sitting on couches in the gardens of delight and felicity, facing each other without any discrimination.

(45) During their sittings, cups containing chilled and pleasant drinks from unsullied flowing springs will be passed around.

(46) These drinks will be delicious and pure white like snow.

(47) They will neither have side effects such as the dulling of the senses and intoxication; nor will this lessen the deliciousness, taste or flavor (56:19).

(48-49) Such a life will not be restricted to men alone; women too would share it; women with the most beautiful and modest eyes. In other words, besides having physical beauty they will be an embodiment of virtue and modesty. Such shall be the heavenly society, these people would constitute.

(50) They will enjoy each others' conversation with full attention.

(51-53) One of them would say that he had a companion who used to ask him, "Are

إِنكُمْ لَذَآبِقُوا الْعَذَابِ الْكَلِيمِ ۝

وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝

فَوَاكِهَ وَهُم مُّكْرَمُونَ ۝

فِي جَنَّاتِ النَّعِيمِ ۝ عَلَى سُرُرٍ مُّتَقَابِلِينَ ۝

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّوْبِينٍ ۝

بَيضَاءَ لَدَاةٍ لِلشَّرِيبِ ۝

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ۝

وَعِنْدَهُمْ قَصِيرَاتُ الظَّرْفِ عِينٍ ۝ كَالَّذِينَ يَبِضُّ مَكْنُونٍ ۝

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ۝

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝ يَقُولُ إِنَّكَ لَكِن

you also one of those who believes in the truth of the message that after we are dead and our bodies become mere dust and bones, just a skeleton, we will be raised to life again? Will this happen so that we are requited?"

(54) The other would reply, "Just look this way."

(55) He would look and notice that the same person is in the midst of the blazing fire of *jahannam*.

(56) On seeing him there, he would exclaim, "By God! You had left no stone unturned to ruin me too!

(57) "For had it not been for the grace of my *Rabb* and had I not taken to the right path I too would have been among those who are in the blazing fire.

(58-59) "Thanks to Allah we do not have to die again. The death which was to come has already come and we will not be inflicted with any punishment.

(60) "This indeed is a great achievement for us; and we have found our cherished desires."

(61) (O *Rasool!* Tell these people that) Every worker has to strive for such achievements and happiness.

(62) Also ask them, "Which is better, the nourishment described above or the *Shajratuz-zaqqum*<sup>(1)</sup>, namely the wealth and goods obtained through oppression and cruelty and which later on becomes a terrible burden for man (17:60, 44:44, 56:45).

(63) Always remember that any wealth collected by oppression and cruelty eventually becomes a chastisement for man.

(64) It is like that wicked tree which can never bear fruit and which grows from the very root of *jahannam*. (That is by eating it, all human abilities are ruined and further evolution and development is blocked.)

الْبَصْدِ قَيْنَ ۖ ؕ إِذَا امْتَنَّا وَكُنَّا تُرَابًا وَعِظَامًا ؕ إِنَّا لَنَدْرِينُونَ ۝

قَالَ هَلْ أُنْتُمْ مُظْلِعُونَ ۝

فَأَظْلَمَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ۝

قَالَ تَأَلَّفُوا إِن كُذِّبْتُ لَتُردِّينَ ۝

وَكَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْخَاسِرِينَ ۝

أَفَمَا نَحْنُ بِمَبْتَلِينَ ۝ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيِينَ ۝

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝

لِيُثَلَّ هَذَا فَيَلْعَبَ الْعَيْلُونَ ۝

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّاقُومِ ۝

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝

(1) A tree with a very bitter and toxic fruit.

(65) Its spathes are (repulsive) like the head of a deadly cobra (which is full of poison) and the heads of rebellious and dictatorial people (which are full of superiority and hatred for others).

طَلْعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝

(66) One can eat from it to fill one's belly (that is the physical needs of man are fulfilled; but the development of his personality stops - 37:68).

فَأَنَّهُمْ لَا يَكُونُونَ مِنْهَا فَكَايُونَ مِنْهَا الْبُطُونَ ۝

(67) Furthermore, they will be given impure boiling water. (Instead of quenching their thirst, this hot water will enhance it. The water itself will not be pure as it will be mixed with all kinds of impurities of deceptive life.)

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِمَّا قَبْلُ ۝

(68) As a result of all their efforts (which are full of deceit and oppression), the further growth of their personality is stopped and they lead a miserable life.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝

(69) Such is the life of those who oppose the ways leading to the truth. Another unfortunate aspect of this dilemma is that they did not adopt this way of their own accord; they just followed their ancestors who had gone astray.

إِنَّهُمْ أَقْبَوُا آبَاءَهُمْ ضَالِّينَ ۝

(70) They are blindly following the footsteps of their predecessors. (They do not stop to even think where they are going.)

فَهُمْ عَلَىٰ آلِهِمْ بِظُرْعُونَ ۝

(71) Their attitude is not something new as most of the earlier nations also went astray in the same way.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ ۝

(72) We had sent Our messengers to them to warn them about the consequences of their erroneous ways.

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ۝

(73) Thus you can see for yourself the end result of those who were given due warning (but who chose not to pay any heed to it).

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ۝

(74) At the same time look at Allah's devoted and sincere subjects, who left such people and followed the right course. Their end was a very pleasant one.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

(75) For example, take the story of

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ۝

Noah who called unto Us against oppressive and rebellious forces. The whole world saw how graciously We answered his call.

(76) And We saved him and his companions from that terrible calamity (which drowned the rest of his nation).

(77) All his opponents were destroyed and only his followers survived.

(78) And amongst the future generations, he was remembered graciously and with respect.

(79) (Thus) in the community of nations, Noah attained the status of a messenger of peace and tranquility.

(80) This is not confined to Noah alone. We bestow such honour and position on all those who lead their lives according to Our laws. This in fact, is the result of their deeds.

(81) Listen once again. Noah remained safe and in peace because he had implicit faith in the truth of Our laws;

(82) And his opponents drowned because they belied him and never believed in anything he said. (Had they believed him when he was making the ark in front of them, they would have realized that some calamity was imminent and that some means would be needed to protect themselves from it. On the contrary they ridiculed him.)

(83) Among those who followed his ways was Abraham.

(84) Keeping himself away from the influence of his surroundings and family members, he turned to his *Rabb* with a receptive heart; a heart that would bow down before the truth without hesitation.

(85) (Ignoring all) Quite candidly he asked his father and the nation, what was their concept of all the deities and the celestial bodies which they worshipped.

(86) "These objects which you take as your gods are false; and you are bowing before them, leaving aside the real God

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۝

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۝

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

ثُمَّ أَعْرَفْنَا الْآخِرِينَ ۝

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ۝

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝

أَفَغَارًا لِهَيْئَةِ دُونِ اللَّهِ تُرِيدُونَ ۝

(Allah)!

(87) "What an erroneous and poor image you have formed about Him Who is actually the *Rabb* and the sustainer of the universe."

فَمَا ظَنَّمُمْ رَبَّ الْعَالَمِينَ ﴿٨٧﴾

(88) That nation also used to worship the stars. Abraham thought about the reality of the stars and explained to his people the reasons why they should not consider these objects worthy of worship.

فَتَنظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

(89) Then he said, "How can I consider them as my God? I am indeed disgusted with your attitude (6:78, 60:4)."

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

(90) The people could not give any reply to Abraham's arguments. However, they were unwilling to leave their deities and they turned their backs on him and went away.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

(91) In order to expose their wrong convictions he adopted another way. In the presence of the people, he asked their deities, "There are so many eatables lying before you. Why don't you eat them?"

فَرَأَى إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

(92) "And they are imploring and asking you to fulfill their requests. What is wrong with you that you do not speak?"

مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾

(93) Then once, when he found an opportunity, he struck them forcefully and broke them (21:60).

فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

(94) When they saw this they rushed towards him in rage.

فَأَقْبَلُوا إِلَيْهِ يَرِيضُونَ ﴿٩٤﴾

(95) Without being awed by their anger, he remained calm and composed and quietly said, "Just think about it. How very irrational it is that you worship these idols which you carve with your own hands!

قَالَ أَتَعْبُدُونَ مَا تَحْمِلُونَ ﴿٩٥﴾

(96) "On the contrary, the real God is the one who has not only created you, but also all the stones out of which you have carved your idols."

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ ﴿٩٦﴾

(97) As they had no answer to his arguments, they planned to finish him once and for all with some mean tactics. (They consulted each other and decided that the

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

only way to get rid of him was to throw him into the fire, but to do it secretly.)

(98) In short, they wanted to proceed with this plan against him but We frustrated their designs and humiliated them.

(99) So he migrated from that place saying, "Verily I am going elsewhere towards my *Rabb*. He will certainly guide me to a society which will be agreeable to the establishment of the divine system." (The migration of every *nabi* is for the sole achievement of this purpose. This is what is meant when a *nabi* says "I am going towards my *Rabb*" - 29:26.)

(100) (Thus Abraham migrated to Syria, where his mission met with success. However, he was issueless. Therefore) He prayed, "O My *Rabb*! Grant me a progeny that would be worthy of human respect."

(101) So We gave him glad tidings of a son who (besides other qualities) would be patient and full of energy.

(102) When the son grew up he was able to render help to his father. One day the father told him, "O my son. I saw in my dream that I am sacrificing you. Think about it seriously and let me know your views."

The son said to the father, "O my father. You should carry out every directive of the Almighty. If you think it is His command, then go ahead and sacrifice me. You will find me steadfast, because if Allah Almighty commands it, there should be no hesitation."

(103) (Abraham taking the dream to be the Almighty's command, prepared to slaughter his son.) Both the father and the son submitted and Abraham laid his son down, prostrate, on his temple.

(104-105) We immediately removed this thought from Abraham's mind and called out to him, "O Abraham. You considered your dream as Allah's command and laid your son for the purpose of slaughtering

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ لِيُنِّيَ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ ۚ فَانظُرْ مَاذَا تَأْتِي ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٠٢﴾

فَلَمَّا أَكْبَسَا وَتَلَّىٰ لِلْيَمِينِ ﴿١٠٣﴾

وَكَادِبْنَاهُ أَنَّ يَتَرَاهُمُ ۗ قَدْ صَدَقَتِ الرُّؤْيَا ۖ إِنَّا كَذَّبُكَ نَحْنُ الْمُحْسِنِينَ ﴿١٠٤﴾

him! This was not Our command, but merely a dream of yours. Therefore, We have saved you and your son from this. We have done so because We keep those who lead their lives according to divine guidance safe from such mishaps."

(106) This indeed was a clear and distinctive reward which was given to Abraham.

(107) As far as the son is concerned, We saved him for a far greater sacrifice. (This sacrifice refers to the fact that instead of keeping his leadership confined to Syria, We wanted him to become the custodian of Our house Ka'bah, which was located in the far off barren land of Arabia and which had to be made the centre and gathering place of all those the world over, who believed in the unity of God - 14:37.)

(108) The sacrifice which Abraham wanted to give would have remained confined to his son (Ishmael); but the sacrifice for which We saved him (that is the custodianship of the Ka'bah) would continue for posterity (even after Ishmael).

(109) In this way Abraham continued to receive blessings and salutations ever after.

(110) This is because he led his life in a balanced and righteous manner, in conformity with Our laws. And whoever leads his life in this manner will get the same results.

(111) He certainly was one of Our subjects who firmly believed in the truth of Our laws.

(112) And We had also given him the good news of (his second son) Isaac, a *nabi* who was amongst the *salibeen* (who create beauty, harmony, order in the society and perform noble deeds).

(113) So We showered Our blessings on Abraham and Isaac and from amongst their descendants, there were some who led

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۝

وَقَدَرْنَا لَهُ بِذُرِّيَّتِهِ عَظِيمًا ۝

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝

كَذَلِكَ نَجْزِي الْحَسَنِينَ ۝

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَبَارَكْنَا لَهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ۝

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۖ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ۝



righteous lives while others went astray, committing open aggression on themselves.

(114) And amongst the *Bani-Israel*, We showered Our favours and blessings on Moses and Aaron (and bestowed *nabuwwa* on them);

(115) And saved them and their nation from an awful calamity (of bondage).

(116) We helped them so that they eventually overpowered the Pharaoh's people;

(117) And We gave both of them (Moses and Aaron,) a divine book which distinguished between right and wrong,

(118) It guided them towards the straight and balanced way of life;

(119) And made the story of their life worthy of remembrance for future generations.

(120) Peace and blessings be upon Moses and Aaron.

(121) In this manner We bestow Our favours and blessings upon all those who lead their lives in a balanced and righteous manner.

(122) Certainly, both of them were Our *momin* subjects.

(123) Elias (Iliyaas) was also one of Our *rusul*.

(124) He asked his people, "Don't you want to be saved from the destructive results of leading an erroneous life?"

(125) "You are worshipping Baal (a deity), and forsaking that God who is the best of creators.

(126) "The God Who not only is your *Rabb*, but is also the *Rabb* of your forefathers."

(127) (Thus he invited his nation towards the right path.) But they belied him and as a result of their erroneous way of life, were chastised;

(128) Except for those who parted from

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ۝

وَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُذْبِ الْعَظِيمِ ۝

وَنَصَّرْنَاهُمْ فَمَا كَانُوا هُمُ الْغَالِبِينَ ۝

وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ۝

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ۝

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْحَسَنِينَ ۝

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ۝

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝

فَكَذَّبُوهُ فَأَنهَمُ لَمُحْضَرُونَ ۝

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ۝

them and followed Elias' (Iliyaas) call

(129) We made this historic episode of Elias serve as an admonition and a source of guidance for future generations,

(130) He was also a messenger of peace and tranquility.

(131) This is how We reward those who lead their lives in a balanced and righteous manner.

(132) He was indeed amongst Our subjects who firmly believed in the truth of Our laws.

(133) Similarly, Lot was also one of Our *rusul*,

(134) We saved him and all his followers from a great suffering (in which his nation was going to be involved).

(135-136) The rest of the nation was destroyed, including his wife who was among those who stayed behind and did not go with Lot.

(137-138) You pass by the remnants of their dwellings every morning and by night. Don't you ever think about it and realize the outcome of those who revolt against the divine laws?

(139) Jonah too was one of Our *rusul*.

(140) (It was an error of judgment on his part that he panicked because of the resistance from his people and decided to leave before receiving divine guidance to migrate.) He dropped his assignment and embarked on a fully laden boat along with others, to cross the river (21:87).

(141) (This was not deliberate rebellion on his part. However) This step was against Our laws. It was in this way that a mistake occurred.

(142) The boat was overloaded and so it sank. A big fish seized Jonah in its mouth. Realizing the situation Jonah cursed himself (as he saw this as a punishment for leaving his mission without Allah's permission).

وَتَرَكْنَا عَلَيْهِمْ فِي الْأَخْرِينِ ۝

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۝

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

وَإِنَّ لُوطًا لِّمَنِ الْمُرْسَلِينَ ۝

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝

إِلَّا عَجُوزًا فِي الْغَيْرِينَ ۝ ثُمَّ دَمَرْنَا الْأَخْرِينِ ۝

وَإِنَّا لَنَرَاهُمْ فِي السَّمَاءِ مُصْبِحِينَ ۝ وَاللَّيْلِ أَقْلًا تَعْقِلُونَ ۝

وَإِنَّ يُونُسَ لِمَنِ الْمُرْسَلِينَ ۝

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ۝

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝

فَالْتَقَبَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝

(143-144) He struggled hard and after a lot of effort, freed himself from the grip of the fish.

If he had not done so and had he not been a good swimmer, the fish would have swallowed him; and it would not have been possible for him to come out till doomsday.

(145) So We cast him ashore, in an open space (68:49). However, he had become very weak due to strenuous struggle and fear.

(146) He then rested under the shade of a tree with big leaves, after which he felt somewhat better.

(147) Thereafter, We sent him again to his nation which numbered over a hundred thousand people.

(148) These people believed in the truth of Our laws and therefore, for a determined period, We provided them with the means of nourishment. (These people would have ultimately believed our laws but Jonah (Yunus) left them in sheer desperation. God usually commands migration only when there is absolutely no chance of a nation reforming.)

(149) After clearly explaining the eventual fate of these earlier nations, (O *Rasool!* Ask your own nation whether they too want to follow such superstitions, like their ancestors did? Whether they too want to believe that these deities are God's daughters? This belief is actually based on ignorance. Furthermore, consider their contention that when talking of God's progeny, they are referring to daughters, while they themselves prefer sons; so much so that if they hear that their newborn is a daughter, they turn black and blue in shame and anger - 16:58).

(150) As regards their belief that We created angels as females, ask them if they were present at the time of their creation?

(151) They just do not know anything.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۚ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝

وَأَثْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِطِينَ ۝

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝

فَأَمَّنُوا فَمَرَّعْتَهُمْ إِلَىٰ حِينٍ ۝

فَأَسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُيُوتُ ۝

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ۝

أَلَا إِنَّهُمْ مِّنْ أَفْئِدَةٍ لِّقَوْلُونَ ۝

They concoct such beliefs on their own and these eventually become their faith.

(152) Can there be a bigger lie than the assertion that Allah too has children?

(153) And that He has preferred daughters rather than sons?

(154) How absurd these beliefs are! Ask them what is amiss with them, that they pronounce such judgments?

(155) Don't they reflect, even after such clear and convincing evidence?

(156) Or do they have any authority or proof for such frivolous convictions?

(157) And if they do have such proof, ask them to show that book wherein this is written. Prove your assertions if you think you are right!

(158) These people also establish a kinship between Him and all those invisible heavenly forces. (Sometimes they consider lightning from the sky as a deity; sometimes they consider clouds as a deity; and sometimes they consider angels as His daughters.) However, all these forces know for certain that they are arraigned before Him to carry out His command and that they remain bound within His laws.

(159) Anyway, Allah Almighty is far above the superstitions which these people ascribe to Him;

(160) And sincere and devoted subjects of God do not have such absurd and senseless beliefs.

(161-162) So, O those who oppose! Neither you nor your deities can mislead these sincere subjects from God's way.

(163) Only the one who wants to take himself to *jahannam* will go astray.

(164) Our devoted subjects have a firm conviction that their place is determined in proportion to their deeds; all as defined and determined by the Quran.

(165) They also pronounce, "We have

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ﴿١٥٦﴾

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

فَاتَّكُمُ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْرِينَ ﴿١٦٢﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾

وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾

made up our minds to remain ever ready for the establishment of the divine order;

(166) "And we will continue to carry out this assignment throughout our lives, doing our utmost for it."

(167-169) Their opponents used to say, "If only a book had been sent down to us, like the earlier people, we too would have been amongst the devoted people of the Almighty."

(170) However, when that book was revealed they refused to acknowledge it. Thus, very soon they will face the consequences.

(171-172) Long ago, We had decided that this is Our law; that Our messengers who convey Our message to the people will certainly get Our support;

(173) And that those who defend Our *deen* and are ready to sacrifice their lives, will ultimately be victorious over their opponents.

(174) So, O *Rasool!* Just ignore them for the time being (and continue educating and organizing your own *jama*);

(175) And keep a watchful eye over your opponents (to see what they are doing). They will soon see the result of their opposition.

(176) These people wish that Our chastisement be hastened.

(177) In actual fact they do not realize the sort of chastisement it would be; but when it descends in their courtyards it will really be a terrible morning for those who have been previously warned.

(178-179) So, for the time being, just ignore them and keep a vigil on the movements of your opponents. They will soon see the result of their opposition.

(180) On that day they will realize that your *Rabb*, Who wields absolute power and authority, is far above anything they ascribe

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ۝

وَإِنْ كَانُوا لَيَقُولُونَ ۝ لَوْ أَنَّا عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ۝ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ۝

فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ۝

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۝ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۝

وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۝

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۝

وَأَبْصُرُهُمْ فَسَوْفَ يُبْصِرُونَ ۝

أَفَبِعَدَابِنَا يُسْتَعْجِلُونَ ۝

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ۝

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ۝ وَأَبْصُرُهُمْ فَسَوْفَ يُبْصِرُونَ ۝

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝

to Him.

(181) And all those messengers who convey His message to others shall remain safe and in peace;

(182) And the entire world will witness that the system ordained by Almighty Allah, which ensures the development of the entire universe, is worthy of all the praise and *hamd*.

وَسَلِّمْ عَلَى الْمُرْسَلِينَ ۖ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ



**Surah 38 : Saad**  
**(Saad)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) This magnificent Quran which guarantees the dignity and grandeur of mankind, testifies - its superior teachings stand witness to the fact - that those who oppose it do not do so on the basis of knowledge, wisdom or reason; but do so merely because of pride, stubbornness, insolence and hostility. If for once they leave these prejudices and stubbornness aside, they will know that its teachings are based on absolute truth.

(3) In their blind opposition they do not even remember that according to Our Law of *Mukafat*, We destroyed many nations before them because of their blind opposition. However, when the doom and destruction overtakes them, they will call for help. At that time their calls will not be of any help to them.

At that time no one can give them any kind of shelter against this catastrophe.

(4) The consequence of their false pride is that they are amazed that a person from amongst them has come to warn them of the destructive consequences of living an erroneous way of life. (They are jealous that till recently he was one of them and that now he has become superior and has started warning them. They do not have any argument to contradict you.) They simply claim that this person is a great liar and a believer in falsehood, who wrongly attributes things to God.

(5) (While ridiculing) They say, "Just look at this person who says that all the deities we worship are false; and that there is only one *ilah* (sovereign) and none else besides Him enjoys any power or authority. How strange it is that all our gods should disappear and only his one God should

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۚ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ۝

كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِمَّنْ قَرْنٌ فَنَادُوا وَكَلَّتْ حِينٌ مِّنْكَ ۝

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُونَ هَذَا سِحْرٌ  
كَذَّابٌ ۝

أَجْعَلِ الْاِلٰهَةَ الْهٰمًا وَّاحِدًا ۗ اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ ۝

remain!" (Is it possible that only one entity can have so many different powers?)

(6) After making such statements the leaders go away, instructing their followers to remain steadfast in worshipping their idols (and to pay no heed to this person), because it appears that he is determined to get his point of view accepted and there appears to be some great motive behind it.

(7) They say that what he presents has never before been heard from any of their forefathers. Obviously, this is an absolutely new *deen*, which he himself has devised (26:137).

(8) They think that he has no special quality for which he has been selected from amongst all of them to receive the *wahi*, while no one else was considered worth of it!

(O *Rasool*, you should not be disheartened by what they say. It appears that they consider you a liar. However, this is not so but) They doubt My set of laws. This is because they have not yet confronted the chastisement about which they have been warned.

(9) Considering the manner in which they have decided to confront the Almighty, just ask them if they have taken over the control of all means of nourishment? Such control has hitherto been in the possession of your *Rabb* who through this immense power provides for the development of all humanity, free of all costs or rewards.

(10) Or ask them if they hold authority over whatever exists in the heavens and on the earth? If this is so then ask them to enrich these sources and to evolve further on the basis of these resources.

(11) In spite of all this, you will see that ultimately they are merely a group of defeated people. They are on the brink of disaster, just like the others who were routed before them.

وَأَنطَلَقَ الْبَلَاءَ مِنْهُمْ أَنِ امشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَأْءٌ يُرَادُ ۝

مَا سَمِعْنَا بِهَذَا فِي آلِهَةِ الْأَخْيَرَةِ ۝ إِنَّ هَذَا إِلَّا خَيْطَلٌ ۝

ءَأَنزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي ۚ بَلْ لَمَّا يَدْعُونَ عَذَابَ ۝

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ فَلْيَرْزُقُوا فِي الْأَسْبَابِ ۝

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ۝



(12) Before them were the very well established people of Noah, Aad and the Pharaoh, who had (vainly) defied Our laws,

(13) Also, the people of Thamud, Lot and Midian had large armies and troops.

(14) All of them belied Our *rusul*, but then the result of their evil deeds confronted them as hard reality (in the form of destruction).

(15) Now also these people are waiting for the terrible single blast which will create great panic all around. Such destruction will continue to the end and will not halt in between, even for a while.

(16) These people make a lot of noise and say, "We cannot wait any longer for the day of judgment about which you threaten us so much. If you are telling the truth then ask your *Rabb* to hasten our punishment, even before the day of reckoning.

(17) (O *Rasool*) Do not worry about their heartbreaking taunts, but remain steadfast in your program. In this regard, keep in view the events in the lives of Our previous *anbiya*. (For instance) Remember the episode of Our servant David. We had bestowed a lot of power on him. He was very swift in submission to Our law and the enforcement of it.

(18) Such was his strength that the rebellious mountain tribes became his subjects and were busy day and night, in implementing his programmes.

(19) All the scattered Bedouins of the tribe of Tair, gathered there and formed the mounted troops as part of his forces. They were all under his command and control (21:79, 27:16, 34:10).

(20) In this way, We strengthened his kingdom and bestowed on him the illuminating wisdom of *wahi*, as well as the ability to impart sound judgments (17:39, 43:63).

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَارِ ۝

وَلَمُودٌ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۗ أُولَٰئِكَ الْأَحْزَابُ ۝

إِنَّ كُلَّ الْإِكْذَابِ الرَّسُلَ فَمَوْعِدٌ عُقَابٌ ۝

وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا الصَّيْحَةَ ۗ وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ۝

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ۝

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ ۗ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ ۗ إِنَّهُ آوَابٌ ۝

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ۝

وَالظَّيْرِ فَحُسُورًا ۗ كُلُّ لَهٍ آوَابٌ ۝

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ۝

وَهَلْ أُنْتِكَ نَبِيُّ الْغَصِيمِ إِذْ تَسُوْرُوا الْحَرَابَ ۝

(21) (His nation was full of ignorant and unrefined people. They were even unaware of the normal etiquette of social living. Whenever they needed to see him to resolve any of their disputes, they would just come barging in, irrespective of the time of the day or how they reached him. Despite this, he did not get upset and continued to reform them. This is the way a reformer should be. For example) Once he was busy working in his chamber when he saw two men who entered after scaling the wall.

(22) Upon their entry, he became frightened, not knowing their intention for jumping over the wall. On noticing this they said, "There is no cause for fear. We are two parties in a dispute and one of us intends to harm the other. You should arbitrate between us with equity and justice and guide us in a balanced way without any bias towards anyone."

(23) (Anyone else would have thrown these intruders out, but David knew that they had done this out of ignorance. Hence, he comforted them and asked them to explain their dispute. At this the plaintiff said) "This man is my brother. He has a flock of ninety-nine ewes and is thus well-to-do. I have only one which is my sole source of income. (Instead of giving up some ewes from his stock to help me) He is asking me to give my only ewe to him. (Since he is rich and influential) He always prevails in arguments (and other people also agree with him). This is the attitude of my brother. Now tell me, is his attitude allowable or not?

(24) David said, "He has certainly wronged you by demanding your single ewe to be added to his flock of ninety-nine, to make it one hundred. In fact most people, who have shared living or a common business, adopt this attitude and wrong the other. The only people who do not do this

إِذْ دَخَلُوا عَلَى دَاوُدَ فَقَرِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمِنَ بَعْضِنَا عَلَى بَعْضٍ فَأَحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تَطْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ۝

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ  
الْقَلْبِيهَا وَعَزَّنِي فِي الْخِطَابِ ۝

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنهَا فَتْنَاءُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝

are those who believe in divine laws and work to improve the society. However, such people are very few.”

(When David thought over this episode deeply, he came to the conclusion that this was not just a simple odd incidence pertaining to those ewes, but that it was just one example of an extremely unjust economic system, in which the large capital attracts the smaller capital. The outcome is that the rich become richer and the poor become poorer and the gap between these two groups widens. Therefore, he felt it was his duty to organize this wrong economic system along correct lines.) He realized that this was difficult so he sought protection, help and courage from his *Rabb* to enable him to surmount the opposing forces. He then decided that no matter what, he would reform society in conformity with the divine laws.

(25) And We did provide him with all the necessary means of protection. He always remained close to Our laws in every matter and therefore all his affairs brought positive and pleasant results.

(26) Thus We told him (to carry on with the mission of reforming the society without any fear and) “We have granted you control over the kingdom, so that you can decide on people's affairs with complete justice and equity in accordance with the divine laws, without following (or caring for) anyone's personal desires. If you were to do that, these people would lead you astray from the right path. Just remember that people go astray because they forget or ignore the day of accountability (which shall come as per Our Law of *Mukafat*). The result is total destruction.

(27) (The logical consequence of denying the Law of *Mukafat* is to believe that) We have created the heavens and the

فَقَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾

يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا قَوِيلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

earth and all that is between them, without any purpose. However, the whole universe has been created for the Law of *Mukafat* (10:4, 11:7, 45:22, 53:31). This is the surmise of only those who deny the truth of Our laws; and the result of such an ideology is nothing but destruction.

(28) Do these people believe that We would equate those who create chaos and disorder in this world with those who have faith in Our laws and do righteous deeds to remove inequalities from society? Do they believe that those who guard Our laws and remain integrated would be treated like those who seek disintegration?

(29) This can never happen. This is simply against Our laws for the universe. This very law has been mentioned in this book that has been revealed to you. This book is full of blessings and brings happiness and prosperity in abundance. However, the only people who can benefit from it are those who reflect on its laws, using their intellect and wisdom and thus understand the subject matter fully.

(30) We had also granted David (a son), Solomon. Solomon was also extremely obedient. In each and every matter he sought guidance from Our laws and he was prompt in all positive work.

(31) He also had (a large number of) the finest breed of very swift horses. He used to inspect them in the afternoon.

(32) Once while he was inspecting the horses, he asked his companions if they knew the reason why he loved the horses so much? It was simply because they were a source of great strength in *jihad* and were engaged in the defense of the divine order. He used to tell this to his companions while inspecting the horses, until all the horses moved ahead and were out of sight.

(33) (However the discussion about *jihad*

أَمْ جَعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ جَعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۝

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۝

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۖ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ۝

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْيَتَامَىٰ ۝

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي ۖ حَتَّىٰ تَوَارَتْ  
بِالْحِجَابِ ۝

رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ۝

and the fact that the horses were the protectors of the divine constitution moved his heart so much that) He ordered, "Bring them back to me." (And when they came) He started stroking their legs and necks and wiping off the dust from them. (Although this was usually done by the trainers, this is how Solomon displayed his love for *jihad* in Allah's way.

(34) While Solomon possessed such great qualities, he was immensely concerned about his son who was likely to be his successor. His son was just like a lifeless body (34:14) (and did not possess any qualities which are essential to administer the kingdom<sup>(1)</sup>). However, instead of becoming disheartened, Solomon turned towards divine guidance more enthusiastically (so that he could further strengthen the divine system in his kingdom).

(35) He prayed, "O my *Rabbi* Save me from all kinds of dangers and grant me a state that no one can take over after me (so that I can implement and extend Your laws to a wider extent). Surely only You have the power to grant bounties like this."

(36) And We had also bestowed upon him the knowledge of the winds and how to use them with the help of sails. Because of this he was able to raise a fleet which the winds took wherever he wanted to go (34:12).

(37) He commanded the most powerful rebellious tribal people. Some of them were builders while others were divers (21:82, 34:13).

(38) There were also many other rebellious tribes who were under his command. He obtained appropriate work from them.

(39) We had told Solomon, "The power

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَةَ عَلَى كُرْسِيِّهِمْ جَسَدًا ثُمَّ أَنَابَ ۝

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْتَغِي لِأَحَدٍ مِّنْ بَعْدِي ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ۝

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ۝

وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ۝

(1) At that time, the government ran in the family of Yaqoob (Jacob) in succession.

and authority which We have bestowed on you is an unlimited bounty from Us." Due to this you have subjugated the barbaric tribes. But this does not mean that you have to keep them chained in slavery. Instead, give them proper training and education and set free without any compensation those who achieve a civilized standard. However, hold back those who need further education. (In this way the barbaric tribes will gradually turn into peaceful people and become useful for the society, which in turn will remain safe from the evil doings of those who do not reform.)

(40) Solomon kept himself very close to Our laws and referred to them in every matter. This was the reason that every action of his produced beautiful and pleasant results.

(41) Also consider the story of Our servant Job (*Ayyub*) (21:83-84). During a journey he got into a difficult situation. His companions became separated from him and he ran short of water. The journey left him exhausted and thirsty. On top of that he was bitten by a snake. He was thus surrounded by all kinds of miseries (but he stood firm to face all calamities).

(42) We guided him to a place that had a spring of refreshing water. On reaching there, he refreshed himself by drinking cold water. He also washed himself and soaked his bitten foot in the water. This relieved the pain.

(43) Thereafter his companions also joined him. An equal number from another group also joined them in *eiman*. All this was a gesture of Our *rahma* and *rahubiyya*. A lot can be learnt from this story by those who reflect on it using their intellect and wisdom.

(44) People advised him to treat the snakebite through superstitious ways which were prevalent at that time. However, as

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ۖ

وَإِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ  
وَعَذَابٍ ۖ

أَرَكُنُّ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ۖ

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي  
الْأَلْبَابِ ۖ

وَخُدْ بِبِيَدِكَ ضَعْفًا فَاصْرِبْ بِهِ وَلَا تَحْنَفْ ۖ إِنَّا وَجَدْنَاهُ صَاحِرًا  
نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ۖ

these ways amounted to a form of *shirk*) He did not incline towards the superstitious ways but rather treated it using herbs. Thus, he was cured.

He faced this painful situation with patience and fortitude. He never violated Our laws and took guidance from them at every step. (Thus he eliminated the superstitions which were practiced by those people).

(45) Similarly, there were Our servants Abraham, Isaac and Jacob. Keep their life stories before you. We had endowed them with authority, power, intellect and vision.

(46) Their greatest quality was that they always kept the future in mind (and therefore never took any decision outside the ambit of the divine laws). For this reason We placed them in a special category, separate from other people.

(47) And in Our sight, they were the specially chosen people who always excelled in beneficial works.

(48) Similarly recall Ishmael, Elisha (*Al-Yasa*) and Ezekiel (*Zul-Kifl*); like other *anbiya* all of them excelled in working for the benefit of mankind.

(49) These are the historical commemorations of the *anbiya* (who had undergone untold hardships when following and implementing the divine order; but they stood firm and never faltered). All these stories establish the one truth that) People who are watchful of the divine laws may have to initially suffer a lot. However, ultimately they achieve excellent rewards in return and their end is very balanced.

(50) In other words, they live a heavenly life in this world and in the hereafter their abode will be heaven, the doors of which will always remain open to them.

(51) Your companions who are striving to establish the divine order will also enjoy a

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ۝

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ ۝

وَأَتَمَّمْنَا وَعْدَنَا لَنَا لِمَنْ الْمُصْطَفِينَ الْآخْيَارِ ۝

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۝ وَكُلٌّ مِنَ الْآخْيَارِ ۝

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ۝

جَنَّاتٍ عَدْنٍ مَفْتُوحَةً لَهُمُ الْأَبْوَابُ ۝

مُتَّكِنِينَ فِيهَا يُدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ۝

heavenly life on earth. They will recline with ease in that life. They will be freely able to ask for the best fruits and most delicious drinks.

(52) (These heavenly comforts will not be for men alone.) Along with them will be women, who will also have similar qualities and be chaste.

(53) This is a glimpse of the society that will be formed at the time of the day of decisions; and it will be a result of your own deeds.

(54) These provisions of life which are bestowed by Us will never diminish nor end.

(55) This will be the state of affairs (for the virtuous); but on the other hand the abode of those who rebel against Our laws will be terrible.

(56) They will enter *jahannam*, wherein they will keep on burning. And what a terrible abode that would be!

(57) This will be the result of their deeds. They will have provisions, but instead of providing nourishment, it will increase their restlessness; and it will not support their development. (For instance) The water would be either boiling hot or freezing cold, both of which will destroy the crops (78:25),

(58) And there shall be other torments of similar nature.

(59) Their leaders will be told, "Here is the multitude of your followers who will go into *jahannam* with you (because they used to follow you blindly)." They will reply in return, "They surely deserve such treatment and no respite should be given to them. They should always roast in *jahannam*." (It was because of their company that we also became so rebellious.)

(60) Their followers will say, "Today you are holding us responsible, whereas it was you who were rebellious. So you also do not deserve any respite or leniency. It was you who prepared this *jahannam* for us. Now see

وَعِنْدَهُمْ قُصِرَتُ الظَّرْفِ أَثْرَابٌ ۝

هَذَا مَا تُوَعَدُونَ لِيَوْمِ الحِسَابِ ۝

إِنَّ هَذَا الرِّزْقَ مَا لَهُ مِنْ تَفَادٍ ۝

هَذَا وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَا بَلَ ۝

جَهَنَّمَ يَصَلَوْنَهَا فَيُنْسُ البِهَادِ ۝

هَذَا قَلِيدٌ وَقُوَّةٌ حَمِيمٌ وَغَسَّاقٌ ۝

وَأَخْرَجْنَا مِنْ شَكْلَةٍ أَزْوَاجَهُ ۝

هَذَا فَوَجَّ مَقْتَحِمٌ مَعْلَمٌ لَا مَرْحَبًا بِهِمْ ۝ إِنَّهُمْ صَالُوا النَّارِ ۝

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۝ أَنْتُمْ قَدْ مَاتُمْ لَنَا فَيُنْسُ القَرَارِ ۝



for yourself how evil a place it is to live in (14:21, 33:67, 34:32, 37:29, 40:47)!

(61) Then they shall beseech their *Rabb* and say, "O our Sustainer! Give them twice as much punishment because they have brought us to this state (one, for their own crimes, and the second, for misguiding us.)"

(62) And then they will ask their leaders (tauntingly), "Why is it that we do not see those (the *momineen*) in *jahannam* whom we considered wicked and mischievous at your behest?"

(63) "And we ridiculed them because we considered them inferior. What has actually happened to them and where are they? Are they really not in *jahannam*? Or are our eyes failing us?"

(64) Such mutual wrangling among the people of *jahannam* will surely be a forgone reality.

(65) (O *Rasool!*) Tell them that I am warning you about the impending doom. That I am also telling you again and again, that you should clearly understand that in the universe no one holds absolute authority and control except Allah. He alone is the source of all power.

(66) He alone is the sustainer of whatever lies in the heavens and on the earth. He is Almighty and only through (obeying) His laws, can men protect themselves from all dangers.

(67) Tell them, "The coming revolution about which I am informing you will be a momentous event.

(68) "If you do not take it seriously and turn away, the end result will be extremely ruinous.

(69) "(You contend that I make up stories about the future on my own. You can say that as regards the future, there is no way of knowing whether it is *wahi* or a story of my own creation. However, how can I tell

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ۝

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۝

أَتَخَذْتَهُمْ لَهْزًا مَرَاغِبًا عَنْهُمْ الْأَبْصَارُ ۝

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ۝

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنَّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ۝

قُلْ هُوَ نَبَأٌ عَظِيمٌ ۝

أَنْتُمْ عَنْهُ مُعْرِضُونَ ۝

مَا كَانَ لِي مِنْ عِلْمٍ بِاللَّيْلِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ۝

you certain things about the past?) I did not know anything before. How can I concoct things on my own, particularly the historical episodes of the previous *anbiya* and their altercations and discussions with highly placed leaders in the opposition<sup>(2)</sup>?

(70) Therefore the *wahi* which tells me things about the past also tells me that the end result of your erroneous ways of life will be extremely destructive, and I am warning you about that.

(71) (The same *wahi* has told me the great facts about possible human potentialities and psychological conflicts. These facts were revealed to me in an allegorical manner in the story of Adam which has been conveyed to you earlier, and is being repeated here briefly. It begins when) Your Sustainer told the *malaika* (heavenly forces), "I am about to initiate the creation of a human being from inanimate matter (15:27-39).

(72) "When the human being reaches a stage where it has acquired the best of proportions in every respect (after passing through all the developmental/evolutionary stages), and I breathe into it a spark of My energy, he attains a human personality capable of making choices. Then, at that stage, you (*malaika*) should bow before him."

(73) According to this command, all the heavenly forces bowed before Adam;

(74) Except his own rebellious desires (Satan). They did not bow. They revolted and refused to bow before him (2:34).

(75) Allah asked Satan (the rebellious desires of man) "Why did you not bow before him (7:12) and why did you adopt a rebellious course? Did you not see the fine

إِن يُوحَىٰ إِلَىٰ إِلَّا أَن نَّذِيرٌ مُّبِينٌ ۝

إِذ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ۝

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝

فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝

إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ ۝

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعٰلِينَ ۝

(2) In verse 37:8, *al mala al aala* was understood by me (the author) to mean "God's *amr*" where decisions about the universe are taken. However, here the word *yakbakasemon* is linked with it and hence this meaning cannot be applied here. In God's world of *amr* there cannot be any 'mutual fights'. Hence, I have translated this here to mean the big chieftains who used to oppose the *anbiya*, as well as each other. One school of thought is that *akhtasam* (mutual fights) refers to the query of *malaika* at the time of the creation of Adam (as has been mentioned in 2:30). However, that cannot be termed *akhtasam*.

proportion I have created him in and how I have endowed him with discretion and choice? Do you want to become greater than him or even consider yourself greater than all the *malaika*?"

(76) Satan replied, "I consider myself better than *Adam* (the physical human being), because You created me from fire (energy) and him from clay (inanimate matter)." (The physical human body is always controlled by his emotions. If he gets angry, he automatically raises his hand to hit his opponent).

(77) Allah said to Satan, "Then go out from this state. Henceforth, you stand deprived of all kinds of blessings." (If a man becomes subjugated to his own emotions and does not keep them under divine guidance, then he too is deprived of all kinds of blessings.)

(78) "And you shall stand deprived of all My blessings, till the day of the *deen* which is when the results shall appear."

(79) Satan appealed to the Almighty, "O my *Rabb* grant me respite till the day of resurrection (15:36)."

(80) The Almighty said, "Respite then, is granted to you..."

(81) ...till a known time (15:37-38)."

(82) He (Satan) said, "Then I swear by Your very might and domination I shall most certainly lead human beings astray from your right path;

(83) "Except those of your servants who keep themselves isolated from the rest and follow your laws."

(84) The Almighty said, "It is true; and whatever I say is also the truth.

(85) I will fill *jahannam* with you and all those who follow you."

(86) Tell these people O *Rasool!* "This is the path of destruction from which I restrain you, and for this effort I do not ask

قَالَ اَنَا خَيْرٌ مِنْهُ طَخَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ۝

قَالَ فَاخْرُجْ مِنْهَا فَانْكَرَ رَجِيمًا ۝

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ۝

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۝

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۝

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ۝

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ۝

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ۝

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ۝

for any reward; nor am I doing this just to show off." (It is because my compassion for you compels me to try and save you from this destruction.)

(87) (But if you do not pay any heed to this, it will bring no harm to this code of laws, as it is not for you people alone. In fact) This message is a guidance for the whole of humanity. (Whoever adopts this code will attain the pleasant things of life.)

(88) And you shall certainly know its claims in due course of time. (That is when you will be faced with the consequences of your deeds, and the events of the future will vouch for the truth of all the claims of this code.)

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمَنَّ نَبَأَ بَعْدِ جُنِّئِ ﴿٨٨﴾



**Surah 39 : Az-Zumar  
(The Multitude)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) This divine code is revealed from Allah Who wields supremacy over everything and runs the entire universe according to His plan.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝

(2) (O Rasool!) We have revealed to you this code of laws in a perfect manner. It will bring out positive and constructive results. The thing to do now is to leave everything aside and follow it with complete devotion.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝

(3) Proclaim that obedience is due only to Allah's laws. In gross error are those who leave Allah aside and follow other protectors on the pretext that they would help bring them close to the Almighty are. (In fact, to achieve proximity to Allah, all that is needed is to follow the code of laws given by Him, without any intermediaries whatsoever - 5:35, 17:57.)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝

In any case, people have adopted many different ways. Now Allah Almighty (through the Quran) will settle all the disputed matters. Whosoever attributes false things to Allah or conceals what has been revealed by Us, will never be able to reach his destination.

(4) (The erroneous belief that intermediaries are needed to attain proximity to Allah, also produced the false notion that in order to be near Him, there is no better way than to approach Him through His progeny. The Christian concept that Jesus is Allah's son is based on this notion.) Tell them that if Allah wanted to have a son He could have directly chosen anyone from amongst His creations. Verily, He is far above requiring the assistance of a son. He alone is Almighty and holds absolute control over all forces.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَلَفَ مِمَّا يَخْلُقُ مَا يَشَاءُ وَلَا سُبْحَانَ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝

(5) He created the heavens and the earth in true and perfect proportions, to bring out

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ يَكُونُ اللَّيْلَ عَلَى النَّهَارِ وَيَكُونُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۗ وَالَّذِي هُوَ الْعَزِيزُ الْعَقَّارُ ۝

positive and constructive results. He made the earth revolve in such a manner that the night blankets the day, and the day covers the night. He has made the sun and the moon subservient to His laws. Each heavenly body follows a set course, up to a limited time. All this is happening according to the laws of Allah, Who has absolute control and supremacy and has the provisions for protecting everything.

(6) He initiated your creation from a single living cell (6:79) and then caused it to split into two parts, one becoming the male and the other female. He also created eight types of cattle (namely camel, cow, sheep and goats, all in pairs - 6:144:145). When you are still in the mother's womb, He fashions you, inculcating creative changes at different stages. These changes constitute one act of creation after another; and all this takes place (not in one but) under three veils<sup>(1)</sup> of darkness.

This then is your Allah, according to Whose laws of *Rabubiyya* your development and nourishment take place. He alone wields total authority and power in the universe. No one else has such power or authority. (By leaving Him aside) Just reflect on where you are going. (After leaving God's laws, is there another way?)

(7) (In view of the above facts, wisdom demands that you obey only the divine laws, but) Your rejection of these laws brings no harm to Allah; only you shall suffer. He does not need your obedience. If you follow your self-made laws, your way of life will not be that which has been ordained by Him for your development. If you follow the divine laws, then you are following the course which He has approved for your development. (Therefore, it is entirely up to

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ  
الْأَنْعَامِ ثَمِينَةَ أَزْوَاجٍ ۖ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ  
خَلْقِ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا هُوَ  
فَإِلَىٰ نَضْرَفُونَ ۝

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ  
تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ  
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

(1) The veils of darkness are the skin, the womb and the placenta that holds the baby. Even the placenta itself is in two layers, and if these are counted as two, the womb could be the third layer.

you to either follow His laws for your own benefit or to reject them and suffer the consequences. It should also be clearly understood that according to His Law of *Mukafat*) everyone has to bear the consequences of his own deeds, not anyone else's. Every step of yours takes you towards His Law of *Mukafat*, and you cannot escape its ambit. Accordingly, you are bound to face the result of every action of yours. And this refers not only to those actions which you do openly, but also to the thoughts and intentions which pass through the depths of your hearts.

(8) Man, however, is strange. When he is afflicted he cries out to Allah from the depth of his heart. But as soon as he obtains comfort, he forgets all the cries with which he had implored the Almighty, and claims that the affliction was removed by so and so. Thus, not only does he himself go astray, he misleads others too.

Just tell them, "By denying the divine laws, you can derive as much benefit as you like for a while, but ultimately all this will come down to ashes."

(9) (While there is one who leads his life in the manner mentioned earlier, in contrast) There is a person who very earnestly follows divine laws and has dedicated all his abilities for the divine order. He is busy doing so all day long and (if the situation so warrants) he continues to stand and to prostrate himself in obedience during the night. He does all this not only for his immediate gains, but he is also mindful of his future life. He is extremely cautious that there should be no lapse in this regard. It is his desire that the divine system of *rahma* and *rahubiyya* should reach everyone.

Ask them if the two, namely those who have the knowledge of this reality (about the aim and objective of life) and those who are

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ  
نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ  
سَبِيلِهِ قُلْ تَبَتُّم بِكُفْرِكُمْ قَلِيلًا إِنَّكُمْ مِنْ أَصْحَابِ النَّارِ ۝

أَمْ مَنْ هُوَ قَائِمٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا  
رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝

unaware of it, can ever be alike? Only those who use their wisdom can derive benefit from these admonitions.

(10) Tell them (that the Almighty says), "O you people who are convinced of these realities, you should guard the laws of your *Rabb*. Remember that for people who lead their lives in a righteous manner there are many pleasant things in this life (as well in the hereafter). Therefore, try to live your life in this way. If you do not find a favourable environment in one particular place, then look for another. Allah's earth is wide open. Allah will reward you beyond your reckoning for this fortitude and steadfastness."

(11) Tell them, "(You can do whatever you like but) I have been commanded to obey the divine laws in such a way that it does not imply any obedience to others.

(12) "And I have been commanded to be the first amongst those who submit to the divine laws. (In other words my task is not only to deliver sermons, but as a first step to become subservient to these laws and thereafter, to invite others to follow and form a group of like-minded people.)"

(13) And tell them, "Allah's Law of *Mukafat* is such that (in terms of consequences, no one is spared or given any sort of concession; and let alone others) if even I were to disobey these laws, I too would be unable to escape the chastisement on the great day (of decisions). (If this is my own position, then how can I save others from facing the consequences? No one can help in this regard.)

(14) "Therefore, I obey only the divine laws with full devotion (and so should you).

(15) "My point of view is very clear. If you want to obey some other authority besides Allah you can do so; but only you will suffer. Remember! The true losers will be those who, together with their companions,

قُلْ يُعْبَادُ الَّذِينَ آمَنُوا انْفُؤارِكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا  
حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ  
حِسَابٍ

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنْ الْحَسْرَةَ الَّذِينَ خَسِرُوا  
أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ



bring losses upon themselves in their future life. Indeed such a loss is most obvious."

(16) This unpleasant life will be such that a scorching fire will blaze above them, and they will also be burnt from a similar fire from beneath. This is the widespread destruction about which Allah warns His subjects. He tells them that in order to remain safe from this destruction, they should come within the protection provided by His laws.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۗ ذَٰلِكَ يُخَوِّفُ  
اللَّهُ بِهِ عِبَادَهُ ۗ لِيُعْبَادُوهُ ۗ فَالْقَوْنُونَ ﴿١٦﴾

(17) These are the glad tidings for people who refrain from obeying non-divine powers and who turn only to divine laws at every step.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ  
الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾

(18) These glad tidings are for those who listen to the Quran very attentively, and then follow the injunctions which are well suited and practicable in view of the issues under consideration. (This is what is referred to as pondering over the Quran - 7:145, 39:55.) These are the people who tread the way specified by Allah and they are the ones endowed with insight and understanding. (The people who ponder over the Quran and its light use their own intellect.)

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ  
اللَّهُ وَأُولَٰئِكَ هُمُ الْأَلْبَابُ ﴿١٨﴾

(19) As per the divine laws, the end result for the one who goes against this will be nothing but destruction. No one can save him from that doom.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۗ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

(20) As they go ahead in widespread development, all the pleasant things of an elevated life are available to these people who follow the laws of their *Rabb* and lead their lives according to His law of *Rabubiyya*. They continue to achieve more as they evolve and attain an ever rising status. Since the edifice of their life is based on very sound foundations, there will be no shortage in the flow of His bounties to them. This is the final and unalterable result of Allah's law of *Rabubiyya*. Nothing can happen contrary to it.

لَكِنِ الَّذِينَ اتَّعَارَفْتُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مِّمَّنْ بَنَىٰ اللَّهُ  
مِنَ السَّمٰوٰتِ ۗ وَعَدَّ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ الْمٰعٰدَ ﴿٢٠﴾

(21) (Every day you can observe how Allah's law of *Rabubiyya* works. For example) Allah sends down rain from the clouds and then causes it to flow on the earth. This helps the growth of various crops. Then the crops ripen, dry up and wither away. There is lot of food for thought in the law of *Rabubiyya* for those who are rational and wise.

(22) (After reflecting on these matters one's heart opens up to accept divine laws.)

Hence, can you equate the one whose heart is opened up for Islam and who spends his life in the light of *wahi* sent by his *Rabb*, with one whose heart has hardened and become too inflexible to accept the divine laws? The latter are most obviously lost in error, and for them there is doom and destruction.

(23) Allah Almighty has revealed this *wahi* which is perfect in beauty and balance. Every one of its parts juxtaposes perfectly with the other and it is fully consistent within itself. No differences or contradictions can be found therein. Furthermore, its contents are explained by pairing its statements with antonyms, for example light and darkness, and life and death. Such comparisons make the matters more clear and obvious. Also, the repetition of (some) verses over and over, also makes their meaning clearer. In this way the book presents its own exposition (15:87).

People who ponder over the Quran in this manner and comprehend the results of doing anything contrary to its teachings, tremble at the very thought of how destructive this would be. However, they do not become disheartened because of this. Instead their hearts become mellow and more receptive to obeying the divine laws.

Thus, this is the divine code which provides correct guidance to everyone who seeks it. However, no one can take the

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ  
يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيمُ فَتَرَاهُ مَصْفُورًا ثُمَّ يُجْعَلُهُ  
حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ۝

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۗ قَوْلًا  
لِّفَقَائِهِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ  
الَّذِينَ يُحْمَلُونَ رُبُّهُمْ ۗ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ  
ذَٰلِكَ هُدَىٰ اللَّهِ لِمَنْ يُشَاءُ ۗ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ  
هَادٍ ۝



person who adopts a way of life against the *wahi*, to the desired goal. (Always remember a wrong path can never lead anyone to the right destination.)

(24) Consider a person who (instead of making the divine law his protective shield) makes himself the protective shield. How can he be saved? This would surely be an error. On the day of decisions, all those who rebelled against the divine laws, will be asked to taste the fruit of their own deeds. No one will be able to save them from this chastisement.

(25) Many earlier nations had also belied the divine laws. Accordingly, doom and destruction befell them from sources which they could not perceive.

(26) Although in this life they suffered disgrace and humiliation, according to Allah's law, a much severer punishment awaits them in the life hereafter. If only they (who deny the truth) knew it!

(27) In the Quran We thus propound various kinds of parables and historical episodes so that such people may contemplate.

(28) It is for this purpose that We have revealed the Quran in a language (Arabic) which is precise and expounds all things clearly, and which is free from perplexities, ambiguities and doubts. This is so that they may clearly understand it and escape the pitfalls of life.

(29) How much peace and tranquility is obtained by a man (if he follows the laws of God) can be understood from one example. Consider a person who is a servant to several masters, who in turn are short-sighted and at variance with each other due to bad temper. (Can you imagine the plight of such a servant?) Can the state of mind of this servant be deemed equal to that of a man serving only one master?

أَلَمْ يَنْتَقِبْ يَوْجَهُمْ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ  
ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَأَذَقَهُمُ اللَّهُ الْحِزْبَ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابَ الْآخِرَةَ أَكْبَرَ لَوْ  
كَانُوا يَعْلَمُونَ ﴿٢٦﴾

وَأَقْدَرُ ضَرْبًا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٢٧﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا  
لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا الْعَبْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

One person has to either obey different masters or follow his own emotions which are in conflict with each other; while the other has to obey only the divine code, wherein there is no ambiguity, doubt or psychological conflict or anxiety. Say, which of these two is leading a more peaceful life (12:39)?

This, then is the divine code! It most certainly deserves all *hamd*, and by following this code all issues or controversies of life are sorted out straightway. However, most people do not understand this fact (that real and lasting happiness can be achieved by following the laws of one Allah only).

(30) Anyway, there is no need to quarrel with these people. You have to die and they too are bound to die one day.

(31) On the Day of Judgment, all your disputes will be presented and settled as per the laws of your *Rabb*. The results of the deeds themselves will declare who was right and who was wrong.

(32) The reality that no one can be more *zalim* than the one who attributed his own opinion to Allah and further denied the truth when it was placed before him, will confront him on that day. It will also be explicitly clear that *jahannam* is the proper abode for those who reject the divine laws.

(33) On the contrary, those who presented the truth as well as confirmed it will remain safe from the destructive results of following the erroneous way of life.

(34) Those who lead a virtuous and balanced life shall have all that they wish for from their *Rabb's* Law of *Mukafat*. Obviously, they would only yearn for that which is justifiable and proper according to the divine law.

(35) Their good deeds will efface from their record the wrongs that they had ever done, and reward them in accordance with

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ  
الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

وَالَّذِينَ جَاءُوا بِالْحَقِّ وَصَدَّقُوا بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ  
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

the best that they have done.

(36) People frighten you that their deities, religious leaders and chieftains will harm you because you oppose them. Tell them that there is no reason for you to be afraid. Allah alone is enough as a protector for His subjects.

(In fact these people do not want to use their intellect; they blindly follow either self interest or their ancestors. The divine law is that one who adopts such an attitude and is prejudiced and stubborn, can never find the straight path of life.) No one can bring back to the right path those who follow such a course!

(37) On the other hand, a person who uses his intellect as well as his wisdom and adopts the path as indicated by the divine code, cannot be led astray.

(All this happens according to Allah's Law of *Mukafat*. Nothing can happen against it. This is because it is the law of God.) He is all-powerful and exercises His might to ensure the correct outcome of everyone's deeds.

(38) If you ask them about the creator of the heavens and the earth, they will say, "Surely it is Allah (29:61)." Ask them, "If Allah is the Creator and Owner of the entire universe, then how can the deities that you invoke possess such power to offset any harm Allah wants to do to me (according to his Law of *Mukafat*)? Or if He wants to bestow His blessings on me, can they withhold it?"

Ask them, "If this is the situation, would it not be factually correct to say that Allah is enough for my protection? (I have full faith in His Law of *Mukafat*) All those who have trust, place it in Him alone."

(39-40) Tell them, "(In order to see how the Law of *Mukafat* brings out its results) You should do all that you want to according

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ

وَكَيْفَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لِيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِلَىٰ عَامِلٍ فَمَنْ تَعْلَمُونَ لِمَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

to your programme, whereas I will do my work according to my programme. The result will indicate who will become inflicted with ignominy and everlasting suffering which cannot be reversed; and that is complete destruction (6:136, 11:93-121, 20:135, 39:39)."

(41) (You should challenge them with confidence because) The claims of the divine code that has been revealed to you are based on facts and its purpose is for the benefit of the entire humanity. Whosoever lives by it will benefit from it, while the one who adopts an erroneous way of life by ignoring it will only harm himself. (Now it is up to them to choose their course of life.) You have not been made responsible for them.

(42) (One can exercise his choice and discretion only when he is conscious. When his consciousness is suspended, he cannot make decisions. This is observed in everyday life. For example) In the state of sleep the conscious mind stops functioning but when one wakes up, it starts functioning again. (As such the conscious state was temporarily suspended.) However, in case of death, the conscious, along with the physical body, is permanently dislodged (or as far as this worldly life is concerned, it is finally taken away). In both these cases the consciousness does not function and therefore choice or discretion cannot be utilized.

(The situation is similar to one's moral life. When one is overpowered by his emotions or follows something blindly, his mind becomes practically ineffective. Under such circumstances if he is neither stubborn nor prejudiced, there is still a possibility that his conscience could take him to the right course. On the other hand if he remains stubborn, then his mind becomes redundant and there is no possibility of re-awakening.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ  
وَمَنْ ضَلَّٰ فَالِئِمَّا يَضِلُّ عَلَيْهِمَ ۖ وَمَا آتَتْ عَلَيْهِمْ يَوكِيلٌ ۝

اللَّهُ يَتَوَلَّىٰ الْإِنْسَانَ حِينَ مَوْتِهِ ۖ وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فِيمِمْسِكَ  
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝



These are the people about whom it is said that their minds or centres of consciousness are sealed - 2:7.)

In these facts there are clear signs for those who want to reach the truth by thinking and using their intellect.

(43) In the light of the above explanation, just imagine the state of people who are so ignorant and superstitious that in adverse times, they leave Allah and seek the help of idols carved with their own hands, and their own imagined deities. They do so despite it being obvious that they have neither any power whatsoever, nor any intellect or mental capability. (How can they be regarded as people who possess vision and consciousness?)

(44) Tell them that the quality of being useful to people in difficult times belongs exclusively to Allah's law. It is the law of that Allah Who has absolute control over the entire universe. No human being is outside the ambit of His Law of *Mukafat*. Every step brings one nearer to Allah and eventually everybody shall revert to Him.

(45) However, people who do not believe in Allah's Law of *Mukafat* and in the life hereafter become extremely upset when told that supremacy and authority belong to Allah alone, and that no one has any share in it. On the other hand when those who consider others besides God as being capable of intercession are mentioned, they begin to rejoice (17:46, 18:57, 40:12).

(46) (In spite of their resentment and opposition) You should continue to proclaim, "O Allah! You are the Creator of the heavens and the earth, and know everything which is beyond the perception of human beings as well as all that they can see. It is You alone Who appropriately decides in matters on which people differ. (This is because human knowledge is limited

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أَوْلُوا كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ۝

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۗ  
وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ۝

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمْتَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝

and Your knowledge is unlimited.)

(47) (You should continue to pursue your mission and not worry about the reaction of these people.) On the Day of Judgment, even if these people offer all the wealth of this earth, or twice as much, in ransom to get away from the destructive consequences of their deeds, they will be unable to escape the terrible suffering. They can never imagine how much suffering, as per the divine Law of *Mukafat* would confront them.

(48) As such, all the chaos that their deeds had created will become visible to them and the doom they used to ridicule will surround them from all sides (79:36).

(49) Man's plight is such that when he is in trouble he cries out for Our help and when We bestow a favour on him, he claims that to be the result of his own wisdom and craft! This however, is clearly a sign of his ignorance and stupidity. But most people do not understand this. (Whatever human beings earn is partly due to their labour, while the rest is due to reasons and elements provided by God free of cost. The foundation of man's self-made way of life is based on the wrong assertion that whatever one earns is purely due to his own skill. And that accordingly, God's laws should not be party to its utilization.)

(50) Similar beliefs were also held by earlier people. (Capitalists in every era have given such excuses in support of their system - 28:78.) However, when the destructive consequences of their wrong ideology confronted them, their skills and craft could not help them.

(51) The disorder and chaos created by their erroneous deeds overtook them (Whatever happened to these earlier people can also happen to those who at present are on the course of oppression.) The

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ  
مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا  
يَحْتَسِبُونَ ۝

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَاَنَا ۖ ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا  
أُوتِيْتُهُ عَلَىٰ عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيَّصِبُ بِهِمْ  
سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ۝



destructive results of their evil deeds are bound to confront them. They will neither be able to defeat nor avoid Our law of *Mukafat*.

(52) They should know that the restriction or abundance of wealth takes place according to Allah's law. The wealth of those who follow His law increases while for those who negate it, it becomes restricted (20:124). In this, for those who negate it and for those who follow His law, there are many signs to understand the ultimate reality. However, only those who believe in the truth of the laws can benefit from these signs.

(53) Therefore tell My subjects that those who have committed excesses against themselves by opposing Our laws, should not be disheartened. This is because their situation, which had worsened since they went against Our laws, can be improved by following them. This law not only makes good the damage done by previous lapses but it also provides sustenance for further growth. Twofold opportunities are provided in this way. On the one hand protection against destructive elements; and on the other further nourishment of one's self.

(54) Therefore, you should turn towards the divine laws and submit before them. But do not cause any more delay, as when the time of respite is over and the hour of judgment comes, there will be no one who can help you.

(55) Before that oncoming suffering suddenly overtakes you, you should follow the law revealed by your *Rabb*. In all matters, you should carefully examine the clause of the divine law that is most appropriate for that particular situation, and accordingly act upon it (39:18).

(56) We are repeating this warning again and again lest anyone say, "Alas, in sheer ignorance I failed to properly evaluate the

أَوْ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

قُلْ لِعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

وَإِنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ۝

أَن تَقُولَ نَفْسٌ لِّمَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن كُنتَ لَمِنَ التَّخِيرِينَ ۝

divine law of *Mukafat* and took it lightly.”

(57) Or he may say, “Had I received guidance from Allah Almighty, I too could have been amongst the *muttaqeen*.”

(58) Or lest, on seeing the on-coming suffering he may say, “Had the course of life been reversed just once, I could also have done a lot of good work.”

(59) At that time they will be told, “Yes indeed, Our laws had been repeatedly conveyed to you, but you belied them and rebelled against them; and refused to accept them.”

(60) On the day of decisions you will see all those who attributed falsehoods to Allah. How disgraced they will be! *Jahannam* will be the abode for these haughty and arrogant people.

(61) Allah will bless the people who successfully lived according to the divine code. Neither will any harm come to them; nor will they feel any grief.

(62) (All this will happen according to Allah's law of creation and evolution because) He is the Creator of all things (and He knows the potentialities of everything); and He ensures that everything becomes what it ought to be. That is why He also keeps a watch over everything.

(63) He has complete authority and control over everything in the universe. People who contravene His laws will be the losers. (It is just not possible that one can obtain positive results in spite of opposing His laws.)

(64) Ask them, “Do you want me to leave obedience to Allah's laws and obey other beings? How stupid and ignorant you are (to expect me to do such a thing)!”

(65) In the past also We sent revelations through different *rusul*. Now you are being sent the revelation. (Let alone the others) Even if you were to obey others in addition

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ۝

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ۝

بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ۝

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۝

وَيُبَشِّرِي اللَّهُ الَّذِينَ اتَّقَوْا بِمِقَاتِهِمْ ۖ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ۝

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيٰتِ اللَّهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ۝

قُلْ اَفَغَيْرَ اللَّهِ تَأْمُرُوْنِي اَعْبُدُ اِيَّهَا الْجٰهِلُوْنَ ۝

وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۗ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمٰلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۝

to Allah, all your deeds would go waste and you would be amongst the losers (6:15, 10:16).

(66) Therefore, you should obey Allah's laws only. Accordingly your deeds will produce fruitful results.

(67) In fact, they have not been able to properly gauge the role and true position of Allah Almighty (6:92, 22:75). (That is why they believe that His law should apply only to the outer universe and that human affairs should function according to man-made laws. This is the practical form of *shirk* that has been referred to above.) However, this would not be the situation when the Quranic revolutionary order is established. The duality of control, that is one in the outer universe and the other in human society, would no longer exist. Allah Almighty's laws would be in operation in both the spheres. At that time the duality of control would end, as on one hand, He would have control of the earth and on the other that of the heavens. Allah Almighty is far above this *shirk*. (He is sublimely exalted above anything to which they may ascribe a share of His divinity - 21:20-23, 43:84.)

(68) When the first trumpet of this revolution is sounded, everyone in the heavens and on the earth would be shocked with panic; except those who as per Allah's Law of *Mashiyya*<sup>(2)</sup> do not let their senses swoon (27:87).

Then, at the time of the second sounding of the trumpet, they will all stand up and see for themselves the divine *Rabubiyya* unveiled (83:6).

(69) At that time the earth (the human society) will glow with the effulgence of Allah's law of *Rabubiyya* and every matter would be decided according to the divine

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ  
وَالسَّمَوَاتُ مَطْوِيَّاتٍ بِيَمِينِهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالسَّابِقِينَ  
وَالشَّهَادَاتِ وَقَضِيَ بَيْنَهُمُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

(2) "Illa Ma Shaallab" is normally taken to mean 'without exception'. In *Aya* (27:87) the Quran has itself explained the exception. In the light of this, the above explanation has been preferred.

code. In this way the (perfect) order for which *anbiya* had been sent and the *momineen* had stood witness to, would be established and completed. All human affairs would be decided with justice and no one would be wronged or given less than his due.

(70) Every person shall receive the full recompense for his deeds. Nobody's deed shall remain obscured.

(71) Those who had denied and rebelled against the divine laws will be driven in groups towards *jahannam* and the moment they arrive there, its gates will be opened and their keepers will ask them, "Did not the *rusul* of God come to you? Were they not from amongst you and did they not convey to you the divine laws and caution you to remember that one day you will have to face the consequences of what you do?" Their answer will be in the affirmative (6:13).

In this way the divine law, according to which human beings are required for their misdeeds, will become a stark reality which the people who had denied it will see with their own eyes.

(72) They will be told, "Enter the doors of *jahannam* and see for yourselves how vile and terrible is the abode of those who arrogantly rebel against divine laws!"

(73) On the contrary, those who had lived according to the divine laws will be led in groups towards *janna*, and when they arrive they will find its gates open and the keepers will greet them saying, "Peace be upon you. Abide herein and enjoy the pleasant things of life!"

(74) On seeing the wonderful outcome of their deeds, they will spontaneously proclaim, "Indeed worthy of all *hamd* is Allah's law of *Mukafat*, according to which all promises are fulfilled and which bestowed on us the land and gave us the freedom to dwell thereon and manage it (24:55, 33:27)."

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَىٰ الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ ۖ نَتَّبِعُونَ الْهَدْيَ حَيْثُ نَشَاءُ ۖ فَبِعَمَلِ أَجْرِ الْعَمَلِينَ ﴿٧٤﴾

The reward for those who do righteous deeds is indeed excellent!

(75) And all heavenly forces will be surrounding Allah's seat of authority and will be active in making His system of *Rabubiyya* worthy of all *hamd* and appreciation. At that time all human affairs will be decided with justice and Allah's universal order of *Rabubiyya* will come into force in such an outstanding manner that everyone will spontaneously cry out, "Most certainly all *hamd* is for Allah Almighty, Who is the Sustainer and *Rabb* of all the worlds!"

Life after death, resurrection and *janna* and *jahannam* are realities in which we firmly believe. Nobody can claim to be a Muslim without this belief. However, the Quran also tells us that the Law of *Mukafat* becomes operative from life in this world. The pattern of the society established in accordance with the divine law would be similar to that in the hereafter, i.e., every matter would be decided justly and the result of every deed would be accurate - pleasant results of virtuous deeds, destructive results of evil deeds. In view of this reality, what has been said from Verses 67 to the end can also be taken to mean the Quranic revolution in this world; and also pertain to resurrection (after death). We have taken the former meaning, particularly because Verse 74 mentions inheritance of land. It would be more appropriate to take their meaning as conquests in this world.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝



**Surah 40 : Al-Momin  
(The Convinced Believer)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah the most wise, the most knowledgeable says:

حَمْدٌ

(2) This divine code has been revealed from Allah Almighty, Who wields absolute command and authority and has knowledge of everything.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

(3) It also guides those who adopt this code to the way they can remain safe from the adverse effects of any lapse that may occur at their hands (11:114). If they take a wrong turn at a crossroads and come back after realizing their mistake, the code provides them an opportunity for reprieve.

غَافِرِ الذَّنْبِ وَقَائِلِ النَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهٌ الْمُبِيتُ

However, on those who deliberately commit aggression His grip is very rigorous. His Law of *Mukafat* encompasses everything and therefore its grip is very rigorous. No one except Him holds any authority or power in the universe. The result of every deed is formulated according to His laws.

(4) Some people, from the outset, make up their minds that they are not going to accept Allah's laws, and question the truth of these laws. At present these people hold power and authority in the habitations (and it is on this very basis that they have such an irrational attitude). However, this situation should not create any misunderstanding for you (as their ultimate result would be destruction, and the proof of this can be found in the historical episodes of previous generations).

مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ

(5) (For example) Before them, the people of Noah and later, various other groups and factions belied these laws. So much so that they even planned to lay their hands on the messengers who conveyed the divine code to them. They plotted against their *rusul* and raised frivolous disputes so as to undermine the truth. But what happened

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرُسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

ultimately? Our Law of *Mukafat* overtook every one of them and the whole world witnessed the terrible result of those who are chased by Our law.

(6) In this way, the decree of your *Rabb* which was conveyed to them (that the result of violating the divine laws would be destruction) proved true and all their deeds and efforts were burnt to ashes. (This will happen to these people as well.)

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۖ

(7) On the other hand there are people who believe in the truth of the divine laws and try to mould their lives accordingly. For them all the heavenly forces that execute the divine plans become a source of help (33:43). These forces are assigned the task of maintaining His central control over the entire universe. At the same time they implement His programmes, so that Allah's system of *Rabubiyya*, which deserves all praise and *hamd*, continues to function perfectly. They have full trust in it. These forces are a source of strength for the *momineen* and also provide them with protection against all dangers. They proclaim, "O Our *Rabb*, just as Your system of *Rabubiyya* encompasses the entire universe; knows the latent abilities of everything; and shows also how these can be developed, the same should happen in the human world as well. This group of *momineen* has stood up to achieve the same. Therefore, if they slip up somewhere, and realize their mistake and want to make good the damage, grant them protection against the harmful effects of their wrong attitude so that they can proceed unhampered on the path decreed by you. Also, provide them protection against the suffering resulting from destructive forces.

الَّذِينَ يَخُمَلُونَ الْعَرْشِ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۝

(8) "O our *Rabb!* Bestow all the happiness and pleasant things of life on them, so that they remain ever blissful and

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

never wither away. This is the kind of life You had promised them. Make them enter this heavenly society along with those from amongst their forefathers, spouses and progeny, who have developed the capability of living in such a society.

“All this will happen according to your Law of *Mukafat*, which is extremely powerful and is based on wisdom and not on irrationality.

(9) “O Our *Rabb!* Keep their society safe from chaos and disorder; as only the societies which can benefit from your *rahma* and *Rabubiyya* can save themselves from disorder! There is no doubt that it is a great achievement and success for whoever attains it.”

وَقِهِمُ السَّيَّئَاتِ ۗ وَمَنْ تَقِ السَّيَّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ ۝

(10) On the Day of Judgment, those who rejected the divine laws would be told, “You were also invited to lead this kind of life. However, at that time you rejected it and rebelled against it. Today you can yourself see the results of your attitude. Today you are fed up with yourself, but the disgust of the divine order which produces such pleasant results is even more intense.”

إِنَّ الَّذِينَ كَفَرُوا ينادُونَ لِمَ لَمْ يَأْتِ اللَّهُ أَكْبَرَ مِنْ مَفْعَلِكُمْ أَنْفُسَكُمْ إِذْ  
تَدْعُونَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ۝

(11) They would say, “O Our *Rabb*, twice You have caused us to die and twice You have brought us to life. (Before we were born into this world we were dead and You gave us life; then we died and again You have given us life - 2:28, 37:58, 44:56.) However, life in *jahannam* is worse than death (14:17, 20:74, 35:36, 87:13). We now confess our guilt. As such, is there any way out of this suffering so that we can also enjoy the pleasantness of real life?”

قَالُوا رَبَّنَا آمَنَّا أَلَمْ نَكُنْ مِنْكَ أُمَّةً قَدْ نَعْتَرُ فَمَا يَذُنُّونَنَا قَهْلًا  
إِلَىٰ خُرُوجٍ مِنْ سَبِيلٍ ۝

(12) They would be told, “When you were called upon to obey the divine laws of Allah the only One, you rejected them. But you immediately accepted the partners who were ascribed to Him (39:45). Today you have seen for yourself that all decisions are

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُونَ ۗ  
فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ۝



made as per Allah and only Allah's laws. No one else has any share in these laws. He is the most exalted and the greatest. No one can share His domain."

(13) (O *Rasool* Present these facts before the people and tell them that this invitation is from the Almighty, Who continues to show you His signs in the universe so that you may adopt the right course. For example) He brings down rain from the skies, which in turn produces sustenance for you. (If you ponder only over this phenomenon, it will lead you to so many other realities.) However, such matters can only become clear to a person who pays attention to them.

(14) In brief, the way to live is to sincerely obey only Allah's laws (without ascribing a share to anyone else), regardless of how detestable it might be to the people who deny the truth.

(15) These laws are from the Allah Who is at the highest status. Neither has He attained that height progressively, nor did He evolve to that position. He is there by Himself, and He will also bestow a high position on those who obey His laws. The central command and control of the entire universe is in His hands. He reveals His laws for the guidance of the people through *wahi*. And for this purpose, from amongst His subjects, He selects the person He likes and reveals to him his laws through *wahi*<sup>(1)</sup>. That *rasool* conveys these laws to other people thus making them aware of the fact that the consequence of every action of theirs is bound to confront them one day.

(16) The accumulation of results starts as soon as the action takes place, but the results become apparent after a course of time. No action of any human being remains hidden from His Law of *Mukafat*. Every action produces its respective results.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا  
مَنْ يُبِينُ ۝

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلِكُفْرِهِ الْكَافِرُونَ ۝

رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ  
مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ۝

يَوْمَ هُمْ كَايِدُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ  
الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝

(1) The system of *wahi* ended with Prophet Muhammad. Now, the only source of these laws is the Quran, wherein they are preserved.

On the day when their actions manifest themselves, they will be questioned: With whom does the entity of power, authority and sovereignty rest today? (They will proclaim spontaneously) Entire authority and power rest with Allah alone. He holds absolute control over everything that exists. (It was due to our sheer ignorance that along with Him, we ascribed powers to others.)

(17) On that day everyone will be fully requited for whatever he has done. No injustice will be done to anyone and Allah's Law of *Mukafat* is very swift in evaluating. (As has been said earlier, the accumulation of consequences starts as soon as the action takes place.)

(18) O *Rasool*! With this *wahi*, continue to warn these people about the Day of Judgment, which is not too far away. On that day, with their hearts stuck in their throats, they will be shocked to see the results of their deeds. They will be anxious to get out, but at that time these *zalimeen* will not find any friend or intercessor whose word could be heard.

(19) On that day the outcome of all deeds would be manifested as per Allah's Law of *Mukafat*. According to these laws (the visible actions apart), God knows even about the stealthiest of glances and about all that one thinks of privately.

(20) God decides all affairs justly. However, the entities whose authority and supremacy these people acknowledge (besides that of Allah) have no power to decide any of their affairs. The ability and power to decide shows that the phenomenon of deciding every matter as per the Law of *Mukafat*, has been established by God. He is the only one Whose laws are prevalent in society; and Allah alone is all-hearing, all-seeing. Accordingly, no one's action can remain outside the ambit of His

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ ۝

وَأَنْذِرْهُمْ يَوْمَ الْأَذْقَانِ إِذِ الْقُلُوبُ لَدَى الْعُنَاظِ كَظِيمِينَ ۗ مَا  
لِظَالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ۝

يَعْلَمُ خَائِبَةَ الْعَيْنِ وَمَا تُخْفِي الضُّرُورُ ۝

وَاللَّهُ يَقْضِي بِالْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ  
بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝

law.

(21) (Historical evidence shows how God justly decides these affairs and how His Law of *Mukafat* manifests itself.) Haven't they travelled across the earth and seen the end of earlier nations? Those nations were in fact much more powerful than these people and were also able to achieve higher production and obtain more means of sustenance from the earth (30:9). However, when they went astray, Allah's Law of *Mukafat* punished them and no one was able to save them.

(22) This happened because they refused to accept the explicit laws which their *rusul* brought them. As a consequence Allah's Law of *Mukafat* got them as that law is extremely powerful and pursues criminals relentlessly.

(23-24) (From historical evidence, consider the case of the Pharaoh's nation as an example.) We had sent Moses to the Pharaoh (the embodiment of oppression and dictatorship), Haman (the diehard leader of the priests) and Qaroon (Korah, the symbol of capitalism) with Our laws and explicit evidence. (The laws that Moses had brought directly affected all three of them.) Therefore, they dubbed him an illusionist and a liar.

(25) Since he had brought the truth to them, they had no argument to appropriately rebut him. (Therefore, they started using tactics which are normally used by people who are intoxicated with power.) They decided that the respectable people (from amongst those who believed in Moses' God and joined his group of companions, should be humiliated. On the other hand, those amongst the *Bani-Israel* who were meek and lacked any manly quality, should be elevated to power. And by using these tactics, they hoped to break the collective power of

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا  
مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا فِي الْأَرْضِ فَأَخَذَهُمُ  
اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۝

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ  
إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَهَامٰنَ  
وَقَارُونَ فَكَاوَرُوا فَجَاءُوا السِّجْرَ كَذٰبًا ۝

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ  
وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ۝



Moses' group-2:49, 7:127.) None of their tactics worked (as the world ultimately saw).

(26) (When the Pharaoh realized that none of his tactics had worked, he finally told his courtiers) Now leave it to me; and I will slay Moses. Let him call his *Rabb* and let us see how He saves him. I am afraid that Moses will replace your system of government with another one. (Failing which) He will, at the least, destroy the existing system and create chaos in the land.

(27) Upon this Moses said, "I seek refuge with the Almighty, Who is my *Rabb* as well as yours, from the oppression of all those who are arrogant and rebellious and who do not believe in the day of accountability."

(28) (When the situation took this turn) A *momin* from amongst the people of the Pharaoh, who had secretly accepted *eyman*, stood up and said in the open court, "Would you slay a man simply because he says that his sustainer is Allah; and because he has brought explicit reasons from his *Rabb*? (He presents his claim with wisdom and insight and proves it with rational clarity; yet you want to kill him.) The whole matter is very clear. If he is lying about his claim of *risala* (prophethood), he will suffer the consequences. However, if he is telling the truth, then remember that the punishment and calamity about which he is cautioning is bound to befall you. You should keep in mind the principle that Allah does not award success to anyone who makes false promises and transgresses His laws.

(29) "O my people! There is no doubt that today you are enjoying your rule on earth and control over everything here. However (tell me), who will save us from Allah's scourge should it befall us?"

The Pharaoh said, "I have pointed out to you what I believe is right. It would be better

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ۝

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ۝

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ۝



for you to follow what I said earlier (that is to kill Moses). Remember! I have always guided you to the path which is beneficial for you.”

(30) The *momin* said, “O my people! I am afraid that you might suffer the same fate as the other nations before you.

(31) “Your condition might not be like that of the people of Noah, Aad and Thamud and other nations which came after them. (Their destruction was the consequence of their own misdeeds.) Allah is never unjust to His subjects.

(32) “(He further warned), O my people! I am afraid of the time (when Allah's chastisement will surround you from all sides and such chaos will arise that) you will cry for each other's help (and yet no one will be able to help).

(33) “You may turn your backs and run away to escape the doom. (But the doom will not stop chasing you.) You will not get refuge anywhere. (Then the reality will dawn on you, that) No one can show the path leading to success to the people who abandon the right course indicated by Allah.

(34) “And remember that earlier Joseph had also come to you with explicit laws from the Almighty, but you continued to doubt the message. Therefore, when he died you were happy that this episode was over. You believed that from then onward, Allah would not send any other *rasool*. (And no one would question your ways). Remember those who violate the limits and are doubtful (about the divine laws), will go astray as per the divine laws.”

(35) Even though human beings do not have the power to succeed by waging war against the divine laws, these people are always fighting against them (40:56). Such an attitude is loathsome. It is also unacceptable to those who believe in the truth of these laws. It is due to this loathing that Allah's

وَقَالَ الَّذِي آمَنَ يِقْوَرُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْرَابِ ۝

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ ۝

وَيَقْوَرُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ وَمَنْ يُضِلِلِ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا  
جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا  
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ۝

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَاهُمْ كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ  
وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ۝

Law of Mukafat seals off the hearts (minds) of those who are arrogant and conceited. (Their ability to understand the truth is lost - 2:7.)

(36-37) (In order to ridicule the *momin's* warning) The Pharaoh said, "O Haman! Build me a high tower from where I can reach the sky routes leading to the God of Moses and then have a look at Him. I consider this man (Moses) to be a liar."

This was the attitude that made every evil deed appear attractive to the Pharaoh; it stopped him from following the right path. (The Pharaoh used many tactics against Moses, but these led to nothing but mental torment for his own self.)

(38) (Ignoring the Pharaoh's interruption) The *momin* went on to say, "O my people! Do not pay any attention to what the Pharaoh says. You should work according to what I say. I shall guide you to the right path (whereas he wants to take you to the path of destruction).

(39) "O my people! Worldly gains are temporary and the benefits of the future are enduring and permanent." (There is no doubt that the wealth of this world is important. However, one should understand the conflict between immediate gains and the life of the future.) That is so because this world is ephemeral, while the ultimate abode of man is the life in the hereafter.

(40) (These matters are not decided as per the laws of a worldly king, but according to the divine Law of *Mukafat*.) Whoever does an evil deed will be treated accordingly. The abode of any man or woman who has faith in the truth of these laws, and works righteously will be *janna*, where there will be abundant provisions for sustenance. There will be no limit to the comforts and blessings.

(41) "O my people! Is it not strange that

وَقَالَ فِرْعَوْنُ يَا مَعْشَرَ الْمِثَالِمِينَ إِنِّي أَهْلِكُكُمْ بِمَا كَانْتُمْ تَعْبُدُونَ أَتُتَّبَعُونَ لِمُصِيبِكُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَفُتِنْتُمْ بِهِ وَإِنَّ إِتْرَافَكُمْ لَإِيَّاهُ لَكَاذِبَةٌ ۖ كَذِبَاتٍ كَذِبَاتٍ ۚ وَكَذَلِكَ زُرِين لَفِرْعَوْنُ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ ۗ وَمَا كِيدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝

وَقَالَ الَّذِينَ آمَنُوا يَقَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ۝

يَقَوْمِ إِنَّمَا هِيَ الْعَيْبَةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُدْرَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝

وَيَقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى التَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ۝

while I invite you towards the path which would safeguard you from all calamities, you are calling me to the wrath of *jahannam*.”

(42) In other words, you are inviting me to reject the divine laws and to ascribe partners to Allah. I have no evidence or reason to believe that such partners have any authority or power. On the other hand, I am inviting you towards Allah who is All-powerful and Who protects those who follow His laws from all dangers.

تَدْعُونَنِي لِأَكْفَرُ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِنِّي  
أَدْعُوكُمْ إِلَى الْعَزِيمِ الْعَقَّارِ ۝

(43) There is no doubt that what you invite me to neither provide peace or tranquillity in this world, nor does it have any worth in the hereafter. (This is not to say that every call which claims to assure happiness and comfort would actually do so.) All our affairs are decided according to Allah's Law of *Mukafat*. Therefore, only that call which actually takes one to the path of comfort and happiness is correct. The ultimate result for whoever transgresses will be doom and destruction.

لَا جَرَمَ لَكُمْ تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ  
وَإِنَّ مَرَدَّنَا إِلَى اللَّهِ وَإِنَّمَا الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ۝

(44) “O my people! I have said all that I wanted to. Soon a time will come when you will remember my words. (I know that most of you did not like what I said. However, I do not care for the unhappiness which my truth may cause you.) Now I leave all my affairs in the care of Allah, Who is Ever-watchful of His subjects.”

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُصُّ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ  
بِالْعِبَادِ ۝

(45) (The Pharaoh and his people could not tolerate the bluntness of this *momin*. They associated him with the opponents and considered him to be a conspirator. They planned to cause him harm. But Allah Almighty saved him from all the conspirators, and dreadful sufferings befell the Pharaoh's nation from all sides.)

فَوَقَّهَ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝

(46) They suffered everlasting chastisement and destruction in this world. Furthermore on the Day of Judgment, a command will be given that they should be

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا  
آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝

severely punished (7:133, 28:42).

(47) In *jahannam*, they will argue with each other and the weaker ones (ordinary people) will say to the arrogant leaders, "Behold! You had kept us as your followers. Now, can't you ward off even a portion of this chastisement (14:21, 33:67, 34:32, 37:27-29, 38:60)?"

(48) The arrogant leaders will reply, "We are all in it and this is the judgment of Allah, based on the deeds of the people. (No one has any authority to change it; our leadership has finished totally.)"

(49) The inmates of *jahannam* will beseech their keepers, "Ask your *Rabb* to lessen this suffering, for a short while (at least)."

(50) They will reply, "Did your *rusul* not come to you with explicit and convincing divine laws?" Their reply will be in the affirmative. Then the keepers will ask further, "(When you had deliberately defied the divine laws, how can we now make such a request to the Almighty?) It is better that you yourself make such a request." How can such wailings benefit the people who have been rebelling against the divine laws?

(51) (O *Rasool* Tell them that) "Our succour and help is always with our *rusul* and with people who believe in the truth of Our laws. We will help them in their lives on earth, and on the day when the resultant effects of all their deeds will be presented to them.

(52) "On that day, the excuses of the people who had rebelled against our laws would be of no avail. They would be deprived of all the pleasant things and their abode would be woeful."

(53) (This in brief was the story of the people of the Pharaoh, to whom We had sent Moses.) We had also given Moses a divine code and the *Bani-Israel* were heirs to

وَأَذِيتَاجُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفُونَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ  
تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ۝

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۝

وَقَالَ الَّذِينَ فِي النَّارِ لِخِزْنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا  
مِّنَ الْعَذَابِ ۝

قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۚ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا  
وَمَا دَعَا الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ۝

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُومُ  
الْأَشْهَادُ ۝

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعٰذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرٰءِيلَ الْكِتٰبَ ۝



it.

(54) In that code there was guidance and a reminder for those who use their wisdom and rationality.

هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

(55) (Moses stood steadfast in this struggle. Like this O *Rasool*<sup>(2)</sup>) You should also remain firm and steadfast and continue with your mission. Allah's promise always comes true; whatever He says will definitely happen. Through the divine laws you should seek protection against whatever your opponents say or from those who cast aspersions on you. The way to achieve this is to continue to establish the *Nizam-e-Rabubiyya*. On seeing its pleasant results, everyone will be appreciative and say that it really deserves *hamd* (47:19, 48:2).

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرُ لِدُنْيِكَ وَسَيِّئِ مَعْمَدِ رَبِّكَ  
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

(56) (Although human beings are not capable of succeeding in this fight against the divine laws - 40:35.) All your opponents who are disputing the divine laws without reason are doing so in order to capture authority in the country. However, they cannot acquire authority in this way. (It can only be achieved by following the divine laws. Their desire to become superior is making them do all this. This is not the way to become superior - 7:146.)

إِنَّ الَّذِينَ يَجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَاهُمْ إِنْ فِي  
صُدُورِهِمْ الْأَكْبَرِ مَا هُمْ بِالْبَاطِلِ عَلَيْهِ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ  
الْبَصِيرُ ﴿٥٦﴾

(O *Rasool*) Do not give any importance to what they say. In order to remain safe from the ill effects of their designs) You should take protection behind the shield of Allah's laws. These laws are God's, Who is all-hearing and all-seeing.

(57) (These people believe that the outer universe is run by the divine laws and that there is no sovereign over human beings. Accordingly, they feel that they are free to do anything they like and that no one will question him. This notion is incorrect.) The fact is that the creation of the universe is

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ الْكَبِيرِ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

(2) This could also mean minor errors which might occur during the implementation of the divine programme.

indeed a far greater phenomenon than the creation of man. (How could human beings remain outside the grip of His law, when the whole universe follows the divine laws?) Nevertheless, most people do not understand this reality (29:61).

(58) (All affairs of mankind are judged according to the divine law.) A blind man cannot be equated with one who can see. Under the same law, how can a man who believes in the permanent values of life and accordingly works to improve himself and the society, be equated with those who create chaos and disorder. How strange it is that you do not reflect on such a simple matter!

(59) Remember that the revolution (at which time We have said that these two groups would not be treated equally) is bound to take place and certainly there is no doubt about it. But most people are not prepared to accept this fact.

(60) For this (revolutionary) program you should call for the divine laws at every crossroad of life. The law will surely answer your call and guide you. (Calling the law means finding the one applicable to any particular situation. Remember) Those who disobey the divine laws will be humiliated and end up by being punished.

(61) Allah Almighty arranged that for the sake of your physical development, you should work in the light of the day and rest during the night. (Thus you can recuperate.) God has graciously provided mankind many facilities to aid him during human struggles, but most people are ungrateful and do not take full benefit.

(62) This is your Allah Who has made magnificent arrangements for your nourishment. He is the creator of all things. There is no one else, besides Him who wields authority and power. And (surprisingly, instead of coming to Him) you

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرَةُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ فَالَّذِينَ تُوْفَّقُونَ ﴿٦٢﴾

turn away from Him (29:61)!

(63) Just like you, they also turned away from the divine laws and raised unnecessary objections. (You are well aware of their end result. The same would apply to you.)

(64) It is the wonder of His *Nizam-e-Rabubiyya* that He (gradually) made the earth suitable for you to live on. He enveloped it with an atmosphere that keeps you safe from falling meteors (21:32). Then He formed your life in a way that is very balanced and beautiful, and for your development He provided pleasant means of nourishment.

This then is your Allah, Who develops not only you but also the entire universe and all humanity. He is not the *Rabb* of one particular group or people or nation, but of all the worlds.

Just think about how much of an embodiment of bounty and bliss He, Who has undertaken the responsibility of providing nourishment universally, is.

(65) He is ever-living. Everyone else gets life from Him. No one besides Him wields any authority or power. Therefore you should only obey His laws. In this way the universal *Nizam-e-Rabubiyya* would be established in your society. Whoever sees it would exclaim, "Certainly all *hamd* is for Allah, whose laws produce such pleasant results!"

(66) O *Rasool!* Tell these people that a clear and convincing code of *Rabubiyya* has been revealed to you and that you have been ordered to submit to the divine laws which undertake the responsibility of universal *Rabubiyya*. Furthermore, tell them that you have been forbidden to obey the other beings whose power and authority they accept.

(67) (The living proof of His *Nizam-e-Rabubiyya* is your own self.) He initiated your creation out of inorganic matter. (He takes

كَذَلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَحْمَدُونَ ﴿٦٣﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ ۗ فَتَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنَا جَاءَتْ الْبَيْتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيََتَّكُونَ شَيْوًا ۗ وَمِنْكُمْ مَن يُتَوَلَّى مِنْ قَبْلُ وَلِيَتَّبِعُوا أَجْلًا مُّسَمًّى ۗ وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

you through various phases of evolution and brings you to the stage where life is created out of a sperm. In the uterus He converts the sperm into a leech form, the embryo, and then brings you into this world in the shape of a baby. Then you grow up and reach the age of maturity, following which you gradually become old. Some of you die in childhood while others reach the age when one is capable of using his wisdom and reason.)

(68) Life is bestowed according to Allah's laws. Death also occurs according to His law. Such is the position of His all-encompassing powers that when He decides to do anything, its initial stage comes into existence instantly. (Then, according to His law of *Rabubiyya* it reaches its destined goal, having passed through various stages of evolution.)

(69) (This is the divine law about which there is no doubt.) However, have you not seen the people who raise disputes and wrangle with regard to Allah's laws? (Just ask them) What other path do they want to take, after turning away from Allah's road?

(70) These are the people who belie the divine code (the Quran). (Since the Quran is the ultimate epitome of all the books sent to the previous *rusul*, belying it amounts to rejecting all the previous teachings that had been sent from time to time, through the *rusul*.)

However, they harm no one, except themselves. They will soon see for themselves the result of their denial.

(71-74) In chains, with yokes around their necks, they will be dragged into the boiling fluid and then thrown into the fire. At that time they will be asked where were those whom they obeyed and to whom they ascribed a share of Allah's divinity. (Now call them for help.) They shall reply, "They have

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَخَادِلُونَ فِي آيَاتِ اللَّهِ أَنْ يَضُرُّوهُ ﴿٦٩﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ۖ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ وَمَنْ دُونَ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

disappeared and cannot be seen anywhere. The reality has now dawned upon us that the powers which we attributed to our lords, in actual fact had no real existence." The divine Law of *Mukafat* destroys those who deny the truth.

(75) (They will be told that they are in this miserable condition because) "You were proud of yourself without doing anything constructive; and you were arrogantly intoxicated by the powers with which you wanted to attain greatness - 40:56.)

(76) "Now, enter *jahannam* from various gates and dwell therein. The abode of those who are unjustly proud is surely miserable."

(77) (O *Rasool*! You should clearly explain all this to them. Thereafter) Remain steadfast in the implementation of your programme. All promises of Allah are true; whatever is being told to you will happen exactly in that way. But it is possible that some things will be manifested during your life; and some after your death. (But this does not make any difference. You should carry on with your mission. It is up to Us to decide when the results should manifest themselves - 43:42, 23:95, 10:46.) Our Law of *Mukafat* continues to function all the time and every step of these people brings them closer to it. They cannot go out of it.

(78) (We know that these people are in a hurry and ask you to tell them the timing of the promised chastisement and what the visible signs would be. This demand is not new.) Before you We had sent forth many *rusul* to various nations. We have narrated to you the affairs of some of them. There are others whose affairs have not been revealed to you. None of them had the authority to bring forth the destruction about which they were warning their opponents. All this happens according to the Law of *Mukafat* and respite. When the time is ripe for the

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْرَحُونَ ﴿٥٦﴾

أَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَلِيدِينَ فِيهَا فَمَنْ مَثْوًى الْمُتَكَبِّرِينَ ﴿٥٧﴾

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَإِنَّمَا نُرِيكَ بِغَضِّ الذِّئْبِ نَعْدُهُمْ أَوْ نَتَوَقَّئِكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٥٨﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقُصُّ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَمُنِّى بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٥٩﴾

manifestation of the results, everything will be decided with absolute justice. All the people who were involved in destructive efforts will perish. (Just as it has happened before, it will happen in the same way.)

(79) (As regards their insistence on seeing some visible signs, there are thousands of Allah's signs moving around them. But what can be done about a person who does not want to take note of the signs? Tell them) It is Allah Who has created cattle for you; some of them you use for travelling and others you eat.

(80) And they have other benefits for you. You carry your goods on them and reach your destination. In addition to these animals, you also travel on boats.

(81) All these are signs of Allah, which are visible around you. Which signs can you deny?

(82) (If these people want to observe how erroneous deeds destroy nations, then tell them) You can travel around the earth and observe the ultimate end of the nations which lived before you. They were more in number and greater in power than these people. And they had better control over the means of sustenance derived from the earth. However, their wealth and hard work could not save them from the destructive results of their deeds. It was of no avail to them.

(83) For whenever their *rusul* came to them with clear divine laws, they (belied those laws) and were conceited about their own knowledge. The result was that they were overtaken by the chastisement which they had ridiculed.

(84) When they saw the impending doom they cried out, "We now believe in One Allah and renounce all other beings to whom we ascribed a share in Allah's divinity."

(85) But that proclamation of *eiman* was

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

وَرِيكُمُ آيَاتِهِ ۗ فَأَيُّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مِمَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مِمَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّةً وَقَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سَاءَ اللَّهُ الَّذِي قَدْ خَلَقَتْ فِي عِبَادِهِ ۗ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

of no use to them. (Only that *eiman* is useful that is proclaimed before the manifestation of the consequences of one's deeds; because at that time by taking corrective measures, there is still the possibility of eradicating the ill effects of one's wrong deeds.)

This is the unalterable law of Allah which has been in force since the beginning of man's life on earth. The gist of this law is that those who refuse to follow the divine law undergo suffering and are ultimately destroyed.



## Surah 41 : Ha-Meem (Clearly Explained)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah, Who is worthy of all *hamd* and is sublime, says that:

حَمْدٌ

(2) This divine code has been revealed by Allah. He provides the means of development for everything in the universe, without any reward or any effort on their part. (Also, the guidance of *wahi* was needed for the development of the human self, so He revealed that guidance as well.)

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

(3) Such a book has been revealed. Its injunctions have been spelt out distinctly so that there is no doubt or ambiguity in it. Its language is also very explicit and clear, so that the people who want to understand it by using their knowledge and reason, may understand its purport precisely.

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

(4) It will also tell how pleasant the consequences of living according to the divine laws are and about the many calamities faced by those who oppose these laws. However, O *Rasool!* Most of the (people before whom you present the Quran) are not ready to even listen to it. They just turn and walk away.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

(5) They say, "Our hearts are immune against whatever you call us to (and nothing can affect us). Furthermore, there is deafness in our ears and there is a veil between us. You had better do something else; we are not going to abandon what we are doing."

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّا نَعْمَلُونَ

(6) Tell them "(Try to understand my stance. First of all I want to clarify that) I am a human being like you. (Therefore, my physical needs are not different from yours.) The only difference between you and me is that *wahi* is being revealed to me (by Allah); that all authority and power rests with Allah Almighty; and there is no one besides Him, who should be obeyed. (Secondly it is

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ الْكَلِمَ الْعُظْمَىٰ وَاللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۗ وَوَيْلٌ لِلْمُشْرِكِينَ



incumbent on the person who receives *wahi* to convey it to others. This is precisely the reason why in spite of your denial, I convey it to you. I will continue to do so, irrespective of your reaction to it. My message is that) You should take the path that leads you to God and leave all other ways aside. That path is straight and balanced. It will also protect you from other erroneous and destructive ways. Also remember that people who ascribe partners to God's authority and power are destroyed." (*Shirk* is a means of humiliation for humanity. What can be a greater destruction than the denial of human respect?)

(7) People who leave the life proposed by Allah and adopt other ways are not worried about the development of mankind (and they concentrate on collecting and amassing wealth for themselves only). In fact they are not convinced about life in the future (hereafter). For them life ends with their death on earth. (Remember that only the person who believes that his own personality will develop and that he will become capable of traversing further in evolutionary stages of life, will spend for the welfare and development of others. No other incentive would convince a person to make his own hard-earned money freely available for others.)

(8) On the contrary, the people who believe in the truth of Our laws and work on the constructive programme suggested by Us, will receive a never ending reward for their work. They will not get this reward as a charity, but as a right.

(9) Ask them, "Do you indeed deny God, the One Who has created the earth in two aeons (to bring it to the present form), and ascribe equality to other entities besides Him?" (The first stage in the creation of the earth was when it was like a fireball which

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٥﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

قُلْ أَنتُمْ لَسْتُمْ بِأَلَدِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ  
أنداداً ذلِكَ رَبُّ الْعَالَمِينَ ﴿٧﴾

could not support life. The second stage was when it cooled down and supported life so that man could get means of sustenance from it.) He is the Allah Who has made arrangements for nurturing all human beings in the universe.

(10) For this purpose He has placed towering mountains on the surface of the earth (from where continuously water comes out) and ingrained means of growing various commodities in it. The rotation of the four seasons has determined the set timings for different crops, for the people to get their food. This produce from the earth should remain open for every person according to his need and its doors should not be closed on anyone (39:67, 56:63-73).

(11) In this way the Almighty turned towards the celestial bodies. At that stage they were all in the form of gas. We told them, "You must obey Our laws willingly or perforce." They replied, "Why perforce? We shall obey these laws most willingly" (3:82, 13:15)."

(12) (As has been said above in 41:9, that in two stages the Almighty created celestial bodies in the form they were designed to be; and He imparted to them the physical law which they were bound to follow through *wahi* (i.e., the laws they had to follow were integrated within them). The visible space (the sky) has been adorned with scattered bodies that appear to you like shining lamps. He has made them safe and secure so that

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي  
أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ۝

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا  
أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ۝

فَقَضَيْنَ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا  
وَرَزَقْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ  
الْعَلِيمِ ۝

(1) The words "willingly or perforce" have also occurred in 3:82 and 3:15. However, there the word *munna* has been used. This might include human beings. In 3:82 the meaning has been explained this way and as such should be reviewed. However, here the words have been used for celestial bodies and the earth only, i.e., of the physical world. Some philosophers interpret the use of the word "willingly" to imply the possible presence of "will" in all matter. However, I think these words "willingly or perforce" have been used idiomatically. For example *Ata al nakhal* means that the dates have ripened and are ready to be picked. In other words they have reached their destiny as established by nature. In this context "willingly or perforce" here could mean that the earth and the celestial bodies have been created in a way that they follow the laws of God intrinsically, and not according to their "will" or with their choice. In the case of the latter they could go against the laws. The holy Quran has mentioned that only human beings have been bestowed with "divine energy" (power to decide or will). It has also mentioned clearly that all physical universal forces do not go against the divine laws.

they neither clash with each other nor fall down on you.

All this has been decided with measures set by that God, Who is all-powerful, all-knowing.

(13) (Similar to the manner in which God has determined various laws according to which different things have to function, He has prescribed divine laws for mankind and has conveyed these to them through *wahi*.) If they ignore this law then tell them, "I warn you about the consequent doom and destruction like the one which fell upon the ancient tribes of Aad and Thamud".

(14) When the *rusul* came to them, one after the other from all sides, and told them not to obey anyone except Allah, they answered, "If our *Rabb* really wanted to send *wahi* towards us, He would have sent angels from the sky (whom we could have seen with our own eyes; but you are a simple human being like us). Hence, we are not ready to believe what you say."

(15) The situation of the tribe of Aad was such that without reason they had adopted an arrogant and rebellious attitude. They had the false impression that no one was more powerful than them (and therefore no one could question them). They never thought that Allah, Who has created them, is much more powerful than them. It was due to their lack of pondering on this issue that they continued to reject the divine laws.

(16) So when the time for their destruction came, which obviously was extremely unfortunate, We unleashed a violent storm which reduced them to rubble (54:19). They received a humiliating punishment in this world and the suffering in the hereafter will be much more humiliating. There will be no one to help them or save them from this chastisement.

(17) As for the tribe of Thamud,

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صُفْحَةَ مِثْلِ صُفْحَةِ عَادٍ وَثَمُودَ ۝

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۗ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۗ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَنْزِقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۗ وَلِعَذَابِ الْأُخْرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ۝

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صُفْحَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ۝

although We had sent Our guidance to them, instead of taking the right path, with their eyes open, they preferred to blindly tread the wrong one. As a consequence of their misdeeds, a severe reprimand in the form of an earthquake humiliated them.

(18) (Their *rasool* had forewarned them about the earthquake, but since they used to ridicule whatever he told them, they ignored this warning as well and were thus destroyed.

However, those who believed the *rasool* and wanted to remain safe and secure from this danger, had earlier left that place and in this way they were saved from the destruction.)

(19) (Whatever happened to these nations will happen to your opponents.) On that day these enemies of the divine system will be gathered together for punishment, and they will be stopped from proceeding any further.

(20) When they are there, no witness from outside would be called to testify about what they had been doing; their own ears, eyes and in fact their whole bodies will testify to their deeds. Their own self would be a record of what they had done.

(21) They will ask their own body parts/organs, "Why did you testify against us?" And the reply would be, "As he has done for others, Allah has also given us the power to speak. Therefore, we have given true evidence." (A person is a judge of his own deeds and is the witness for his own self - 17:13, 75:14.)

They will say, "These results of your deeds have been compiled by the Law of *Mukafat* of Allah, Who had created you for the first time. (None of your deeds can remain outside the jurisdiction of that law.)

(22) "(The guilty ones will be told that while doing wrong things they used to hide from the eyes of the people. However,) You did not consider it necessary to hide from

وَجِئْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُوتُونَ ۝

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ۝

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ۝

وَقَالُوا لَوْلَا جُؤدِهُم لِمَ شَهِدْتُمْ عَلَيْنَا ۚ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ  
كُلَّ شَيْءٍ وَهُوَ خَلْقَكُمْ أَوَّلَ مَرَّةٍ وَالْيَوْمَ نَرْجِعُكُمْ ۝

وَمَا كُنْتُمْ تَسْتُرُونَ ۚ أَنْ يُشْهِدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ۝

your own ears, eyes and other organs. You could never have imagined that these too would testify against you." (By hiding your deeds from society, you were convinced that no one would find out about them.) You thought that even Allah would not know what you were doing.

(23) That wrong notion (about your *Rabb*) has brought you to this predicament and you have suffered so much loss.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

(24) Even if these people endure this suffering quietly, the punishment will prevail. If they try to make amends and work to efface the deeds for which they had suffered so that they can earn Allah's favour, this would just not be possible (for when the time of respite is over, there is no coming back). This chastisement will nevertheless stay with them; and there will be no escape (16:84).

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

(25) (One reason for their rebellion and belligerence is that) Some of their close companions used to eulogize their past and present deeds (but they were greatly mistaken - 43:36).

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ قَابِئِينَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقٌّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

In this way the sentence of the Almighty was confirmed against them, in the same way that previous generations had been punished. Whether they were civilized city dwellers or nomads, all of them were at a loss.

(26) People who rebel against the divine law continue to warn their people, "Beware! Do not ever listen to the Quran (as it will spoil your beliefs). Rather, if you see someone presenting the Quran make a lot of noise so that nobody can hear them. By doing so you may overpower them." (Otherwise, people who listen to the Quran would surely be influenced.)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾

(27) (They continue to use such tactics against the Quran. However, this does not make any difference as the Quranic

فَلَنْدَيِقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَتَجْزِيَنَّهُمْ أَسْوَأُ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

revolution is bound to overcome them.) We will make these people suffer a very severe chastisement, which would be the consequence of their misdeeds.

(28) (This fact is not particular to these people.) The outcome of whoever opposes the enforcement of the divine system will be the doom and destruction of *jahannam*, wherein they will live forever. This is the natural consequence of rebelling against the divine laws (just as the natural consequence of eating poison is death).

(29) At that time the people who had denied Our laws will exclaim, "O Our *Rabb!* Show us the people from amongst us or the outsiders who led us astray, so that we can trample them under our feet." Thus they were humiliated.

(30) (This was about those who denied the truth. On the contrary) People who proclaim that Allah alone is their *Rabb* and remain firm and steadfast in their commitment so much so that no power on earth can influence them otherwise - on them *malaika* (the heavenly forces) will descend (and strengthen them further - 33:43). The *malaika* will say, "Have no fear, apprehension or grief; but rejoice and receive the happy news of the blissful life of heavenly society that has been promised to you (3:124-125, 8:10-12, 46:13)."

(31) "We are your close friends in this life and we will be your close friends in the hereafter. (You will therefore enjoy this blissful life in this world as well as in the life to come.) In this blissful happy life you will get whatever you desire or ask for." (This will be the result of your unshakable faith and continuous work.)

(32) All this will be provided with due grace and dignity, in the manner of a host serving his guests. This will include provisions from the Almighty which will

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا  
بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلْنَا مِنَ الْجِبِّ وَالْأَنْسِ  
تَجْعَلُهُمْ نَحْتًا أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا  
تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

نَحْنُ أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُونَ  
أَنْفُسَكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾

protect them from all dangers; and also contain means of nurturing and development.

(33) Now say, whose speech can be more attractive and beautiful than the one who calls you towards the divine laws and works on the constructive programme suggested by God. (And proves from his own life that) He is one of those who obeys the divine laws.

(34) Remember! Deeds which create balance and harmony in society and in one's own self, cannot be like the actions which create chaos. If disorder and chaos have affected society, the best way to get rid of these would be to do more constructive work. (This would offset the ill effects of their misdeeds and stop further deterioration. It would have one more advantage that) The severe hatred that has developed between yourself and the one who was responsible for creating disorder, would turn into close friendship.

(35) (This is the way to stop evil with goodness, but it can only be useful for those who have the possibility or desire for reform. For those who have reached the limit of opposition, much harsher ways would be required.) However, this is a very difficult task and only the person who is steadfast can achieve it. The man who is endowed with this attribute will certainly be a man of great fortune and success.

(36) This is a difficult task because the rebellious forces and your own selfish desires will try to create difficulties for you. In such situations the best thing to do is to follow the divine laws more enthusiastically. You will thus get refuge from the chaos caused by destructive forces. Remember! Allah is all-hearing, all-knowing.

(37) If you want to understand the way life is blessed and balanced by obeying the

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَأَذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَدِي حَكِيمٌ ﴿٣٤﴾

وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا يُلْقِهَا إِلَّا ذُوحِحِّ عَظِيمٌ ﴿٣٥﴾

وَإِنَّمَا يَنْزِعُ عَنْكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

divine laws, just take a look at the cosmic bodies. Ponder how night and day appear one after the other according to an unalterable law; and how the sun and the moon revolve according to a fixed law. (You will observe that there is no disorder in the universal system. This is the result of obeying the divine law.)

This example also makes it clear that the moon and the sun do not have any intrinsic power. There is no basis for human beings to start considering them to be deities and start bowing to them. (This will simply be superstition.) Both the sun and the moon have been created by the Almighty and they obey only His laws. You also should obey only God's laws.

(38) It does not make any difference to the divine system if these people rebel against the divine laws. All the forces in the universe are active at all times fulfilling His programme; and they never become slack in discharging their duties.

(39) If you want to see the constructive results produced by being in harmony with the divine laws, just look at the earth. It is barren and desolate and yet when We send down rain, it becomes fresh and green and becomes alive again.

Surely, if with His laws of nature God brings life back to the dead earth, then he can also revive dead nations through His law of *Rabubiyya*. His law contains measures for life and death and He has absolute power and control over all of them.

(40) (We present to you the example of the system of the universe so that you can learn a lesson from it and then form your society as per Our laws. However) If someone or some nation researches the system of the physical universe only, to the extent that the higher and ultimate objective of humanity is totally forgotten, this will

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَخَيُّ الْمَوْتَى ۗ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يُجَادُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾



never produce the right results. (The correct approach is not to indulge in abundance, but to practise moderation. By observing the physical life systems, one should conquer the forces of nature so that earnings obtained can be spent in accordance with the divine laws. This is the moderate way! The way of hoarding and improper distribution is not hidden from Our Law of *Mukafat*. Its outcome is the destruction of humanity.)

Ask them, "Is the one who is cast into the burning chastisement better than the one who shall remain secure and safe from all calamities on the Day of Judgment?" Keeping this point in mind, do whatever you like. (You can select any path you like as there is no compulsion on you; but understand that) Allah's Law of *Mukafat* is ever-seeing and watches everything you do. The result would be compiled according to the path of life you choose. To distinguish between the right and the wrong path is Our job; and it is up to you to select one of these paths for yourself. The results of whatever path you choose will be compiled according to our Law of *Mukafat*. You do not have any control over this.

(41) Those who reject the Quran when it is presented before them (and refuse to adopt the right path), should know that their refusal has no effect on the laws of the Quran. This is the way of life which will ultimately reign.

(42) The disruptive and furtive forces may come from any side; from the front or the back (or they may have a head-on clash). They may even plan conspiracies. However, they cannot do any harm to the truth. Falsehood cannot succeed by attacking the truth. This is so because it has been revealed by God, Who is the best planner and worthy of all *hamd* (1:1).

(43) Whatever they say to you regarding

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّ لَهُمْ عَذَابًا

لَا يَأْتِيهِمُ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ  
حَمِيدٍ

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ ۖ إِنَّ رَبَّكَ لَكَدُومٌ  
مَغْفِرٌ ۖ وَذُو عِقَابٍ أَلِيمٌ

Our *wahi*, is not new. Similar things were said to the *rusul* who came before you. Your *Rabb* will certainly protect you from their wicked opposition and also punish them severely for their denial and rebellion.

(44) (We have revealed the Quran in their own language, so that they may understand each and every thing clearly. But they object to this. They say that if the Quran is not the work of a human being and is from the Almighty, then it should be in a vague language full of riddles, which is the way their priests speak. If the Quran had been revealed in ambiguous language, they would have objected to why it was not in simple and unambiguous language. (In actual fact if one has bad intentions, then many excuses can be raised.) The question is not that of the language of the Quran. (Since their intention is dishonest, they see a hundred and one defects in it.)

Tell them that for the people who believe that the Quran is from Allah, it gives guidance towards the right path and is a panacea for all social ills. However, prejudice blocks the ears and eyes of the blind people who do not believe in its fundamental truth. The words of the Quran (which are explicit and in their own language) appear ambiguous and vague to them; as if they are listening to a distant voice and no one can make out what is being said.

(45) We had also given a similar book to Moses before this (which was in the language of the *Bani-Israel*). They had believed it; but subsequently they started raising disputes about it (not because they did not understand the language, but because their intentions were not honest). Similarly, the opposition from the Arabs is also due to their dishonest intentions. Their attitude is such that they should have faced the consequences straight away. But God has

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ لَأَنعَجَجِي وَوَعَرَبِي  
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبَشْرًا ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ  
وَقَرُّ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يَنَادُونَ مِن مَّكَانٍ بَعِيدٍ ۗ

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن  
رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۗ وَإِنَّهُمْ لَكُنُوا لَشَاكِرِينَ ۗ وَمِنَّا مُرِيدٌ ۖ

laid down the law of a period of respite, before declaring the results. And this is the very cause of their disquieting suspicion and doubt.

(46) In any case, tell them that the person who works constructively shall reap the benefits, while the one who creates chaos will himself suffer its consequences. Your *Rabb* neither lessens anyone's rewards, nor does He commit any *zulm* on people.

(47) God is the only one who knows when the revolution will occur; when it will be time for the manifestation of results and for respite. All affairs are decided according to His Law of *Mukafat*. This is the law which organizes and manifests results according to which fruits ripen in their skins, and conception as well as birth occurs. (Just as there is a time span in these matters, there is a time lag between when human actions are done and the manifestation of their effects.)

Thus, this revolution will also take place when its time is due. At that time they will be questioned about the powers to whom they had ascribed a share with the Almighty. They will reply, "We submit our confession that none of us can see them. No one knows where they have all disappeared."

(48) When the revolution comes, all those on whom they used to call (for help) would have disappeared. They will then realize that no one can escape the divine Law of *Mukafat*.

(49) The plight of man is such that he never tires of asking for material wealth for himself (100:8, 102:1-2). However, as soon as he loses even a little, he is disheartened and feels dejected.

(50) If after the loss We again bestow abundant wealth on him (for which he had given up all hope), then he claims that all this was due to his knowledge, skill and planning. He claims that he alone has the sole right to

مَنْ عَمَلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ  
لِّلْعَالَمِينَ ۝

إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا  
تَخْبِئُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ  
شُرَكَائِيَ ۚ قَالُوا أَدْرَاكَ مَا مَوْتُنَا مِنْ شَهِيدٍ ۖ

وَضَلَّ عَنْهُمْ مَنَّا كَانُوا يَدْعُونَ مِن قَبْلُ وَظَنُّوا مَا لَهُم مِّن  
شَيْءٍ ۚ

لَا يَسْتَمِرُّ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ ۚ وَإِنَّ مَتَّهَ الشَّرِّ فَيَوُسُّ قَنُوطٌ ۖ

وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي ۖ  
وَمَا أَظُنُّ السَّاعَةَ قَابِلَةً ۚ وَلَكِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ  
لِلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۚ وَلَنُذِيقَنَّهُمْ مِنَ  
عَذَابِ غَلِيظٍ ۖ

it; and no one else has any share in it. (So, why should he keep it open for the nourishment of others? He thus does not accept the Law of *Mukafat* and proclaims) "I do not think any such revolution will ever come. And even if it does occur and I have to face my *Rabb*, there shall still be all the pleasures of life for me. This is so because if God had disliked me, then why would He have bestowed all the good things on me in this world (18:36)."

(Tell all those who reject Our Law of *Mukafat* that it does not become inoperative because of their rejection. It continues to function. Therefore) We will certainly bring forth the results of whatever they have done; and give them a taste of severe suffering.

(51) (Undoubtedly, when a person does not live as per the guidance of *wahi* and) If he lives comfortably, he tends to turn away from the right path and go astray. But when he is in trouble, he starts praying a great deal (17:83).

(52) Anyhow, O *Rasool!* Ask the people who deny the truth of the Quran, which cautions them about the Law of *Mukafat*, "Have you ever considered, if you go too far in rejecting this book from Allah (which in reality it is), that there will be no one more lost and miserable than you?"

(53) (If these people are now denying the truth of the Quran, then let them do so.) We will continue to create circumstances in which they themselves and some of their own people will see the signs and visible impact of these divine laws. Thereafter (one day when this system crosses the boundaries of Arabia and reaches the farthest regions of the earth), it will become clear to them that whatever the Quran had told them was based on the truth. It did happen like that.

(And this claim was not confined to the Arabs of that era. As human knowledge and

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأْيَانِيهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ۝

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مِنْ أَضَلِّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ۝

سَرْنُهُمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ آتَاةَ الْحَقِّ ۗ أَوَلَمْ يَكُنْ بِرَبِّكَ آتَاةَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

research progresses many more realities related to our world, as well as to the outer universe, will unveil themselves. Consequently, all claims made by the Quran will be vindicated. Gradually, the whole world will see that whatever the Quran says is based on absolute truth.)

This is because the book is from the *Rabb* who oversees everything in the universe. He knows fully well what is going to happen here. His all-encompassing knowledge is sufficient guarantee that whatever He has said is based on absolute truth.

(54) In spite of this, consider the plight of those who are (still) in doubt that they would ever confront Allah's Law of *Mukafat*, which encompasses everything in this universe. No one can escape its ambit (How far these people are from reality!)

أَلَا أَنهْمُ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهْمُ الْآلِهَ بِكُلِّ شَيْءٍ مُّحِيطٌ



### Surah 42 : Ash-Shoora (Consultations)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ عَسَقٌ

(1-2) Allah, Who deserves all *hamd* and glory and who is all-knowing, all-hearing and the supreme law maker, says:

(3) This book is being revealed to you through *wahi*. *Wahi* was also revealed to others (*anbiya*) who preceded you. It is being sent by God, Who has all wisdom and power. He has authority and control over everything, and this is based entirely on wisdom. (His control is not irrational.)

(4) Everything in the heavens and on the earth (in all corners of the universe) is working according to the programme determined by Him. He is worthy of all grandeur and greatness.

(5) (By enacting and enforcing their self-created laws, human beings create so much chaos in their society that it results in bloodshed. So much so that) It is not long before they are completely destroyed (19:90). (However, man can only create such distraction in his own world. The outer universe is beyond his reach and authority; and that is why it is safe. Therein all heavenly forces are continually making His *Nizam-e-Rabubiyya* worthy of all *hamd*; and people living on the earth are provided with every safety measure. Furthermore, according to His very programme, mankind is safe from all sorts of calamities and continues to receive means of development.)

(6) (This happens because control and authority in the universe rests with Allah.) Those who have taken others as their protectors are being watched by Him; and His Law of *Mukafat* will take care of them. (O *Rasool!*) Their affairs have not been assigned to you.

(7) This clear and explicit code of laws has been revealed to you so that firstly you

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۗ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

تَكَادُ السَّمَوَاتُ يَتْفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ إِلَّا لِمَنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظَ عَلَيْهِمْ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِيُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَيُنذِرَ يَوْمَ الْبَعْثِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝

can caution people living in and around the metropolis (Makkah) about the destructive results of their erroneous way of life. Then warn them that (if they do not abandon this way of life, then) all groups will be gathered in an open field. One group will enter heavenly society (as victors); while the other will fall in the ditch of *jahannam* (as losers). Tell them that this is undoubtedly bound to happen.

(8) It is true that if Allah had so willed, He could surely have made all human beings tread only one path (like animals). (In this way they would have had no discretion to differ from one another; nor would have there been the struggle between good and evil. However, His will was different. He has given human beings the faculty of discretion and left the choice to them.) Whoever so desires can choose the right path and thus make himself worthy of all the blessings of God. (But it should be clearly understood that) Whosoever wishes, can rebel, but the ultimate result will be doom. There will be no one to protect them from this doom or help them.

(9) (Ask them) Why have they chosen others as their protectors, leaving God aside? Only Allah can be the protector. He alone can bring the dead to life. He has set measures for everything and has full control over them.

(10) It is possible that you may disagree with one another due to various reasons, attitudes or differences in personalities. The proper way to settle differences is to decide all matters in accordance with Allah's law (which is the final authority for everyone - 4:59).

This is the Allah, Who is my *Rabb*. I place my trust in Him and I shall always refer to His laws.

(11) He created the universe. He has also

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَرِيٍّ وَلَا يُصِيرُ ۝

أَوْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

فَأَطْرُقُ السَّمَوَاتِ وَالْأَرْضِ ط جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ ط لِكَيْ تَعْلَمُوا أَنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝

made, from your kind, mates for you. They become your companions. Likewise, He has made pairs of cattle. He has thus arranged for increase in your progeny. There cannot be anyone else like Him who can do all this. There is nothing like Him. He is all-hearing, all-seeing.

(12) All power and authority in the universe (heavens and earth) belong to Him; and He holds the keys to all the treasures. All affairs are decided according to laws set by Him. Whosoever abides by the laws and wants abundance in his provisions, gets it; and whoever disobeys His laws, will receive in restricted measure. Allah has full knowledge about everything (concerning a person's struggle and how much he should get).

(13) (Like His laws which operate in the outer universe, He has devised laws for mankind. Since the beginning these laws have been conveyed through *wahi* to *anbiya*. Therefore) The way of life devised for you is the same as was revealed to Noah, Abraham, Moses and Jesus (and the other *anbiya*). All of them were told to establish the system proposed by God and to refrain from creating sects in it (because the main objective of the divine system is that humanity should become one universal entity by the removal of all differences - 3:32, 3:104, 6:160, 45:17-18). Your call for the removal of sectarian differences for the sake of unity is not acceptable to those who consider other powers as their helpers and to those who mix man-made rules with divine laws. (Therefore, how can they come to the right path? As regards their objection to your selection as a *Rasool*, tell them) Allah Almighty selects the one He considers suitable for this important task. The selection is not according to your standards, but according to His *Mashiyya* (programme).

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ  
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وُضِعَ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَضَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا  
فِيهِ ۗ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَن  
يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ۝





Your task is to seek guidance from the *wahi* revealed to the *nabi*. The guidance is available to anyone who seeks it willingly. It cannot benefit those who do not seek guidance.

(14) (Now the question arises that if *deen* has been the same since the very beginning, then why did different religions come into existence and why have so many differences arisen amongst people? It is not that the Almighty had given different religions to different people; nor was the *wahi* revealed

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ  
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَاكٍ مِنْهُ مُرِيبٍ ۝

by Him such that it created these differences. This was not the case. The fact is that) When a *nabi* departed after removing differences in the light of *wahi*, his followers again divided themselves into factions due to personal pride, stubbornness, rivalries and jealousies. This is how followers of one *deen* split into various factions.

Had God so willed, their differences could have been decided upon immediately, but from the very beginning He had laid down the law that there would be a time-lag between actions and their consequences. Accordingly, all this will be settled at the appropriate time. (This book has been revealed to efface all differences. Had they thought about it with an unprejudiced mind, they would have easily united themselves into one entity by removing all differences. However, their stubbornness, prejudices, and personal interests are blocking their way. As such) The people to whom this book has been revealed are doubtful about it and these doubts are disturbing them a great deal.

Had God so willed, their differences could have been decided upon immediately, but from the very beginning He had laid down the law that there would be a time-lag between actions and their consequences. Accordingly, all this will be settled at the appropriate time. (This book has been revealed to efface all differences. Had they



thought about it with an unprejudiced mind, they would have easily united themselves into one entity by removing all differences. However, their stubbornness, prejudices, and personal interests are blocking their way. As such) The people to whom this book has been revealed are doubtful about it and these doubts are disturbing them a great deal.

(15) (You need not worry or be sad about their attitude. Your job is to) Keep inviting them towards *deen*; reach out to everyone and do this with steadfastness, as you have been commanded. In this regard do not follow their whims and wishes. Tell them clearly, "I have full faith in the truth of the divine code which has been revealed to me. I have been commanded that (in spite of your opposition) I should ensure justice amongst you. (You may believe in whatever you like, but my own faith is that) Allah is my *Rabb* as well as yours. (My mission is to establish His *Nizam-e-Rabubiyya*, without any distinction between people. If you oppose it, then) You will have to face the consequences of your actions, while we shall be responsible for ours (109:6). Let there be no contention between us. (The issue is explicitly clear; you continue doing your own work and we will carry on with ours.) In spite of this, should you take up arms against us, then we too will be forced to come out against you. Eventually everything will be decided according to the divine laws.

(16) Although many have rationally accepted it, there are people (like those who face consequences in the battlefield) who will continue to argue about the divine system. (Everything has been made abundantly clear so that there should not be any doubt). According to the divine law, their dispute will be absolutely baseless and therefore all their negative efforts will completely fail. They will have to face severe

فَلِذَلِكَ فَادَعُْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ  
 آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا  
 وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ  
 يَجْمَعُ بَيْنَنَا وَالْيَوْمِ الْآخِرِ ۗ

وَالَّذِينَ يَمُوجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً  
 عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۗ

chastisement.

(17) Allah has revealed this code of laws, setting forth the scales of truth and equity (the practical system), whereby every action will be appropriately assessed and its consequences will appear forthwith. (The opponents shall see for themselves the consequences of their opposition.) Who knows! The time for the appearance of these results may well be very near!

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْيِزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ قَرِيبٌ ۝

(18) People who do not believe in the Law of *Mukafat* make a lot of noise and say, "Why does the revolution (the time when the consequences shall confront us) not occur soon?" But those who believe in its truth know that its occurrence is an absolute reality. And they also realize that they will have to pass through difficult stages, each of which demands steadfastness. Accordingly, they are watchful of it.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۗ وَالَّذِينَ آمَنُوا أَمْشَقُونَ مُثْقَلًا  
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ  
بَعِيدٍ ۝

Remember that those who have the slightest doubt about its occurrence have indeed gone far astray. (The ability to follow the right path depends on whether one believes in the Law of *Mukafat*.)

(19) (Some people wonder that if these opponents are wrong, then why they have abundant wealth and means of sustenance. The reason is that as far as sustenance is concerned) Allah is most gracious to His subjects. (He has devised means for obtaining sustenance.) Those who work hard in accordance with these set laws will be rewarded for their labour. His laws are so strong and powerful that one's emotions or feelings cannot affect them.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝

(20) Amongst the seekers of sustenance there are two groups of people. One desires the pleasures of life, both in this world and in the hereafter. For them We add to the fruits of their efforts. Both their present and their future are bright. The other group seeks only the material gains in the present worldly life.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ  
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ۝

We do give them ample reward for their effort in this world, but they have no share in the pleasures of the future (17:19-21).

(21) The path that these people have adopted for themselves has not been ordained by the Almighty. They have made other entities (their religious leaders) partners of God. These entities devise different ways (*sharia*) for them. The *deen* (the way of life) which these entities promote has not been sanctioned by the divine law. (God's law tells you one thing, while the *sharia* of these religious leaders tells you something else. This is great *shirk*.)

Had there not been the law of respite, the consequences of their erroneous ways would have appeared before them immediately, and everything would indeed have been decided upon quickly. However, results are manifested only after the period of respite is over. At that time, these *zalimeen* will face grievous retribution.

(22) When they face the consequences of their deeds, you will see the *zalimeen* tremble. (If only they had believed that) Such a thing was bound to happen (then they would have retreated from the wrong path).

On the contrary, those who believe in the divine Law of *Mukafat* and work according to His constructive program, will be living in the blissful grandeur of *janna* (30:15). Their Sustainer will provide them whatever they wish for. This indeed is a great favour. Can there be a greater blessing from God?

(23) These are the bounties and blessings about which Allah gives glad tidings to those who believe in the truth of the divine laws and do righteous deeds.

In this regard, O *Rasool*! Tell them, "I do not ask for any reward from you for saving you from destruction and bringing you towards God. But, you should give due

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّى بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ لَا يَهُمُّ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضٍ الْجَنَّةِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۝ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝

ذَلِكَ الَّذِي يَبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۝ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۝ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ۝

regard to human relationships. Do not take your opposition to such extremes that you even forget the love and affection of your near and dear ones (9:8, 25:57, 34:47)<sup>(1)</sup>.”

According to Our law we will add to the prosperity of those who lead a righteous life. If you do so, you will see how Allah keeps you safe from dangers and how your efforts produce overwhelming results!

(24) As regards this divine code (wherein there is not an iota of self-interest), these people say that it has been fabricated by yourself and then falsely attributed to Allah.

(25) (You should tell these people that since the reasons have been explained to them clearly) If they leave the wrong path and adopt the right one, Allah's Law of *Mukafat* will efface the ill effects of their erroneous ways. Allah knows about everything that they have done and what they are doing at present; as well as the results and consequences.

(26) (As per His law) Whenever they (the people who go astray) accept belief in the truth of His laws and work righteously as laid down by Him, then as a reward for their efforts He bestows plentiful bounties and much more on them. However, those who continue to reject His laws and have no desire to leave their erroneous ways will have to face terrible punishment.

If the Quran had not been revealed according to God's *Mashiyya*, Allah would have sealed your heart, so that you would never have thought about it. However, the proof (that this revelation is in fact from Allah and no one else) is that false ideologies and the systems based on them, never endure. They are eventually effaced; but the

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِن يَشَاءُ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۖ  
وَيَهَيِّجُ اللَّهُ الْبَاطِلَ وَيُخْفِقُ الْحَقَّ بِكَلِمَاتِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا  
تَفْعَلُونَ ۝

وَيَسْجِبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۖ  
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۝

(1) This could also mean that all I want is that, at least, you should not ignore the family and other close relationships. At present, for the sake of your personal gains, you do not care about your family relations. You should not do that (2:36, 3:102).

system based on truth remains (13:17, 13:39). As such, ensuing results will prove whether the system to which I invite you is based on truth or not. And Allah's Law of *Mukafat* has full knowledge of what is in their hearts. Neither can anyone defraud it, nor does it make errors in the compilation of results.

(27) (It is also a divine arrangement that, while human beings can violate ethical values, they cannot go against Allah's physical laws. If this was possible, imagine what they could have done! For example) As per His law, means of sustenance can be extracted from the earth according to set measures. If this was not the case, sustenance from the earth would have come out continuously, without any set standard or measure. It is thus possible that those who could have acquired possession of this abundant sustenance, might have created havoc in the world. But Allah is fully aware of everything about His people and keeps full watch over them! (That is why he has even set limits to man's choices.)

(28) By the same law, people become disappointed when rainfall fails; and they lose all hope. Then with the onset of rain, His benevolence is spread everywhere. It is in this manner that Allah's attribute of taking care of His creation, which is worthy of all *hamd*, is manifested.

(29) (His laws of nature are not confined to earth. They encompass the whole universe. That is why) Among His signs are the very creation of the earth and other celestial bodies, as well as other living creatures which He has spread over them. At present these habitations are separated from one another but when He so wishes, Allah Almighty has the power to bring them together. (It is possible that creatures living on different planets can establish contact

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَأْبٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

and meet with each other - 116:49<sup>(2)</sup>.

(30) (This is Allah's system of *Rabubiyya*, which is spread all over the universe. Its objective is to develop and nourish every living being.) Any calamity that befalls you is the outcome of your misdoings; whether these are committed by an individual or collectively because of an improper social system (4:79). (Allah does not inflict calamities without any reason. On the contrary) His law is that if one corrects his mistake, it saves him from most of the damage (caused by these mistakes).

(31) However, you cannot continue to violate the divine laws and also escape the consequences of your wicked deeds. You cannot elude the divine Law of *Mukafat*. Remember! No one except the divine law can protect you.

(32) Amongst the signs of His system of *Rabubiyya* are ships that sail (with the force of winds), looking like mountains moving across seas.

(33) If He had so willed, He could have stopped the winds from blowing and making the boats sail. These boats would then have been stranded on the surface of the water.

(What do you conclude from all this? Do you not appreciate that the One Who created you has also made excellent arrangements for your nourishment? However, in the human world, only those who remain steadfast in adversity and put everything to its proper use can derive benefit (from Allah's system of *Rabubiyya*).

(34) And people who do not behave like this face destruction because of their erroneous doings. This is despite the fact that their minor mistakes are overlooked, so that they may correct themselves and adopt the right path.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ وَيَعْتَدُوا عَنْ كَثِيرٍ ۖ

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۖ

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ۖ

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۖ

أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَيَعْفُ عَنْ كَثِيرٍ ۖ

(2) It appears from this verse that there is life on some of the planets. Man has started establishing communication. It appears possible that we establish contact with some population and thus the populations get together.

(35) In this way those who dispute the truth of Our laws and rebel against them, will find that ultimately there is no escape for them. No one can go outside the limits of the divine Law of *Mukafat*.

(36) All this is for Our *Nizam-e-Rabubiyya*, which pertains to the physical life of this world. Likewise the divine system nurtures and develops human life (and this system is given through *wahi*). The development of physical life ends with death, but human life (the self of a person, which is far superior to physical life) continues to develop and go further. It does not change. However, only those who have implicit faith and trust in the permanent values given by their *Rabb*, can benefit from it.

(37) Such people abstain from heinous crimes which weaken the human self, as well as from acts which tend to incite universal abomination and selfishness. (But if some minor slip does take place by mistake and they are ashamed of it, then it is another matter - 4:31, 53:32.) In a situation when someone says something unintentionally and brings about an angry reaction, they do not retaliate but readily forgive.

(38) These are the people who respond to the call and come forward to establish the *Nizam-e-Rabubiyya*. They obey His laws and remain within the bounds of *Nizam-us-Sala*, which teaches them to decide their affairs through mutual consultations and according to divine laws. Furthermore, they keep open for the nourishment of other (needy) human beings, whatever means of sustenance they have been provided with. (In effect, they retain for themselves only what is necessary for their own survival.)

(39) They spend their lives as members of one community. Whenever tyranny or oppression afflicts them from anywhere, all

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِيصٍ ۝

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ  
وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ  
يَغْفِرُونَ ۝

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ  
بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ۝



of them collectively help each other and defend themselves; and take revenge on the transgressor.

(40) While doing so, however, they respect the principle that punishment should be commensurate with the offence committed and that in no way should it be excessive. If on the other hand they feel that the aggressor is remorseful about what he has done, and believe that if they forgive him there is a possibility that he will reform, then they will forgive him. It is due to this very attitude that the divine law produces positive results.

Because they obey the divine laws they do not under any circumstance commit *zulm* on anyone. In the eyes of this law, *zulm* and aggression are most unworthy.

(41) (As has been mentioned above) They do avenge themselves against any aggression committed on them and according to the law of justice this is obviously not a crime. (Rather it discourages the crime.)

(42) Actually, the offenders are those who commit aggression and *zulm* against others. They unjustly create chaos in the country (being intoxicated by power). These people deserve grievous punishment.

(43) On the other hand, people who (in spite of acquiring authority and power) remain steadfast on the path of fairness, and safeguard the interests of the weak, show that such conduct requires considerable courage and will. This reflects the superiority and greatness of their character.

(44) No one can protect those who leave the divine laws and go astray. It is the plight of such rebellious people that when they face the chastisement, they will cry out "Is there any way of turning it back?"

(45) When they are brought to face the chastisement, their arrogance and

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ  
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

وَلَمَنْ اتَّصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۝

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ  
الْحَقِّ ۝ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ۝

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَدْيٍ مِمَّن بَعْدَهُ ۝ وَكَرَى الظَّالِمِينَ لَمَّا  
رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَّةٍ مِّنْ سَبِيلٍ ۝

وَلَرَبُّهُمْ يُعَرِّضُونَ عَلَيْهِمَا خِشَعَيْنِ مِّنَ الدُّرِّ يَنْظُرُونَ مِنْ طَرْفٍ  
خَفِيِّ ۝ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَبِيرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ  
وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۝ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ۝

haughtiness will disappear. They shall be extremely humble and will stealthily look around to see if anyone will take pity on them.

And the people who had professed *eiman* will say to them, "You have seen for yourselves that ultimately only those who had opted for immediate gains and ignored the future life were losers. They themselves were destroyed, and they also took their close associates along with them.

All of them will abide in lasting chastisement.

(46) At that time there will not be any protector who can help them. The only protector could have been the divine law which they had abandoned. The fact is that whoever leaves aside divine guidance and adopts an erroneous way of life, can never find a way that leads to peace and prosperity.

(47) (Therefore O *Rasool!* Tell these people to) Respond to the call of their *Rabb* and obey His directives and laws; and to do so before the day which cannot be averted arrives. "At that time you will neither get refuge anywhere; nor will you be able to escape by denying the crimes you had committed."

(48) If after all this explanation they still turn away from this invitation, then (O *Rasool!*) you will not be held responsible. We have not appointed you a guard over them (so that you can bring them to the right path by any means). Your duty is only to convey the divine code to them. (They are in a defiant mood because at present they have abundant means of sustenance.) Also, the attitude of human beings is such that when one has the comforts and luxuries of life, one begins to exult; but when one gets into any difficulty and feels aggrieved, he holds Allah responsible even if the misfortune is a consequence of his own doings. The fact is

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَتَصَوَّلُوهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ۝

إِسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ قَلْبًا يُؤْمِنُونَ وَمَا لَكُمْ مِنْ تُكْمُرٍ ۝

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَوَرِحَ بِهَا ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَسْأَلُوا يَا قَدِّمْتَ أَيُّدِيَهُمْ ۚ فَإِنَّ الْإِنْسَانَ كَفُورٌ ۝

that man is extremely ungrateful.

(49) (Their attitude does not make any difference to Allah.) To Allah Almighty belongs sovereignty and command over whatever exists in the heavens and on the earth. Everything in the universe functions according to His laws; and even the physical life of human beings is not outside the ambit of His law. The wonderful phenomenon of creation also works according to His laws. This process includes human procreation, according to which some are bestowed with female and others with male offspring.

(50) Some get both male and female offspring, while some remain issueless. All this happens according to set laws which are based on His knowledge.

(51) The law of nature which is in force in the universe is conveyed to human society through *wahi*, which is revealed to *anbiya* and not to every individual. Allah communicates in three ways. Two of these are reserved for *anbiya* and the third for ordinary human beings. He communicates with *anbiya* either by instilling the contents of His *wahi* in their hearts (2:97); or at times by conveying it to their ears, from behind the veil (as happened with Moses - 2:253, 4:16). Both these ways are confined to *anbiya*<sup>(3)</sup>. As far as other ordinary human beings are concerned, a *rasool* is sent to them. The *rasool* conveys to them the divine revelation bestowed by Allah's command. (No man other than a *nabi* can be in communication with Allah directly.) This arrangement is made by the highly exalted Allah, Who takes all decisions rationally.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يَخْلُقُ مَا يَشَآءُ ۗ يَهَبُ لِمَن يَشَآءُ اَنۡاٰكًا  
وَيَهَبُ لِمَن يَشَآءُ الذُّكُوْرَ ۗ

اَوْ يَزُوْجُهُمْ ذُكْرًا وَّاُنَاْثًا ۗ وَيَجْعَلُ مَنۡ يَشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ  
قَدِيْرٌ ۝

وَمَا كَانَ لِيَشِيْرَ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحِيًّا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ  
يُرْسِلَ رَسُوْلًا فَيُوْحِيْۤ اِذۡنِهٖۤ مَا يَشَآءُ ۗ اِنَّهٗ عَلِيْمٌ حَكِيْمٌ ۝



(3) No non-*nabi* can know the reality and nature of the phenomenon of *wahi*. Therefore, we cannot say how was it instilled in a *nabi's* heart. How did Gabriel deliver it or what was the nature of the conversation (as in the case of Moses). As far as ordinary people are concerned, *wahi* reaches them through *anbiya*. People cannot communicate with God directly. After the end of *nabuwwa*, the only way to communicate with God is through the Holy Quran; i.e., when we read Quran, God communicates with us. This is because the Quran is the word of God. Other than through this way no one can communicate with God. Anyone who claims to do so is actually proclaiming *nabuwwa*.

(52) Likewise O *Rasool*, We have revealed the Quran to you. It has been revealed to you from our creative command which carries a lot of energy. (You have not acquired it by virtue of your efforts, skill or knowledge. All these qualities apart) Before this you did not even know what a divine book looked like and what was meant by *eyman*. We made the Quran a shining light by which We guide Our subjects to the right path of life, according to Our law of *Mashiyya*. The law is that anyone who turns towards the Quran, using his intellect and reason, can derive guidance from it. O *Rasool!* This is the way you should guide people towards the straight path.

(53) This is the path that leads to Allah Almighty. Everything in the heavens and on the earth is busy accomplishing the programme designed by him. Verily all affairs are decided according to His law.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا  
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ  
تَصِيرُ الْأُمُورُ



Surah 43 : Az-Zukhruf  
(Vanity / Gold)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah Almighty, who deserves all *hamd* and glory, says:

(2-3) The doctrines and laws of this lucid divine book stand witness to the fact that We have made it unambiguous and it clearly shows the truth, so that you can understand it by using your intellect.

(4) Its origin and source is Our knowledge, which is the basis and dispenser of all laws. It is indeed sublime and full of wisdom.

(5) (Ask these opponents) "Do you expect that, because you are rebellious and have crossed all limits, We will be afraid of you and withhold the Quranic laws? Or change historical episodes (so that what happened with the previous nations would not happen to you)?"

(6) (These historical episodes are why) We sent so many *anbiya* to the nations before you.

(7) And there never was a *nabi* whose people did not ridicule him.

(8) So Our Law of *Mukafat* destroyed those nations, even though the grip of those people was far stronger than that of your opponents. So whatever happened to them will also happen to these people.

(9) If you ask them about the creator of the heavens and the earth, they will surely say that it is Allah; that He wields full control and authority; and that He is all-knowing. (They admit to the authority of the Almighty Who has created the universe, but are not willing to accept that human society should also be established according to His laws - 29:61.)

(10) (It is true that the universe has been created by Him) God has made the earth a resting place for you, and He has made various paths on it so that you may reach

حَمْدٌ

وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝

وَاللَّهُ فِي أَوَّلِ الْكِتَابِ لَدِينًا لَعَلَّكُمْ تَعْقِلُونَ ۝

أَفَنْظُرُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ۝

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ۝

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝

your destinations.

(11) And it is He Who sends down rain from the clouds in due measure, thus giving life to dead land.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

Likewise, Allah has made arrangements to give you new life through the guidance in this Quran.

(12) He has created things of different kinds, and has also made boats and animals for you to ride on (so that you can reach your destination).

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

(13) And when you sit firm and square on them, recall the bounties and blessings of your *Rabb* and exclaim, "Allah Almighty is most certainly free of all shortcomings! He is the One who has made all these subservient for our use as (had He not done so) it would not have been possible for us to harness them.

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

(14) "Hence it should always be your conduct that every step you take should lead you to the path guided by Him."

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

(15) Through their ignorance, on the one hand they accept that the universe was created by God, but at the same time they have the conviction that Allah also has offspring. One fundamental objection to this is the fact that whenever birth occurs through the process of procreation, some part of the father is transferred to the offspring. This makes the father that much deficient. Allah Almighty, however, is far above this concept of becoming deficient<sup>(1)</sup>.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

See how human beings try to conceal and deny such evident realities.

(16) They also believe that deities and angels are daughters of the Almighty. (Firstly, the very belief that Allah Almighty has offspring is wrong. Moreover, it is not

أَمْ اتَّخَذَ مِنَّا بَنَاتٌ بَدَتْ وَأَصْفًا مِّمَّنْ بِالْبَيْنِ ﴿١٦﴾

(1) That is why God's way of producing things is creation and not *procreation*. The same objection could be raised against the belief that the human soul is part of God's soul; that the latter has been separated and is stuck in this world, and that its destiny is for it to merge again with its origin. (Allah is beyond that.) The human self is not part of God's Self, it has been created by God. The self (the personality) of each individual is an indivisible whole. It cannot be divided.

acceptable to assign to Him offspring which they themselves do not desire, and to say that He has chosen daughters for Himself and favoured them with sons - 16:58.)

(17) (They believe that having daughters is degrading and depressing.) When any one of them hears the news of the birth of a daughter, his face darkens with shame and he becomes sad. This then is their feeling about daughters, whom they assign as the Almighty's offspring!

وَإِذَا بُعِثَ أَحَدُهُمْ يَمًا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا  
وَهُوَ كَظِيمٌ ﴿١٧﴾

(18) They assign Allah's own creation as His progeny. Furthermore, this progeny is brought up among ornaments; and she is always deeply involved in beautifying herself and making an outward show. So much so that due to sheer emotions and ignorance, she cannot even express herself in plain and unambiguous words<sup>(2)</sup>.

أَوْ مَنْ يَسْتَكْوَى فِي الْحِيلَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

(19) And they also believe that *malaika*, who are all obedient creations of *Ar-Rahman*, are females (deities). Ask them, were they present when We created the *malaika*, to see that they belong to the female gender?

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبُدُ الرَّحْمَنِ أَنْثَىٰ وَأَخْلَقَهُمْ  
سَتَلْتَبَّ شَهَادَتُهُمْ وَيَسْأَلُونَ ﴿١٩﴾

Their testimony shall be recorded in their personal scroll and they will be asked to prove their claim.

(20) When they are asked about their reasons for worshipping these beings, they justify it by attributing it to their fate. They say, "(Everything happens as willed by *Ar-Rahman*, and a human being is helpless.) If *Ar-Rahman* had so willed, we would never have worshipped them."

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ  
هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

In actual fact, they do not know what *taqdeer* is; and what Allah's *Mashiyya* means. They are just guessing. (Had they known the facts they would not have said that all this happens due to God's will; and that they had no choice. In reality the human being has

(2) The Holy Quran makes these statements about untrained and uneducated women of the ignorant era, before the Quran. It does not consider that women are born that way. The women of heavenly society who receive education and training are completely different (see 56:35-37).

been endowed with the ability to choose his actions. He is thus always responsible for his deeds - 6:149, 36:47.)

(21) (They do not have any rational proof based on knowledge. And) We had not sent any book to them, wherein were written such beliefs to which they now hold steadfastly. (Therefore the concept of *taqdeer* is contradictory to divine guidance, as well as human knowledge and intellect.)

أَمْ أَنزَلْنَاهُمْ كِتَابًا مِن قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

(22) The only evidence and argument they put forward is, "We found our ancestors following this way; and we are being guided by their footsteps." (Their assertion that they have inherited it from their forefathers is unsound and false.)

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٢﴾

(23) But this is not the first time that such an argument is being presented. Even before your time, whenever We sent a *rasool*, who warned them about the catastrophic results of their erroneous deeds, the people who were used to an easy and luxurious way of life always opposed him. These people (who shunned doing any research or in-depth study and did not work for their living) were happy to live off the labour of other people and their earnings. They said, "We found our forefathers on a path; and verily we are going to follow their footsteps. We will not leave at any cost." (The success of their priesthood was based on people following them blindly, without stopping to think.)

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾

(24) In response, each *rasool* said, "If I bring to you better guidance than your ancestors, which would put you on the straight path, would you still prefer your own way?"

قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْكُمْ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ لَكٰفِرُونَ ﴿٢٤﴾

They replied, "We are not prepared to listen to anything. We reject whatever you say." (We neither want to listen to anything against the creed of our ancestors, nor are we ready to leave it.)



(25) As this attitude of theirs was against knowledge, logic and divine revelation, Our Law of *Mukafat* seized them. You can refer to the pages of history to see what happened to those who belied the truth.

(26) (An important historical episode is the story of Abraham and his people. They are fully aware of this, because they are from amongst his progeny. Ask them whether Abraham had also adopted this attitude and followed the ways of his ancestors?)

(On the contrary) He openly told his father and people, "I detest whatever it is that you worship. I have nothing to do with them!

(27) "I only accept the Almighty who brought me into being. Only He can guide me to the path which can take me to the destined goal."

(28) (He himself abandoned the path of his ancestors and followed divine guidance; and thereafter) He left this legacy for his progeny, so that they may turn towards the truth and leave aside their erroneous ways.

(29) (This was the guidance that Abraham gave them and) We gave abundant sustenance to these people and their ancestors. (However, they ignored the true and right teachings of Abraham.) Our *Rasool* has now come to them with clear facts.

(30) When the truth was explained to them they said, "All these are lies and we are not prepared to accept them."

(31) (Now consider the objection they raise against him. They say) Why was the Quran not revealed to some leading man from either of the two cities (Makkah or Taif)? (How can we accept that a poor orphan has been selected to become a *rasool*, leaving aside all our leaders and rich people? How can we obey such a person?)

(32) (In other words) These people want that even *nabuwwa*, which is Allah's exclusive

فَاتَّخَبْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ۝

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۝

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي ۝

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُدْعُونَ ۝

بَلْ كَذَّبَتْ ثَوَالِغُ هَوَالِغٍ وَإِبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ۝

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا بَشَرٌ أُنزِلَ بِهِ كُفْرُونٌ ۝

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ طَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ  
بَعْضًا سَخِرِيًّا وَرَحْمَةَ رَبِّكَ خَيْرٌ مِمَّا يَكْتُمُونَ ۝

*rahma* and gift, should be distributed according to their criteria! In fact, let alone *nabuwwa*, even worldly sustenance is not distributed according to their criteria. The basic capability to acquire sustenance differs from person to person. Therefore, there is a difference in how much everyone earns. The difference in capabilities exists because society needs different tasks to be carried out, and for this different abilities are needed. In human society the collective social system functions like that (16:53, 16:71). But this does not affect the dignity and respect of man.

Accordingly, if even the ability to earn is not self-created by individuals but bestowed by Allah Almighty, how can *nabuwwa* which is Allah's gift of the highest order, be granted according to the standards of these people? The bestowal of *nabuwwa* is an exclusive discretionary favour from Allah Almighty, and He grants it to a specially selected and suitable person according to His programme.

(33) If it was not in Our programme that all humanity should eventually become one universal community (2:213, 10:19), then We would have left alone the people who deny Our *Nizam-e-Rabubiyya*. These people want to collect colossal material wealth for themselves and amass such riches that they would like to make even the roofs and stairs of their houses of silver.

(34-35) And they would also like the doors of their houses and the couches on which they recline, to be made of gold. (However, this gross difference between various sections of society would not have allowed humans to become one brotherhood. It is for this reason that We continue to send such messages and create parties which raise their voices against unjust distribution of wealth. They also proclaim

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ  
لِيبُوا تَهُمْ سُلُوفًا مِّنْ فَضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَلِيُبَيِّنَ لَهُمُ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُرْكَبُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ  
لَمَتَاعٌ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

that) The objective should not be comfort and luxury in this worldly life only, but should also be happiness and success in the future world. (This future objective can only be achieved if the human social system is subservient to the divine law and guidance. In this way, despite the fact that different people will have varying capabilities of earning, the whole of humanity can become one brotherhood.)

(36) (However, most people turn away from this basic reality of life and) As soon as one person turns away from the concept of *Nizam-e-Rabubiyya*, people with a similarly rebellious attitude join him and become his intimate associates (41:25).

(37) These companions obstruct such people from coming to the right path. (They throw such a snare of deception around them, that they do not realize that they have gone astray.) And they believe that they are on the right path;

(38) And they do so until the time that the results of their erroneous deeds are manifested before them. Then they realize their error and say in utter disappointment, "Alas! How we wish there was a great divide between us and our companions. What evil companions they were! Besides themselves, they also ruined us."

(39) They will be told, "Nothing can benefit you on this day. Since all of you committed *zulm* (injustice) collectively, all of you will suffer the chastisement together."

(40) (This then is the plight of these people! Firstly, they consider such gains to be the sole objective of this worldly life; and then they get companions who further incite them towards selfish ends. Therefore, O *Rasool!*) Can you make such deaf people hear; and show such blind men the right path? Who can guide to the right path the person who wants to keep himself in explicit

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

وَأَنَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهُتَدُونَ ﴿٣٧﴾

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينٌ ﴿٣٨﴾

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتُمْ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

error?

(41) (These people wish that you would depart from this world as soon as possible, so that they may remain in peace. But they are under a wrong impression. The doom and destruction about which you are warning them will be the result of their own doing. It has nothing to do with your life or death.) Therefore, even if you go away from this world, Our retribution is bound to face them.

فَاِنَّا نَذْهَبُ بِكَ فَاِنَّا مِنْهُمْ مُّقْتَدِرُونَ ۝

(42) And even if it occurs right in front of you (it will still be the result of their own doings). It will certainly happen according to Our Law of *Mukafat*, which possesses power and strength to manifest its results (10:46, 13:40, 23:95, 40:78).

اَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ۝

(43) Therefore, ignore what they say and follow whatever has been revealed to you. You are truly on the right path (and you are bound to reach the destination).

فَاَسْتَمْسِكْ بِالَّذِي اُوْحِيَ اِلَيْكَ ۗ اِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

(44) And the Quran which has been guiding you and which you follow has become a source of great eminence and dignity for you and your nation of followers (21:10, 21:24). (You can tell your opponents) "You will soon be questioned (about the reasons why you opposed such a dignified code of life)." (Their lack of eminence and dignity will itself become a question for them.)

وَاِنَّ لَكَ لَذِكْرًا لِّكَ وَيْلٌ لِّمَنْ يَّسْأَلُكَ ۝

(45) These people were not taught by any of their previous *rusul* to take various beings, other than *Ar-Rahman*, as their *ilah*. The claim by these *Ahl-ul-Kitab* that they were taught such practices by their *rusul* is wrong. Is it possible that any of Allah's *rusul* taught them *shirk*? *Rusul* were always sent to give the pure message of *tauheed*.

وَسَلُّ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا اَجَعَلْنَا مِنْ دُونِ الرَّحْمٰنِ اِلٰهَةً يُعْبَدُونَ ۝

(46) (For instance) We sent Moses to the Pharaoh and his chiefs with Our divine code. He told them that he had been sent to them by the *Rabb* of all the worlds;

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا اِلٰى فِرْعَوْنَ وَمَلَٲِيْهِ فَقَالَ اِنِّىٓ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ۝

(47) And when he presented the divine code to them, they started ridiculing it.

(48) But We kept punishing them in various ways, so that they would leave the rebellious path (7:133). These punishments successively appeared in different forms, with each new one more severe than the pervious one.

(49) And whenever such chastisement confronted them they would tell Moses, "We consider you to be a great religious leader.

Therefore, on the basis of your covenant with your *Rabb* - that if we follow the right path the sufferings will be averted - pray to Him to do so. If this suffering is averted, we shall certainly follow the right course."

(50) And when We averted their sufferings, they again broke their pledge.

(51) (As the Pharaoh was afraid of the popularity of this revolutionary movement) He often announced, "O my people! Am I not the owner of this country of Egypt? Aren't the canals which flow under my management and on which your sustenance depends, mine? Don't you ponder over these matters?"

(52) "Don't you understand that I am superior to this man? He is a weak and ordinary lower class person from amongst our subservient people. Moreover, he is such an unpolished and ignorant person that he cannot even clearly explain a simple matter.

(53) "(If his God wanted to make him a ruler then) Why has he not given him bracelets of gold and why do the angels not accompany him in a procession?"

(54) Thus with such propaganda he kept his people in deception so that they would not think, but rather continue to follow him blindly. In fact these people themselves wanted to tread the wrong path (for people who want to take the right course cannot be influenced by such propaganda).

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

وَقَالُوا يَا أَيُّهُ الشَّيْرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّكَ لَمُهْتَدُونَ ﴿٤٩﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْتَلُونَ ﴿٥٠﴾

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

أَمْ أَنَا خَيْرٌ مِنَ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يُكَادُ يَظُنُّ ﴿٥٢﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَكُ الْمُقَرَّبِينَ ﴿٥٣﴾

فَأَسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٤﴾

(55) Thus when their rebellion reached extreme limits and the time came for their destruction, We drowned them all.

فَلَمَّا أَتَيْنَا أَتَقَيْنَا مِنْهُمْ فَأَعْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

(56) And instead of a living nation We made them a thing of the past. They became an example of an awful episode, which is being narrated for posterity.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴿٥٦﴾

(57) And whenever Jesus son of Mary is mentioned by you with respect, your people (O *Rasool*) raise an outcry;

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

(58) And say "It is strange that you condemn *shirk*, preach *tauheed* and strongly oppose our deities, but at the same time you praise the deities of Christians. Do you mean that Jesus is better than our deities?"

وَقَالُوا يَا إِلَهَتَنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خِصِّونَ ﴿٥٨﴾

Their objection, however, is for the sake of creating a dispute only and not for clearly understanding the point. In fact these people are contentious by nature. (They know very well that you condemn the *shirk* of Christians as much as theirs; and that you respect God's *rasool* Jesus, who propagated *tauheed*.)

(59) Jesus was our subject. We had graced him with the blessings of *wabi* and for the *Bani-Israel*, We made him an exemplary embodiment of virtue.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾

(60) (Irrespective of the objections of the *mushrikeen* of Arabia, the Christians themselves have their objectionable beliefs. They believe that only the person who is pious like an angel will enter paradise. They also believe that this is possible only if one believes in the atonement of Jesus and not necessarily by virtue of good deeds. This belief cleanses man of all sins and he becomes pious like an angel<sup>(3)</sup>. Tell them that if the intent was to make angels out of human beings) We could have inhabited this earth with angels, in place of you.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

(61) As has been mentioned before, Jesus was a messenger of the Almighty and a

وَأَنَّا لَعَلَّمُوا لِسَاعَةَ فَلَا تَنْتَرَنَ بِهَا وَابْتِغُونَ هَذَا صِرَاطَ مُسْتَقِيمٍ ﴿٦١﴾

(3) This is the fundamental concept of Christianity. One may refer to St. Paul's letters in the New Testament.

sign of revolutionary change. (Henceforth, the continuity of *nabuwwa* would be transferred from the progeny of Israel to that of Ishmael, to whom the last *Nabi* of Allah would come with the final message. That decisive moment has come and therefore you can tell the *Bani-Israel*) "Now you should have no doubt about this. You should follow me because this is the only straight and balanced path.

(62) "And beware! Let not your erroneous selfish desires and the clergy bar you from the right path, for all of them are your open enemies."

(63) And when Jesus came he brought with him the divine code. He told them (the *Bani-Israel*), "I have brought to you the divine code which is based on absolute wisdom and knowledge. Its purpose is to clarify some of the matters on which you differ with each other. You should be conscious of the divine laws, guard them and follow me (for I also obey these law and you should do likewise);

(64) "And remember, Allah is my *Rabb* as well as yours. Obey only Him, for this is surely the straight and balanced path."

(65) (In brief, this was the message of *taubeed* which Jesus presented to the *Bani-Israel*. But after him) Various factions amongst his followers differed with each other (and attributed different beliefs to Jesus, thus committing *shirk*). A grievous chastisement awaited those who committed such excesses.

(66) (Their main objection was that their deities were being condemned, whereas Jesus was not; but these people just did not listen to reason.) They are waiting for that time (of the impending revolution) which will come upon them so suddenly, that they will be taken completely by surprise.

(67) At that time all bonds of relationship will end and friends will become

وَلَا يَصَدِّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَالْبَيِّنَاتِ لَكُمْ بَعْضُ الَّذِي تَخْتَلَفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ قَوْلٍ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَوْمِ ۝

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝

أَلَا خَلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝

each other's enemies. However, relationships of the *muttaqeen*, which are based on common ideology will remain intact; because in reality this is the basis on which genuine bonds are formed.

(68) They (the *muttaqeen*) will be told that they need not be apprehensive about the revolution. They have nothing to fear or be anxious about.

(69) They are the people who believed in the truth of Our laws and obeyed them completely.

(70) They will be told, "Enter *janna* where, along with your companions, you will enjoy a wonderful life and rejoice with songs (30:15).

(71) Golden platters and goblets will be passed around containing all kinds of eatables. They will get everything that their hearts desire and all that which pleases their eyes will be available. They will be told, "Henceforth you will abide here.

(72) "This is the *janna* which you have earned as a result of your (good) deeds. Accordingly, there is no question of you losing it.

(73) "And here you shall have plenty of fruit to eat."

(74) On the contrary, the guilty will be confined to the torment of *jahannam*.

(75) There shall be no relaxation in the severity of their suffering and they will be in utter despair. (It will be the worst kind of punishment.)

(76) (And remember) This shall not be any excess against them. In fact it will be the result of the *zulm* they had committed on themselves.

(77) The punishment will be so severe that they will cry out and ask the custodian of *jahannam*, "Beseech your *Rabb* to finish us once and for all, so that we rid ourselves of this chastisement." However, they will be

يَعْبَادُ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِيفٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهُهُ  
الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَبِذَلِكَ الْجَنَّةُ الَّتِي أُوْرِثْتُمْ بِهَا لَنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

إِنَّ الْعَاجِزِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

وَنَادُوا بِمَلِكٍ لِّيَقْضِ عَلَيْهِمْ رَبُّكَ ۖ قَالَ إِنَّكُمْ مُّكْرَمُونَ ﴿٧٧﴾



told that death does not occur there; and that they will have to stay there and suffer forever.

(78) (Allah will tell them) "We sent towards you a divine code which was based on absolute truth; but most of you were averse to the truth (and opposed it)." (This chastisement is the natural consequence of that opposition.)

(79) (O *Rasool!*) These people have strengthened their plans to forcefully oppose you, but to counter this, We too have firmly established our strategy.

(80) They think that We are totally unaware of their secret plans and cannot hear their secrets and stealthy consultations. This impression is wrong. In fact Our messengers stay with them all the time and keep recording everything (10:21).

(81) Tell them that if (as they believe) *Ar-Rahman* can have sons (or daughters) they can take such a being as their god; but you yourself would be the first one to show aversion to it.

(82) Tell them, "The entity Whom I consider my God is far above these false notions. He is the *Rabb* of the universe and provides sustenance to all; and He retains the central command and control in His own hands."

(83) (Nevertheless, everything has been explained to these people in no uncertain terms. If they still do not abandon the wrong path then) Leave them to indulge in meaningless efforts, until the arrival of the day of decisions about which they are being warned.

(84) This warning is from the Almighty, Whose law is in force in the outer universe as well as in the human world. All control and authority in the universe is with Him; and the entire system works on absolute wisdom and knowledge.

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾

أَمْ أَرَأَيْتُمْ إِنْ كُنَّا مُرْسِلِينَ ﴿٧٩﴾

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَكَدَّۥ فَآنَا أَوْلَىٰ الْعِبَادِينَ ﴿٨١﴾

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

فَذَرَهُمْ خَوْضًا وَيُلْعَابًا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

وَهُوَ الَّذِي فِي السَّمَآءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

(85) Absolute authority and control over everything in the heavens and on the earth and whatever is in between, rests with one God. Everything in the universe is busy fulfilling His *Nizam-e-Rabubiyya*. Only God knows when that great revolutionary era (when this universal divine law shall also be applied to the human world) will come. Verily, however, every step of yours goes in that direction.

وَتَبَرَكَ الَّذِي لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ  
عِلْمُ السَّاعَةِ وَالْيَهُ تَرْجَعُوْنَ ۝

(86) Those whom they invoke for help, and consider as having control and authority, do not have any power to intercede. In the divine court of justice, no one can stand witness for another, except the one who has knowledge and wants to testify to the truth; and has God's permission (2:255).

وَلَا يَلِيْكَ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ  
وَهُمْ يَعْلَمُوْنَ ۝

(87) (Furthermore) If you ask them about their creator, and that of the universe, they confess that this is Allah (43:9). Ask them then where they are heading; and why not towards His laws?

وَلِيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللهُ فَاَلَيْ يُوْفٰكُوْنَ ۝

(88) (The Almighty Who knows that these people will perish in the coming revolution, also understands the grief with which) The *Rasool* cries out, "O my *Rabb*, why do these people not save themselves from doom and destruction by believing in the truth of the divine laws (18:6, 25:38, 26:3)?"

وَقِيْلَ لِيَّبِّ اِنَّ هٰؤُلَاءِ قَوْمٌ لَا يُؤْمِنُوْنَ ۝

(89) There is no use, however, of taking pity on the person who is keen on destroying himself. Therefore, (O *Rasool*) just leave them alone and tell them, "Whatever I say or do is entirely for your safety and peace."

فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ فَسَوْفَ يَعْلَمُوْنَ ۝

If even after this they do not take the right path, they will soon come to know the outcome of their erroneous ways.

### Surah 44 : Ad-Dukhaan (The Smoke)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah Almighty, Who is sublime and deserves all *hamd*, declares that:

١  
حم

(2) This perspicuous book, this divine writ, which is unambiguous in itself and clearly shows the divine code, testifies to its own truth.

وَالكِتَابِ الْمُبِينِ

(3) The revelation of this book started during a night (in the month of Ramadan); and at that time mankind received the standards to measure right and wrong - (2:185, 97:1). That night became a supreme blessing for the entire world.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ

The revelation came down according to the same programme about which We have been warning mankind from the very beginning (and this book is the last link of that chain).

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

(4) Therein, all matters based on heavenly wisdom are distinctly separated (from the wrong ones).

أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

(5) This book has been revealed by us through *wahi*, and from the beginning We have always been sending Our messengers with similar revelations.

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(6) It is *rahma* from your *Rabb* (that He undertook the process of such a revelation for the guidance of mankind). He is all-hearing, all-knowing (about mankind's need for such guidance).

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ

(7) This is the main component of the Almighty's *Nizam-e-Rabubiyya*; He provides nourishment to everything in the universe. (He knows that human development requires guidance from *wahi*, in addition to physical nourishment. Without it the human self cannot develop.) If you use your mind and ponder, you will certainly realize it (that man does need the guidance of *wahi*).

(8) This is because development always takes place according to a set law; and in the

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

universe it is only Allah's law that is operative. So much so that besides human beings and everything else, even the rise and fall of nations takes place according to His laws.

This then is the *Rabb* Who is responsible for your development; just as He was for the development of your forefathers. He has bestowed on you *wahi* for your guidance, just as He had sent it to your forefathers.

(9) And yet they are lost in doubt about such a great reality and consider life to be mere fun and play.

(10) (In spite of such obvious and convincing evidence these people do not accept the truth and continue to oppose this mission, and as such there is nothing left to discuss.) You should wait for the coming revolution, when the sky will be engulfed with dust. This will be the day when misfortune and misery will spread all around and nothing will be visible.

(11) Misery and painful torment shall surround people from all around and that chastisement will be extremely grievous.

(12) At that time they shall cry out, "O Our *Rabb*, relieve us from our suffering. We now believe Your laws!"

(13) But how can this realization benefit them at that time? Earlier, Our Messenger had come to them with clear reasons expounding the truth.

(14) But they turned their backs on him. Some said that someone else had tutored the Messenger, and that he was presenting it to them as divine revelation. Others said that he is a mad man and they should not listen to what he says.

(15) So how can this punishment be removed? Even if We do remove it for a while, they will revert to their old ways.

(16) Therefore, at that time, Our seizure shall be extremely firm and Our Law of

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝

يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝

رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝

أَلَيْسَ لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ۝

فَقَالُوا مَعَلَمٌ مِّثْلَهُونَ ۝

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ۝

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ۝

*Mukafat* is bound to extract retribution.

(17) The same had happened earlier with the Pharaoh's nation. (On account of their rebellious attitude they had suffered minor abominations. Whereupon, they claimed that if this suffering was taken away from them, they would believe in God and His message; but they reverted to the same deeds soon after the punishment was removed. This happened when) A highly respected *rasool* came to them;

(18) And told them, "Hand over these subjects of Allah (the *Bani-Israel*) to me (so that I can take them out to freedom). This message which I am conveying to you is from the Almighty. I have been appointed a trustee for these people; so have full trust in me and hand them over. In this way everyone will live in peace.

(19) "And do not rebel against the divine laws, as I have come to you with manifest authority (based on *wahi*) from the Almighty.

(20) "You are threatening that you will stone me to death. For this I will seek protection from the Almighty, Who is your *Rabb* as well as mine.

(21) "(Had you believed these laws of Allah, it would have been in your interest. But if you do not do so it is up to you. In any case, I want to take the *Bani-Israel* from here, so) Do not obstruct my way!"

(22) (But they neither believed in divine *wahi*, nor did they agree to let the *Bani-Israel* go.) Thereupon, Moses called out to his *Rabb* and said, "These people are keen to commit aggression." (How do I deal with such criminals? And how can I take the *Bani-Israel* away from their hold?)

(23) We told him, "Take the *Bani-Israel* away from here during the night. These people are sure to chase you (but there is nothing to worry about).

(24) "And when you reach the edge of

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ۝

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

وَإِنْ لَا تَعْلَمُوا عَلَى اللَّهِ إِتْيَاكُمْ بِسُلْطَنٍ مُّبِينٍ ۝

وَإِنِّي عَدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ۝

وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ ۝

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۝

فَأَسْرِعْ بَادِيَ لَيْلِيَ إِنَّكُمْ مُّتَّبِعُونَ ۝

وَاتْرِكِ الْبَاصِرَ هَوَاطِئَهُمْ حُنْدٌ مَّغْرَقُونَ ۝

the sea (or river), you will find that the water has receded. You should therefore cross where it is dry. The Pharaoh's army will be drowned (20:77, 26:63)."

(25) (This is exactly what happened.) Just see how many gardens and fountains the companions of the Pharaoh left behind;

(26) And farms and lofty mansions;

(27) And all kinds of luxury goods which had enabled them to lead a comfortable and affluent life.

(28) Thus they were destroyed and they left behind all their belongings which We made other people inherit.

(29) Neither the heavens nor the earth shed a tear over their destruction, nor were they granted any respite (because no respite is given when deserved consequences manifest themselves).

(30) Thus We saved the *Bani-Israel* from the disgraceful suffering inflicted by the Pharaoh.

(31) He was an unreasonable tyrant who had crossed all limits (and this was what destroyed him).

(32) When they followed our *wahi* (knowledge), We indeed exalted them (the *Bani-Israel*) over all other contemporary nations.

(33) And we bestowed on them a code of laws which, if they followed, would make them worthy of divine blessings. (The most notable being their escape from the Pharaoh's grip.)

(34-35) Now behold the way the Pharaoh, intoxicated with power, used to boast that the Law of *Mukafat* did not mean anything! These people (the pagan Arabs) also say that real life is only this worldly one, which comes to an end with death. Who, then will rise again and suffer the consequences of his deeds?

(36) (They say that if the dead can come

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝

وَنَعْمَةً كَانُوا فِيهَا فَكَيْهِنَ ۝

كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ۝

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝

مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ ۝

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ۝

وَأَنبَتْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ۝

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ۖ إِنَّ فِي الْآمُونَتِنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ۝

فَأْتُوا بِآيَاتِنَا ۖ إِن كُنْتُمْ صَادِقِينَ ۝

to life again then) "Bring our ancestors back. Only then will we say that your claim is true."

(37) Ask them, "Are you better and more powerful than the people of Tubba who were close to you; or the previous nations who lived before you? Our Law of *Mukafat* destroyed them all because they had broken the laws." (When such strong and powerful nations could not escape the Law of *Mukafat* then how can you?)

(38) And We have not created the heavens and the earth and all that is between them for mere play. Everything in this universe functions as destined, to ensure that everyone's deeds do produce their due results (21:16, 45:22).

(39) We created them with a definite purpose. This is an absolute truth, but most people are not aware of it (and think that life is just a game which comes to an end with death).

(40) But they should know that life is not mere play. It has been created with a definite purpose. Every human action produces results which will manifest themselves at the appointed time.

(41) At that time no friend will be of any help, nor will any other kind of help reach them.

(42) Those whose development has taken place as per the divine laws will have no fear on that day. The divine law of *Rabubiyya* is exalted in power and might (21:103, 27:89).

(43-44) But for those whose development has stopped (because they are leading a life in contravention of the laws of *Rabubiyya*), whatever they usurp and eat will only weaken their personality (17:60, 37:62-65).

(45) (In other words) Instead of providing them nourishment, their food feels like molten brass, continuously boiling

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّاعٍ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْبٍ ﴿٣٨﴾

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

إِنَّ يَوْمَ الْفُضْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾

إِلَّا مَنْ رَزَقَهُ اللَّهُ ۖ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

إِنَّ شَجَرَةَ الزُّقُوفِ ۖ طَعَامٌ إِلَّا لَشَيْءٍ ﴿٤٣﴾

كَالْمُهْلِ ۖ يُغْلَى فِي الْبُطُونِ ﴿٤٥﴾

in their stomach;

(46) And whatever they drink is like boiling water, which instead of quenching the thirst increases it.

(Those who consider short term worldly gains to be the ultimate aim of life, keep on desiring more and more wealth and collect as much as they can.)

(47) This insatiable thirst drags such a person into the depths of *jabannam* (104:1-9).

(48) There, over his head will be poured boiling water, and this will melt away his arrogance.

(49) And he would be told, "Now taste the result of your deeds, O you who considered yourself to be so mighty, powerful and noble (56:52)."

(50) This is the outcome of the Law of *Mukafat* which you doubted and raised disputes about.

(51) On the other hand, people who lead their lives according to the divine laws will find themselves in a place of peace and security;

(52) Amidst lush green gardens and springs (of cold, sweet and delicious water).

(53) In that heavenly life each and every item of luxury and comfort will be available. They will wear garments of silk and sit happily facing one another.

(54) So it would be. They will be paired with companions who are the embodiment of such virtue, intellect and purity that they shall have no inclination to carry out any kind of deceit;

(55) They shall enjoy a completely calm and extremely peaceful life, with joyful subsistence in abundance.

(56) There they will not die a death such as their physical bodies had earlier encountered at the end of their earthly existence. They will enjoy eternal life, safe from the elements which hinder

كَفَىٰ الْحَيُورِ

خُدُودُهُ فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۖ

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَبِيمِ ۖ

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۖ

إِنَّ التَّقِيْنَ فِي مَقَامٍ أَمِينٍ ۖ

فِي جَنَّاتٍ وَعُيُونٍ ۖ

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۖ

كَذَلِكَ وَرَوَّجْتُهُمْ بِحُورٍ عِينٍ ۖ

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۖ

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ۖ وَوَقَّهُمُ عَذَابَ  
الْجَحِيمِ ۖ



development and nourishment of the human self (2:28, 40:11).

(57) All this will happen with the grace of Allah's *Nizam-e-Rabubiyya*, wherein they obtain all the means of nourishment. This certainly is a great achievement.

(58) And We have explained this phenomena in your language (using similes) so that people can easily understand and remember.

(59) However, the question remains as to when the results of one's deeds shall face him? (For this) You have to wait and let them wait as well. (Very soon everything will be evident.)

فَضْلًا مِّن رَّبِّكَ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

فَأَنبَأَ يَكْرَهُهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

فَأَرْتَبَ إِلَهُمْ مُرْتَبُونَ ﴿٥٩﴾



Surah 45 : Al-Jaathiyah  
(Kneeling Down)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

(1) Allah Almighty, Who deserves all *hamd* and is sublime, says:

(2) This divine code is being revealed from Allah Who, besides being wise, holds supreme power and authority.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝

(3) The signs of His power and wisdom are spread out in the heavens and on the earth, but only people who have conviction in the truth of His laws can perceive them.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝

(4) His signs are (not only in the outer universe but also) in your own creation as well as that of other living beings who are distributed everywhere. But these signs are only for those who believe in the truth of His laws;

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ۝

(5) And in the rotation of night and day; in rain that comes down from the clouds and gives new life to dead land; and winds that change direction as per fixed timings. In all these there are signs showing the truth of the divine laws; but only for those who use their intellect and reason.

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَنَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ۝

(6) The Almighty, Whose laws successfully function in the outer universe, has also revealed for human society the divine code which is based on absolute truth.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ۝

If they do not have *eiman* in the divine laws revealed to you, even after pondering over His signs which are distributed throughout the universe, then O *Rasool*, ask them what other lore will they believe in?

(7) (Abiding by this code, will bring success and happiness. On the contrary) There will be doom for the one who rejects it when he realizes that he has to struggle for such a life; because his selfish and comfortable life has made him dull and inactive. This in fact is the real reason for his denial but he conceals it under the cover of falsehood and deceit (26:222).

وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ۝

(8) So in spite of listening when the divine code is presented to him, he turns away with sheer arrogance as if he has not heard it. The result of his denial and rebellion will be no less than grievous chastisement.

(9) It is due to his arrogance that he makes fun of Our laws. Hence, just as they ridicule the divine laws, they will be given humiliating punishment.

(10) The flames of the fire of *jahannam* are blazing around them (if they only could see them now - 29:24, 79:36, 82:16). At that time all that they have gained (in the world) will not be of any avail to them, nor shall any of the gods they had regarded as their protectors instead of Allah, be able to help them. An awful chastisement awaits them.

(11) The Quran guides everyone to a wonderfully pleasant life. Therefore, what else can be in store for people who deny such divine laws, except dreadful suffering?

(12) How the divine laws bring forth the comforts and pleasures of life can be understood by reflecting over the laws of nature. (For example) It is Allah who has subjugated the mighty ocean so that boats can sail on it according to His laws, to enable you to move around and seek subsistence. Thus, your efforts produce fruitful results.

(13) It is not only the ocean. He has subdued everything in the heavens and on the earth for you, within the bounds of His law. And herein are signs for those who think and reflect (about the fact that whoever acquires knowledge of the laws which govern all activities in the universe, will be able to control these forces and beneficially utilize them).

(14) O *Jamat-ul-Momineen*, always do your utmost so that people who are ignoring the divine revolution, are somehow protected from the inevitable destruction which will

يَسْمَعُ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝

وَإِذْ أَعْلَمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

مِنْ وَرَأْيِهِمْ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْحِ أَلِيمٍ ۝

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ۝

requite everyone for his deeds.

(15) Your duty is to continue your efforts, but you cannot change the result of their deeds. According to Our Law of *Mukafat* whoever works positively will benefit himself; and whoever goes astray will himself suffer the consequence thereof. You cannot be outside the ambit of the law. Every step of yours goes towards it. (Past historical episodes bear testimony to this fact.)

(16) And We granted the *Bani-Israel* the divine code (the government) and sent many messengers towards them (3:78, 6:90). We provided them with pleasant subsistence and they were given a distinguished status among the comity of contemporary nations.

(17) The divine code which was given to them was very clear. However, they created factions and fell into schisms due to differences arising out of jealousy and stubbornness, even after receiving the knowledge (of *wahi*). (The reason for their differences and sectarianism was not due to ambiguity in the teachings of *wahi*. The teachings were very clear. Differences developed due to their stubbornness and desire to surpass each other.) Verily, your *Rabb* will decide between them on the Day of Judgment, considering all matters on which they used to differ.

(18) Thereafter (O *Rasool*), We sent you on the clear and right path indicated by *wahi* (42:13). You should keep following it and ignore the whims and wishes of people who do not know the truth.

(19) They (the people who are grouping against you) will be of no avail to you because transgressors of divine laws always become close friends in opposing the laws. (You need not be afraid of them because) Allah becomes the protector and guardian of people who are righteous and guard the

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ  
تُرْجَعُونَ ﴿١٥﴾

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

وَأَنبَاهُمْ بَيْنَاتٍ مِّنَ الْأَمْرِ ۖ فَهَا اخْتَلَفُوا إِلَّا مِمَّا جَاءَهُمُ  
الْعِلْمُ لَا بَغْيًا بَيْنَهُمْ ۗ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۖ فَيَسْأَلُهُمْ  
فِيهِ ۖ يَخْتَلِفُونَ ﴿١٧﴾

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَكُنُفُؤًا مِّنْ عِنْدِكَ مِنَ اللَّهِ ۚ شَيْئًا ۗ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ ۗ وَاللَّهُ وَرَى الْمُتَّقِينَ ﴿١٩﴾

divine laws.

(20) This divine code contains precepts of wisdom for the whole of humanity. It guides those who believe in their truth to the correct destination; and it is a source of nourishment and development for all.

(21) Do people who are on the wrong path and create confusion, think that We would equate them with those who believe in the truth of Our laws and work on the constructive programme established by us? Would We make the life and death of both groups the same? What an erroneous thought they have in their mind!

(22) They do not know that Allah has created the universe for a purpose (and not as a useless and destructive thing). Every human being is fully recompensed for what he has done and no harm is done to anyone.

(23) (People ask why human beings need guidance of *wahi* when they have been given intellect and the ability to reason.) But have you not come across a person who takes his own feelings and emotions as his *ilah* and then does whatever his desires dictate? Have you not seen how, in spite of possessing knowledge and intellect, he treads the wrong path? His emotions overpower him, as if his hearing and heart have been sealed and his eyes covered with a veil. He can neither hear nor see anything and he does not comprehend anything (46:26).

When a person is so overwhelmed by his emotions what else can provide him guidance, except divine revelation? (The most valuable faculty a human being has is his intellect. When the intellect is blinded by emotions it becomes enslaved and consequently finds ways to serve desires and coin arguments to justify them. Under such circumstances, only a power that is higher than the human intellect and emotions can

هَذَا بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا الشَّيْءَ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً لَدُنَّا لَهُمْ وَمِمَّا تُهْمُونَ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَيُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ عَشْمًا ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾



provide guidance. And this power can be none other than divine guidance, the *wahi*.)  
Can you not ponder over this reality?

(24) People (who deny *wahi* and take their own emotions as *ilab*) believe that life is only this worldly existence. In this world people die and new ones are born and this cycle of life continues. (A child is born, lives a physical life, and he dies. Life ends. Man has no life other than this physical life.)

People who have no knowledge of the reality of man speculate on the basis of superficial knowledge. (A human being does not consist only of his physical body which ends when life ends. This is the animal level of life - 47:12. Man also has something else and that is his self. The self does not get destroyed with physical death. It continues to live. Just as bodily nourishment and growth need physical laws; the human self also needs laws based on *wahi* for its development and growth. This is why *wahi* is needed.)

(25) Whenever clear laws based on Our *wahi* are conveyed to them (those who limit life to this world only) they have no proper reason to oppose them. They are just being stubborn, and say, "If the dead can really be brought to life, then bring our ancestors back. Only then will we believe that your claim is true!"

(26) Tell them that life and death follow divine laws according to which human beings cannot come back to worldly life after death. They get another life in the hereafter. This is an absolute reality and although there is no doubt about it, most people do not understand it.

(27) All this happens according to law of the Almighty, Who controls the universe. When that great revolution occurs people treading the wrong path will suffer a great loss.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ  
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ۝

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّو  
بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ۝

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ مِمَّنْتُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُوسِّسُ  
الْمُبْطِلُونَ ۝

(28) At that time you will see that erring nations would have lost their strength and would be kneeling in humility. Each nation will be summoned to examine the account of their deeds. The result will appear before them and they shall be requited for all that they have done (19:68).

(29) (They will be told) Whatever you did was promptly recorded in this register. This record speaks the absolute truth, nothing more and nothing less.

(30) (Every person will be get retribution according to the record of his or her deeds.) Those who believe in the truth of Our laws, and work on a constructive programme, will be admitted by their *Rabb* to His *rahma*. This will obviously be a great achievement!

(31) And those who rejected the truth will be told, "Whenever you were presented with My laws, you behaved arrogantly and committed all sorts of crimes."

(32) And you were told, "Allah's promise always comes true (whatever is being told to you will certainly happen). This revolution is bound to come. There is no doubt about it." You used to say, "We do not know what this revolution is. We think it is just a vague idea and therefore we are not at all convinced!"

(33) At that time their evil deeds will manifest themselves and they will be encircled by the very things they used to ridicule.

(34) They will be told, "Just as you ignored this day and became oblivious to it, today We will not care about you. Your end is doom and destruction (of *jahannam*) and no one can help you to get rid of this chastisement."

(35) This is because you ridiculed Allah's laws and worldly gains kept you in deception. Therefore, neither can you escape this punishment, nor will your

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ  
مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ  
ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ إِلَىٰ تِلْكَ أَعْيُنًا فَاصْطَلَيْتُمُوهُمْ وَكُنْتُمْ  
قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

وَإِذْ قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي  
مَا السَّاعَةُ إِنْ نُنظَّرُ إِلَّا طَعْنَا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾

وَبَدَأَ لَهُمْ فِيهَا مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾

وَقِيلَ الْيَوْمَ نَنْسِفُكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ  
وَمَا لَكُمْ مِنْ نُصُرِينَ ﴿٣٤﴾

ذَلِكُمْ بِالَّذِينَ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوعًا وَعَزَّوْتُمْ الْحَيَاةَ الدُّنْيَا قَالَ يَوْمَ  
لَا يُجْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

wailings make Our favours revert to you (because Our favours can only be obtained through your own deeds - 30:57).

(36) At that time, Allah's attribute of *Rabubiyya*, spread all over the universe, will also become operative in the human world and beget spontaneous *hamd* from everyone (1:1, 83:6).

(37) And everyone will admit that ultimate sovereignty in the universe belongs to Him. He is Almighty and His might is rational.

قُلِّلَهُ الْعَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ۝

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝





**Surah 46 : Al-Ahqaaf  
(The Sand Dunes)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

حَمْدٌ

(1) Allah Almighty, Who deserves all *hamd* and glory, says:

(2) This divine code has been revealed by Allah, Who has power over everything in the universe. His power is not based on ruthlessness, but on rationality and wisdom.

تَنْزِیْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِیْزِ الْحَكِیْمِ

(3) He says that We have created the heavens and the earth and all that is in between (the universe) as a reality for a limited period (the main purpose being that every action should produce appropriate results - 45:22). However, people who refuse this reality turn away when they are told that their wrong attitude will bring destruction on themselves.

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَیْنَهُمَا اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى  
وَالَّذِیْنَ كَفَرُوْا عَمَّاۤ اُنزِلُوْا مُعْرِضُوْنَ

(4) Ask them, "Have you ever seriously thought about those whom you invoke, instead of Allah? Have you ever given serious thought to this matter? Can you show me anything they have created out of this earth; or if they have any say in the affairs of the universe? If you can, justify your claim and in its support produce either a reference from any previous divine book or an argument based on knowledge."

قُلْ اَرَعٰیْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِیْ مَاذَا خَلَقُوْا مِنَ  
الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِی السَّمٰوٰتِ اِیْتُوْنِیْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَا اَوْ  
اٰثَرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِیْنَ

(5) (Tell them) Who else could be more misled than the one who leaves Allah aside and instead invokes deities which cannot answer his calls till the day of resurrection; and these deities are even unaware that they have been invoked.

وَمَنْ اَصْلٌ مِّمَّنْ یَّدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مَنْ لَا یَسْتَجِیْبُ لَهٗ اِلٰی یَوْمِ  
الْقِیٰمَةِ وَهُمْ عَنْ دُعٰیهِمْ غٰفِلُوْنَ

(6) On the day when the results are manifested, they (the deities) will face them as enemies and will clearly tell them that they never asked to be worshipped.

وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءٌ وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِیْنَ

(7) Whenever Our clear revelations are read out to those who deny the truth they say, "This is a manifest lie!"

وَاِذَا نُنزِلُ عَلَیْهِمْ اٰیٰتُنَا بَیِّنٰتٍ قَالَ الَّذِیْنَ كَفَرُوْا لِلْحَقِّ لَنَا جَآءُهُمْ  
هٰذَا بَصُرٌ مُّبِیْنٌ

(8) They go to the extent of saying that all this has been fabricated by him (the

اَمْ یَقُوْلُوْنَ اَفْتَرٰیْتَهُ قُلْ اِن اَفْتَرِیْتَهُ فَلَا تَسْلَمُوْنَ لِیْ مِنَ اللّٰهِ شَیْءًا  
هُوَ اَعْلَمُ بِمَا تُفِیضُوْنَ فِیْهِ كَفٰی بِهٖ شَهِیْدًا بَیْنِیْ وَبَیْنَكُمْ وَهُوَ

الْعَفُورِ الرَّحِيمِ ۝

*Rasool*); and that he attributes it to Allah as His *wabi*. Tell them, "If I do so, then no power can save me from the calamity that Allah will inflict on me. (In fact it is because you want to pursue selfish ends that) You indulge in such frivolous talk. He is fully aware of this reality. He is witness to my claim of *nabuwva* as well as to your opposition and denial. Only He provides means of protection and nourishment."

(9) Tell them, "I am not the first one among the *rusul*. Neither have I started the process of *risala*, nor am I telling you something new. (The institution of *risala* started from the very beginning and messengers have been sent to every nation. I am also one of them and am bringing the same message that was brought by earlier messengers. I am sure the just system I am presenting will ultimately overcome falsehood.) However, because of the confrontation between you and me, I can neither be certain about my ultimate result nor yours, nor is it my concern. My duty is to follow the *wabi* being revealed to me and to warn you about the consequences of your erroneous ways." (The result of my efforts will appear before you at the proper time, according to the divine Law of *Mukafat*.)

(10) Tell those who oppose you (particularly the Jews), "Have you ever seriously pondered over the consequences of your denial, if what I present is really from Allah Almighty? It is really amazing that you are denying this (although all *ambia* from the *Bani-Israel* were giving similar messages). And about one of them, Moses, you know very well that his revolutionary message was similar to the one being given now. He had also testified to the advent of one like him<sup>(1)</sup> (73:15). Now do you consider

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِ  
الْقَوْمِ إِلَّا مَا يُؤْتَىٰ إِلَيْكُمْ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۝

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ  
بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ قَامَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ ۝

(1) The Torah (Deuteronomy XVIII, Verses 15 and 18) has testimony of Moses. In it God told him, "I will send a *nabi* like you from amongst their brothers."

yourself greater than your messenger who believed in this reality, so that you spurn it and take pride in your arrogance? Just think! How can people who tread the wrong path get guidance towards the right course of life?"

(11) Those (Jews) who deny the truth of the Quran say that if there was any good in this message, how was it possible that they did not believe it while the *ummi* Arabs did. (They claim that there is no field in which these people are ahead of them. Therefore it is obvious that the Quran does not offer anything that is intellectually high enough for them to believe. However, the fact is) Out of sheer jealousy and stubbornness these people failed to get guidance from the Quran. Just to save face they now say that it offered the same old lies which people have been concocting since long (54:2).

(12) (As has been mentioned before) The book revealed earlier to Moses was a code of correct guidance and a source of nourishment for human beings. (However, it did not stay in its original form.) Now this book has been sent to practically prove the claims mentioned in that earlier book. This book has been revealed in an explicit language (Arabic), so that you can warn those who have left the right course and have adopted aggressive and unjust ways. Also, you can give glad tidings to those who lead balanced and righteous lives;

(13) That is to those who believe in the reality, and stand firm on their conviction that Allah alone is their *Rabb*. These shall have no fear or worry whatsoever (41:30).

(14) They are destined to live a life of *janna*, where they shall abide as a consequence of all that they had been doing.

(15) (This blissful society will also be established in this world, where every member of the household would be an

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْلَا كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ط وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا آفَاكُ قَدِيمٌ ۝

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ط وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا ۝ وَبُشْرَى لِلْمُحْسِنِينَ ۝

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ط حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ط وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ط حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنًا قَالَ رَبِّ ارْزُقْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ

embodiment of virtue and would lead a superior human life, rising above that of animals. Even in the animal world parents look after their offspring; but when the offspring grow up they cease to recognize their parents. It was therefore emphasized upon human beings to be kind towards their parents. This is the epitome of human life and therefore there are some requirements.)

We enjoined upon man to display the best of behaviour towards his parents. His mother carried him in her womb with hardship and gave birth to him in pain (and took care of him round the clock, forgetting her own rest and sleep. This was not for a day or so but) The period of bearing and weaning him takes (about) thirty months (2:233, 31:14)<sup>(2)</sup>.

And when the child reaches the age of forty years, and has matured further with experience, he says, "O My *Rabb*, grant me the strength and inspiration to keep myself disciplined and under control, so that I can make proper use of the blessings and bounties with which you have favoured my parents and me. Thus, I can work righteously as commanded by your programme; and bring up my offspring properly so that they too can work honestly. I turn towards you in every matter and submit before every command conveyed from You."

(16) We accept the honest efforts of members of such families and if they make a mistake, We protect them from its ill effects. These are the people of a heavenly life. Their life of comfort is a fulfilment of the promise made to them in the Quran. This consequence of their deeds is in accordance with the Law of *Mukafat*.

(17) (That was the reference to righteous

وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دِينِي  
إِنِّي تَوَكَّلْتُ عَلَىٰكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٦﴾

أُولَٰئِكَ الَّذِينَ نَسْتَقْبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ  
فِي أَصْحَابِ الْجَنَّاتِ وَعَدَّ الصُّدُوقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٦﴾

وَالَّذِي قَالَ لِيُؤَدِّيهِ أَقْرَبًا لَكُمْ أَتُؤَدُّونِي أَنْ أُخْرَجَ وَقَدْ خَلَيْتُ

(2) For legal purposes, the Holy Quran has fixed a period of two years for lactation (2:233, 31:14). This does not mean that the baby must be weaned at the age of two years and not earlier. As regards pregnancy, the period is usually nine months, although it could be more or less. During the first two to three months, the pregnancy is light. It becomes heavy and more difficult after that (7:189). Accordingly, the six months of heavy pregnancy and two years of lactation make up the thirty month period.

offspring. On the other hand there are Others who tell their parents, "Fie upon both of you for trying to imbibe me with faith so that I could come back to life after death; although I see that many generations have passed before me (and none of them has ever come back to life)." At times parents implore Allah's help and pray to Him (to grant vision to their offspring so that they may come to the right path). Sometimes they warn their children, "Alas! Why are you out to destroy yourself? Have faith in the Law of *Mukafat* and life after death. Remember that everything the Almighty has promised is true, word by word." In reply they say, (we know for certain that) "All these are fables concocted by previous generations (which have successively reached you. No one is resurrected after death)."

(18) Allah's chastisement will actually manifest itself on such disobedient people, just as it did upon generations which have passed away. There was no distinction between the civilized or uncivilized communities. Even civilized and powerful communities which erred by denying life after death perished.

(19) Remember the absolute reality that according to the Law of *Mukafat* everyone will get full reward for their deeds; nothing less, nothing more. Every one of them will be assigned a position in accordance with his deeds. None will be shown any favour and no one will be wronged. This is Allah's Law of *Mukafat*.

(20) When people (who deny Our Law of *Mukafat*) confront the destruction of *jahannam*, they will be told, "You made enjoyment of worldly comforts and luxuries your sole aim of life. You exhausted yourself with these, and they all ended with your physical death. On the basis of this (wealth and status) and in your arrogance you

الْقُرُونُ مِنْ قَبْلِيَّ وَهُمَا يَسْتَفِئُونَ اللَّهَ وَبِكَ آمِنُونَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلْيَقُولُوا مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٥٠﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِبْتِ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٥١﴾

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَبِوَجْهِهِمْ أَجْرُهُمْ وَهُمْ لَا يظلمُونَ ﴿٥٢﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طِبْيَتَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُحْجَرُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَكْسِفُونَ ﴿٥٣﴾

glorified yourself on earth. You wanted greatness and rewards without doing any righteous deeds. That is why you chose other means and left the right path ordained by Us. Hence, today you shall be requited with humiliating suffering.

(21) (O Rasool! You should) Tell them the story of the tribe of Aad which was one amongst the nations that adopted such an attitude and way of life. We sent their brother (Hud) to them as a *rasool*. He was not a new messenger. Earlier, many messengers had gone to various other nations and many more came after him. (He is being mentioned at this time because in many ways your opponents are similar to that nation. Nevertheless) He had come to warn people living in the area of Ahqaf about the destructive results of their erroneous deeds. He told his nation, "Do not obey anyone except Allah Almighty. I am afraid that because of the ways you have adopted, the suffering of an awesome day will befall you."

(22) They replied, "Have you been sent to us to turn us away from our gods? Bring the chastisement upon us (right now) if you are a man of truth! Why are you delaying it?"

(23) He said, "The knowledge about the timing and type of punishment rests with Allah alone. My duty and mission is to convey to you the message I have been entrusted with. However, I see that you are extremely ignorant and foolish. (So much so that you do not ponder over what I say, but insist upon hurrying up the chastisement about which I warn you.)

(24) (Owing to a long drought at that time they were in dire need of rain.) Thus when they saw a dense cloud approaching their valleys they exclaimed, "This cloud will bring (welcome) rain to us which will water our lands!" But that was not a rain cloud. It was a furious storm that was on its way to

وَأَذْكُرُ أَخَعَاذِمْ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ السُّدُورُ مِنْ  
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ ۝

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ الْهِتَابِ فَايُنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ۝

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ  
قَوْمًا جَاهِلُونَ ۝

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُنْظَرٌ  
بَلْ قَوْمًا سَئِغَلْتُمْ بِهِ ۝ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ۝

destroy them. This was the destruction which (so contemptuously) they had sought to hasten.

(25) In accordance with the divine law the storm uprooted everything and caused destruction everywhere. The state of that habitation became such that nothing except the ruins of their dwellings (in which the residents perished) could be seen.

This is the way We requite the ones guilty of erroneous deeds. (Tell them that their end will be similar if they too will not abandon the wrong ways.)

(26) (That was not an ordinary nation.) Unlike you, they enjoyed much power, might and strength. Moreover, they were not uncivilized or illiterate. We had endowed them with the ability to hear, see and reason, but they opposed the divine laws because of their overpowering selfishness. As such, their faculties of wisdom, intellect and reason were of no use to them (45:23) and (eventually) they were encircled by the very things they ridiculed. (When human intellect works under guidance of *wahi*, the results are very pleasant. However, when emotions overpower man, his intellect and wisdom are switched off, just as he loses control when he is intoxicated.)

(27) (This was not an exception for the tribe of Aad). In a similar manner We destroyed many other habitations living around you. We repeat these historical episodes time and again, so that these nations may turn back from their evil ways and adopt the right course of life.

(28) (Ask them) Why did the deities which they worshipped not help them? They had adopted the deities after leaving aside Allah, believing that these would give them high status and make them close associates of the Almighty. However, when the punishment came the deities could not be

تَدِيرُ كُلِّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبِرُوا لَأَيْدِي الْإِمْسِكْتَهُمْ كَذَلِكَ  
تَجْزِي الْقَوْمَ الْجَارِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِيهَا إِنَّ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا  
وَأَفِيدَةً فَمَا أَعْلَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفِيدَتُهُمْ مِمَّنْ  
شِئْءٍ إِذْ كَانُوا يَسْتَحْدُونَ ۗ يَا أَيُّهَا اللَّهُ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٢٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلِ صَلَّوْا  
عَنْهُمْ ۗ وَذَلِكَ أَفْئُهُمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٢٨﴾

seen anywhere. In fact, their conviction was merely because of their own delusion and false assumptions. It had no reality whatsoever.

(29) (O *Rasool!* You should not be worried that people living in urban areas are opposing your mission. We have sent you as a messenger for the entire humanity - 34:28. It includes all categories of people - urban, rural, civilized, uncivilized, and nomads. The rural people and nomads are getting your attention. You will recall that) Once We sent you a group of nomads from the desert, so that they could listen to the Quran (72:1). When they came to the place where the Quran was being explained, they asked each other to listen to it quietly. When the explanation was over they went back to their community and warned them about the consequences of their wrong-doings.

(30) They went back to their people and told them, "O our people. We have just listened to a book revealed (upon Muhammad) after Moses. It reaffirms what has been revealed earlier in the book of Moses. It guides human beings towards the truth and the straight path leading to their destination.

(31) "O our people! You should accept the call of this Messenger of Allah. You should profess *eiman* on Allah, as he says. Allah will protect you from the adverse effects of your mistakes and save you from painful suffering.

(32) "Remember! Whoever rejects His call will find that no power on earth can defeat His law. (Therefore he is bound to suffer.) Nobody can protect him or help him except Allah. People who do not accept His call are lost in manifest error."

(33) (The matter was understood by this rural tribe. However, why is it that members of the Quraish who are the most cultured

وَاذْصَرْفَتْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِبْرِ يَسْتَمْعُونَ الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ  
قَالُوا أَنْصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ۝

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ  
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۝

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ ۖ يَعْفِرْ لَكُمْ مِن ذُنُوبِكُمْ وَيَجْعَلْكُمْ  
مِّنْ عَذَابِ آلِيهِ ۝

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَكَيْسٌ يَّمْجُزِي فِي الْأَرْضِ وَكَيْسٌ لَهُ مِن  
دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ مِن  
بِقَدِّهِ عَلَىٰ أَنْ يَنْبَغِيَ الْمَوْئِيءَ عَلَىٰ كُلِّ مَثْبُورٍ ۖ قَدِيرٌ ۝



tribe of Makkah, do not understand this?) Have they never pondered that Allah was not tired<sup>(3)</sup> by the effort of creating the heavens and the earth; and that He is capable of giving life to the dead (50:15)? Yes, most certainly He has the power to do that. He has set measures and determined unchangeable laws for everything. He has full control over everything (and it is according to these laws that the dead can come to life).

(34) When these people who reject the divine laws are brought within sight of the fire of *jahanam*, they will be asked, "Now! Is all that you were told true or not?" They will say, "Yes and our *Rabb* is a witness testifying all that has come before us as reality." They will be told, "Then taste the suffering which you rejected!"

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالِ فذوقوا العذاب بما كنتم تكفرون ﴿٣٤﴾

(35) (Nevertheless, O *Rasool*! Do not worry about their opposition but) Remain firm and steadfast on your programme, as was done by other *rusul* who had great courage and firmness of heart. And do not ask for a speedy end for them (as the period of respite is not long). On that day they will see the chastisement which has been promised to them; and they will feel that the period of respite was no longer than just an hour of the day.

فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغْ قَهْلُ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

You should convey Our message to them. Only those who go astray from the right path will perish. Those who do not, will not face destruction. Therefore, if they want to save themselves they should follow the path suggested by God.

(3) This contradicts the assertion in the Bible that God created the universe in six days and rested on the seventh day because He was tired.

### Surah 47 : Muhammad (Muhammad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) People who not only reject the divine order themselves, but also hinder others from coming towards the path of Allah, will find that their efforts will go waste. The divine order will be definitely established.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ۝

(2) On the contrary, those who believe in the truth of the divine order and code of life (the Quran), which is their *Rabb's* established truth, as revealed unto Muhammad, and work according to His constructive programme, will find that their firm faith and continuous efforts will set right the disorder prevalent in their society. Furthermore, their abilities will develop and result in the betterment of their lot.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۝

(3) This is because those who oppose the divine order follow what is false, while those who believe in it pursue the programme given by their *Rabb*. This programme is based on truth and is capable of producing positive results.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۝

This is how Allah explains to people the parables of their affairs.

(4) (People's opposition has transgressed to the extent that a clash seems imminent.) Therefore, when you face them in the battlefield, you too should kill them. And when their strength is broken and you have fully subdued them, the remaining should be taken into your custody as prisoners of war (8:67). Then (as the circumstances demand) set them free either as an act of grace<sup>(1)</sup> or after taking ransom (monetary reward or in exchange of your own prisoners - 38:39), till all possibility of waging a war is eliminated (and peace and order returns). (It is for this purpose that you are permitted to raise arms.)

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۖ حَتَّىٰ إِذَا أَخَذْتُمُوهُمْ فَشُدُّوا الْوَتَانَ ۖ فَإِمَّا مِتًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أوزَارَهَا ۚ ذَلِكَ ۖ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْتُمْ مِنْهُمْ وَلَٰكِنْ لِيُنزِلَ عَلَيْكُم مِّنْ بَعْضِكُمْ رِغَابٌ ۖ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَكُنْ لِيُضَلَّ أَعْمَالَهُمْ ۝

(1) The Arabs used to enslave men and make them prisoners of war and women were made concubines. The Quran closed the doors to slavery forever by this command.

Also remember that if Allah had so willed, He could have punished these opponents in other ways. However, He desires that an open clash like this should clearly show how much capability you have acquired to fight against the enemy and to survive. As for those who have laid down their lives for the establishment of the divine order, rest assured that their deeds will not go waste. (Life is continuous and does not finish with physical death.)

(5-6) Allah will guide them to their destination, improve their lot and bless them with a blissful and pleasant heavenly life, that was introduced to them earlier in the Quran.

(7) In the light of these facts, O *Jamat-ul-Momineen*! You should clearly understand that if you work towards establishing the divine order, He will also help and stabilize you. (That will be the outcome of your steadfastness.)

(8) Those who reject the truth will be so crushingly defeated that they will be unable to rise again; and all their efforts will go waste.

(9) This is because they hate the divine order revealed by Allah (through the Quran for the benefit of mankind). Therefore, all their deeds will be fruitless. (Only those deeds, which are for human betterment, produce positive results - 13:17, while those which are detrimental to humanity will be wasted.)

(10) (This is an unalterable law for which the history of earlier communities provides evidence.) If these people had travelled the earth they would have seen evidence of the other nations which lived before them. These nations refused to adopt the path ordained by Allah and so they perished. Any nation which adopts this attitude will be destroyed. (The outcome of destructive attitudes is always the same everywhere. This

سَيَهْدِيهِمْ وَيُصَلِّحُ بِهِمْ ۖ وَيُذِخُّهُمْ الْجَهَنَّمَ عَرَفَهَا لَهُمْ ۖ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۖ

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ۖ

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ۖ

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهُمْ ۖ

is the law of the uniformity of nature.)

(11) Allah is the associate and protector of those who follow His laws. His laws support and back them up. Those who reject His laws shall have no such associate or backup and support.

(12) The essential aspect of Allah's association, help and support is that, as a result of their *iman* and righteous deeds, He will bestow on them a blissful heavenly life, the freshness of which will never fade.

However, for people who deny the truth and think that life means only physical existence in this world, there is no difference between their lives and that of animals. Like animals they eat, drink and enjoy life (and then die). The result of this concept of life is nothing but death and destruction (of human dignity).

(13) (Similarly) There were many nations (living at such an animal level) which We destroyed; and no power in the world could save them from destruction. (O *Rasool*) They were far stronger than your nation which has driven you out (from your homeland). (Since they were all destroyed, how can this nation stay safe?)

(14) (The fact is very clear and simple.) One follows a simple, straight and clear path in the light of wisdom granted him by the Almighty. The other follows his own desires and emotions which subdue his faculties of reason, to the extent that even the evil of his own doings seems good and pleasing to him. Can the two of them be alike?

(15) (This was the similitude of the path of life and attitude one adopts. Now consider the matter of destination.) Consider the one whose destination is *janna*, as promised to *muttaqeen*. The likeness of *janna* is of a place that has rivers of ever-flowing sweet water which does not deteriorate (water deteriorates only if it

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكُفْرَانَ لَا مَوْلَى لَهُمْ ۗ

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ۖ

وَكَانَ مِنَ قَرِيْبَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ۖ

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوهُ أَهْوَاءَهُمْ ۗ

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذِيَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۗ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيْمًا فَقَطَّعَ أَمْعَاءَهُمْ ۗ

stagnates). (As in a community enjoying heavenly life no resources or provisions are held back. All resources are kept open for everybody and as such the community does not deteriorate - 107:7.) Streams of milk that does not spoil or change taste; rivers of wine, delightful to those who drink it (and one who drinks it will not become intoxicated - 52:23, 56:19); rivers of honey, pure and clear; the enjoyment of all types of fruit and means of nourishment; and due protection from all kinds of danger. This is the parable of life of *janna*.

In comparison is the parable of a person living in *jahannam*, where one gets boiling water to drink which (instead of providing nourishment) destroys their digestive track (4:16). Say! Can the two of them be alike?

(16) Some of them (amongst those opposing you) are listening to you very attentively (7:198, 10:42). (They come and join your gatherings and give this impression.) However, when they leave you, they ask those who have gained knowledge and insight of Allah's book, "What was this man (*Rasool*) saying?" (This is not because they do not understand the Quran. It is because they do not want to act upon it.) They only follow their desires and selfish interests; and (people who are in such a state of mind) lose all sense and capability to understand (4:155, 10:74, 16:106-7, 17:45, 47:24, 83:14).

(17) On the other hand for people who seek guidance from the divine laws, Allah Almighty increases their capabilities to follow His guidance. This enables them to guard the divine laws to the fullest extent and live their lives accordingly.

(18) (These people have gone to the extreme in their opposition, so much so that even after driving you out of your homeland, they have not given up.) Are they now

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفَاكَ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ۖ

فَهُمْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَلِيَّهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ۖ

waiting for the revolution to suddenly come upon them? The early signs have already appeared and when that time comes, all their wisdom will be of no avail to them.

(19) You should have the firm conviction that no one except Allah wields any authority or power in this universe. Therefore, you should not become depressed by allegations and aspersions concocted by your opponents, against yourself and *momin* men and women. Seek protection under the divine laws, against their negative effects<sup>(2)</sup> (40:55; 48:2). He knows about the progress of your movement (from Makkah to Madinah) and what the ultimate destination is.

(20) (At that time circumstances were extremely tense.) There was a longing in the minds of *momineen*, who questioned the lack of any revelation for a clear-cut divine directive allowing them to raise arms. At long last they were given the permission to fight. (This raised the spirit and enthusiasm of the *momineen*, but) Those whose hearts were diseased with hypocrisy looked as if they were going to faint for fear of death. See what grievous ignominy they are in!

(21) (The moment the order for *jihad* was given, they should have welcomed it spontaneously and exclaimed) "We are ever ready to obey!" Then they should have discussed various aspects of their strategy for carrying out the programme approved by the system. Thereafter, when the final decision for war had been taken, they should have proved the truthfulness of their claim by taking part in it.

This would have been the proper and appropriate course of action for them to adopt. (Alas! Their diseased heart could not let them do this!)

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذَنبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَثْوَاكُمْ ۝

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ فَتُحَكَّمَةٌ  
وَدَّكِرَ فِيهَا الْقِتَالُ ۗ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ  
إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَأُولَٰئِكَ لَهُمْ ۝

طَاعَةٌ وَقَوْلٍ مَّعْرُوفٍ ۗ فَإِذَا عَزَمَرْنَا الْأَمْرَ فَكُلُّوْا صِدْقًا وَاللَّهُ لَكَانَ  
خَيْرًا لَّهُمْ ۝

(2) This could also mean minor errors and omissions which are committed while establishing a divine system.

(22) (Tell them) If you now back out from your promise, this will create disorder in the society (by joining hands with the *kuffar*); and break off your ties with your kith and kin (the majority of whom are with the Muslims).

قَهْلٌ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۝

(23) (How sad this reality is that) On account of their attitude they were deprived of the blessings which they would have otherwise received by taking part in the *jihad*. Their senses became so blurred that they could neither hear nor see.

أُولَئِكَ الَّذِينَ كَعَبَأُوا اللَّهَ فَاسْتَهْمُوا وَأَعْمَى أَبْصَارَهُمْ ۝

(24) It is a matter of great surprise that these people do not seriously apply their minds to what the Quran says. Why have their hearts become so blocked that nothing reasonable gets into them (4:82)?

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝

(25) In actual fact people who turn their backs even after clearly understanding Quranic guidance, do so because their desires encourage them to strive for their selfish gains and entertain false hopes. (Thus they give preference to their individual short-term selfish interests, over Quranic guidance which promotes benefit for mankind.)

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۝

(26) Then they secretly join hands with those who abhor the divine laws and tell them, "We shall obey you in certain matters."

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمُورِ ۗ وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ ۝

Tell them that Allah is fully aware of their secret intentions and plans.

(27) (At present they are content to conspire in this way but) What will be their state when death faces them and the adverse results of their erroneous deeds overwhelm them?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۝

(28) This is because they follow the path that is against the divine laws. Living in obedience to the divine law is most displeasing to them. (Consequently they will not be able to achieve any success and) All that they have been doing will go waste.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ۝

(29) Do those whose hearts are diseased

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُغْرِبَ اللَّهُ أَضْغَالَهُمْ ۝

with hypocrisy expect that Allah will not expose their secret malice (and will let them live forever under the veil of hypocrisy)?

(30) If We so desire We can bring them before you one by one, so that you can identify them properly. (However, We will not do this as this will be against Our overall scheme of non-interference in human affairs). Nonetheless, using your own commonsense and intellect you can recognize them from the tone of their voices. As far as your (and their) deeds are concerned, nothing remains hidden from our Law of *Mukafat*. The consequences are bound to manifest themselves.

(31) If We were to adopt any extraordinary means (there would be no need for any clash or struggle. But) We want this clash to take place so that the *mujahideen* amongst you can stand out; and it would become evident to what extent they are steadfast. In other words, these are the ones who are ready to sacrifice everything for the sake of establishing this system; and to face all challenges with fortitude and steadfastness. We want that everything about each of you should be revealed to the public (and the whole world should see the wonderful change this *eiman* has brought within you).

(32) Remember those who deny the divine laws also obstruct others from the path of Allah and continue to oppose the *Rasool* in spite of the clear guidance they have received, can do no harm to Allah. He will make all their adverse efforts and actions go waste.

(33) (But O *Jamat-ul-Momineen*! You should not think that all this will be done by the Almighty Himself and that you will have to do nothing. For you it is important that) You should obey the divine system that the *Rasool* has established, in its entirety. Do not

وَلَوْ نَشَاءُ لَأَكْرَيْنَكُمُ فَلَعَرَفْتَهُمْ بِسِيئِهِمْ ۖ وَتَعْرِفْتَهُمْ فِي لَحَنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۝

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ ۗ وَنَبْلُوَنَّكُمْ  
أَخْبَارَكُمْ ۝

إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ  
مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۖ وَسَيُجِطُّ أَعْمَالُهُمْ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ ۝



ever take a step which causes your efforts to go waste.

(34) If those who deny the divine laws and obstruct others from adopting the divine order do not change their ways and die while continuing to do so, they will never be protected from the adverse consequences of their erroneous deeds.

(Therefore, if one is not punished in this world, it does not mean that he is saved from retribution. The consequences of one's deeds have to be faced after death.)

(35) (O *Jamat-ul-Momineen*) Now that war with these opponents is imminent, do not be disheartened and reduce your struggle (because of the activities of the *munafikeen*); nor call for peace by considering yourself weaker and subdued. Rest assured that you shall overcome them due to the support and assistance provided by the divine laws. He shall never reduce the consequences of your efforts. He will never let you down.

(36) (Also remember that) Your aim should not be the gains of this worldly life. You should keep your attention focussed on the sublime and permanent values of life. Worldly life and its gains are nothing more than a mere play and passing amusement. If you have firm faith in this reality and guard permanent values, then the divine Law of *Mukafat* will grant you full reward for your efforts without asking for anything in return. (Therefore, at this juncture, you should contribute whatever you can for the establishment of the divine order. All this will be returned manifold to you.)

(37) If the divine order demands something for itself forcibly, you may be hesitant to sacrifice your material possessions. If such demands keep following you like barefoot beggars and it becomes difficult for you to get rid of them, then out of sheer disgust you may say

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَكَانَ يُعَذِّبُهُمُ اللَّهُ لَهُمْ ۝

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامَةِ وَأَنْتُمْ الْأَعْلَوْنَ ۗ وَاللَّهُ مَعَكُمْ وَكَانَ يُبَدِّلُكُمْ أَعْمَالَكُمْ ۝

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوًى وَإِنْ تُوْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۝

إِنْ يَسْأَلْكُمْ فِي حُفْنِكُمْ تَجَدَّلُوا وَيُخْرِجُوا أَضْعَافَكُمْ ۝

whatever is concealed in your heart. (However, this order will not adopt such a course of action, as whatever it demands is for yourself. Hence give to it willingly.)

(38) But some amongst you act miserly when asked to keep their wealth open for the divine order. They should know that the one who is miserly in this matter in fact harms none but himself, for Allah is indeed opulent. (Allah does not need you to give Him anything.) It is for your growth that you need His system. Should you turn back from your commitment, He will replace you with another nation which will not be like you! (This is so because the law for life, death and supremacy amongst nations is that only the nation with the correct system of life survives. Those which have a wrong system are destroyed and replaced by another nation that has a better system. The decisions about life and death of nations are taken in light of their ideologies and practical implementation of their programme.)

هَآأَنْتُمْ هُوَآلَا تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللّٰهِ فَمِنْكُمْ مَنْ يَبْغِلُ  
وَمَنْ يَبْغِلْ فَإِنَّمَا يَبْغِلْ عَن نَّفْسِهِ وَاللّٰهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ  
وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ



### Surah 48 : Al-Fath (Victory)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝

(1) We (O *Rasool*) have laid open for you the visible path for success and victory; and a decisive revolution is about to take place.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۝

(2) The objective is to provide you with protection from the negative effects of certain accusations and aspersions which your opponents have either been concocting against you or will do so in future. (These achievements will become living proof of the validity of your claim and serve as a reply to the accusations against you - 40:55, 47:19.) He will also bestow upon you the full measure of blessings which He has promised (24:55). Thus, along with your associates, you will continue on the straight and balanced path.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ۝

(3) (In other words) Allah will bestow upon you an overwhelming hold over them (and they will see that truth has at last overcome falsehood).

(4) This proclamation is from Allah Almighty, Who bestowed calmness and peace in the hearts of *momineen*, so that their *eiman* can be further strengthened. This is done by heavenly forces which are continuously fulfilling His programme - 9:26 (so that every human deed is accurately manifested - 45:22, 53:31). Everything happens according to Allah's knowledge and wisdom.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

(5) The objective is to bestow on the *Jamat-ul-Momineen*, as a result of their *eiman* and righteous deeds, a blissful heavenly society in which pleasures never lessen; and also to remove social inequalities from their society. According to divine laws this is the highest achievement.

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ۝

(6) The triumph of truth means eventual defeat of falsehood. The establishment of the divine order means that

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ  
يَا اللَّهُ ظَنَّ السُّوءَ عَلَيْهِمْ دَائِرَةُ السُّوءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ  
وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

the opponents, such as *munafikeen* and *mushrikeen* men or women, will get due punishment for their deeds. They had been extremely suspicious about the divine order. It was the conviction of the *mushrikeen* that the divine law alone was not enough; that it must also have the support of other forces. The *munafikeen* were sitting on the fence with a dubious attitude. Now they will be caught in the web of their own misfortunes. They will be deprived of the pleasures of life which are the compulsory consequences of their *eiman* and constructive deeds. Their efforts at opposition will produce no positive results and the *jahannam* of destruction will be ready for them. What an awful abode that will be!

(7) (As has been said before) All this will happen with the support of heavenly forces which are continuously making the Law of *Mukafat* a living reality (45:22). In this way it will become clear how powerful and wise the divine law is.

(8) (But this system will be established by you and your companions. For this purpose We have given you a programme on which you are working. It is therefore your duty to) Keep a watch over the actions of all members of your *jama* (2:143) and reassure them about how pleasant and wonderful the result of righteous deeds will be; and how erroneous deeds take human beings towards destruction.

(9) And the *Jamat-ul-Momineen* should believe the divine order which is being established through this *Rasool*, and extend him full help to strengthen the order and extol Allah's glory and reverence (7:157). They should always remain active and busy for achieving this objective (33:41-42).

(10) (This divine order has actually been suggested by the Almighty Himself and He has fully explained it in His book. However,

وَلَهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۗ وَتُسَبِّحُوهُ بُكْرَةً  
وَأَصِيلًا ۝

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۗ  
فَمَنْ تَلَّكَ فَإِنَّمَا يَتَلَّكَ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أُوثِيَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ  
فَسِيؤْتِيهِ أَجْرًا عَظِيمًا ۝

it is implemented by the *Rasool*. And after the *Rasool* this duty is performed by his successors. Therefore, whatever pledge the *Jamat-ul-Momineen* makes with Allah Almighty, is in actual fact made with the *Rasool*. And for all intents and purposes the responsibilities Allah takes upon Himself are practically fulfilled by this divine order. For instance the *Jamat-ul-Momineen* had made a pledge to sell their lives and property to Allah Almighty - 9:111.) In practice they made this agreement with you. An agreement with you substitutes the agreement made with Allah. Therefore, when they make their pledge, it is not your hand over theirs but (consider that) it is Allah's hand. This is the practical form of this order.

Subsequently, whoever breaks his covenant will himself suffer loss (because as a result of this, Allah's pledge with him will also be broken; and he would be deprived of the fruitful results of the divine order which he would have from this contract). Allah would bestow a great reward on whoever fulfils his covenant with Him. (This great reward can be achieved through heavenly life in this world and in the hereafter. This is the second part of this agreement - 9:111.)

(11) (After this introductory explanation, consider again the expedition which is before you. In this battle) The Bedouins (wandering Arabs) will not join you. They will lag behind and say, "All this happened because we were busy looking after our cattle and households, and we could not take part in the *jihad*. Therefore, it should not be held against us." However, all these are lame excuses as their intention was different. Tell them that the divine law will take its decision and no one has the power to avert any benefit or harm which comes to you. Allah is fully aware of everything you

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا  
فَأَسْتَغْفِرُ لَنَا يَقُولُونَ بِآلِسِتْهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ قَوْلٌ مِّنْ  
يَمِينِكَ لَكُمْ مَنَ اللَّهُ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ  
كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝

do. His law will decide your fate. (This would not be at anyone's personal discretion, or even mine.)

(12) (Tell them that) You thought that the *Rasool* and his companions would perish in the battle and none would return to their homes. The very thought pleased you immensely (and therefore you decided not to take part in this battle). This was an evil thought; and these are the reasons that have made you worthless.

(13) The fact is that only those who believe that the divine order will not be successful indulge in such thoughts. Whoever indulges in such (wicked) thoughts will perish because the divine order is bound to succeed.

(14) They should know that control and authority in the universe belongs to Allah. (It is therefore inconceivable that the system being implemented to establish Allah's authority cannot succeed.) Hence, the system will protect those who want to be protected by it; while whoever wants to ruin himself by going against it, will be destroyed. At the same time, keep in mind that the divine law intrinsically seeks your protection and nourishment. Only opposition to it causes destruction.

(15) Such is the condition of these Bedouin tribes that when they are sure that you are about to set forth on a battle that promises booty, they will say to you, "Allow us to accompany you." In other words, they desire that Allah's decision, based on the divine order, to deprive them of the pleasures of life should be changed. Tell them this cannot happen, as Allah has already declared that they cannot accompany you.

In reply they say, "You are jealous of us and that is why you say so." Actually, their understanding is very limited. (In fact it is

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا  
وَزَيْنَٰ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُورًا ۝

وَمَنْ كَفَرَ يَوْمَئِذٍ بِإِلَٰهِهِ وَرَسُولِهِ فَأَنَا أَعْتَدُنَا لِلْكَافِرِينَ سَعِيرًا ۝

وَاللَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن  
يَشَآءُ ۗ وَكَانَ اللّٰهُ غَفُورًا رَّحِيْمًا ۝

سَيَقُولُ الْخٰلِفُونَ اِذَا اُنْطَلَقْتُمْ اِلَىٰ مَغَآئِمٍ لِتَاْخُذُوْهَا ذُرُوْا  
نَتِيْعَكُمْ ۗ يُرِيْدُوْنَ اَنْ يُبَدِّلُوْا كَلِمَ اللّٰهِ ۗ قُلْ لَنْ تَتَّبِعُوْنَا كَذٰلِكَ  
قَالَ اللّٰهُ مِنْ قَبْلُ ۗ فَسَيَقُوْلُوْنَ بَلْ نَحْسُدُوْنَآ ۗ بَلْ كَاْنُوْا لَا يَفْقَهُوْنَ  
اِلَّا قَلِيْلًا ۝



not difficult to understand. Only those people can join you, who do so, purely for the sake of establishing the divine order, irrespective of worldly gains. The ones who join only when they see some gains, and find excuses as soon as they fear a loss are not worthy of your companionship. There is no question of jealousy in it.)

(16) Tell those wandering Bedouins who lagged behind, "Your sincerity will be tested by sending you to fight against a powerful and mighty force, with the instruction that you should continue to fight till they surrender. If you obey this order it will be understood that you are true in your claim and you will get a handsome reward from Allah. However, if you turn away as you had done earlier, you will be grievously chastised."

(17) Those who are blind, lame or sick are exempted from this order, because they are not physically fit to take part in the battle (9:91).

The principle is that Allah will admit any person who sincerely obeys the divine order to the bliss of heavenly life, the pleasures of which are ever fresh. And Allah will inflict grievous punishment on anyone who turns away.

(18) According to this principle when, in spite of strong opposition and great danger, the *Jamat-ul-Momineen* were pledging their allegiance to you under the tree (48:10), their action was according to the divine laws. They were doing precisely what had to be done under such circumstances. Moreover, their action was not just a formality. It was done with their full and genuine consent and was fully known to Allah. It was because of this attitude that despite the dangerous circumstances they were full of confidence. That is why God opened up the way to imminent victory.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝

(19) And they received a lot of spoils of war. Allah's Law of *Mukafat* is indeed powerful and full of wisdom.

(20) O *Jamat-ul-Momineen!* (As a result of your righteous deeds) You are likely to obtain in plenitude. Whatever you have obtained so far is only a small part of what you can get. However, the greatest achievement is that hostile rebellious forces have been stopped from opposing you. (The purpose of this war and bloodshed was to stop these people from opposing you in establishing a system of justice and balance. Receiving spoils of war was a secondary gain.)

Victories such as these symbolize and reaffirm that Allah's promise that the divine order will prevail is based on reality; and that the path to which He is guiding all of you will lead to the proper destination.

(21) Besides this recent success, there are still many other conquests which at present are not within your reach. However, Allah's Law of *Mukafat* has already reserved them for you. This will happen later on. Allah has devised measures (laws) for everything; and everything happens according to these measures.

(22) Had the opponents waged war against you, there would have been no one to protect them or help them and they would have retreated in defeat.

(23) All this is not happening by chance or accident, but according to the divine laws. These have been in force forever; and they are permanent and unalterable. They never change.

(24) All this happened according to the laws of Allah, Who stopped your opponents from attacking you; and stopped you from raising your hand against them. In this way the valley of Makkah remained safe from bloodshed, although you had clear

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

وَعَدَّ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ  
أَيْدِيَ النَّاسِ عَنْكُمْ ۗ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا  
مُّسْتَقِيمًا ۝

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرًا ۝

وَلَوْ قَاتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْهَانَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا  
نَصِيرًا ۝

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۗ وَكُنْ حِجَابَ لِسَانٍ لِّلَّذِينَ لَا

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ  
بَعْدِ أَنْ أَظْفَرْتُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝



supremacy over them. Allah watches over everything you do.

(25) He also knows that these very people had refused to accept anything you said and stopped you from performing the *Hajj* of the Ka'bah. Even your offerings and gifts were not allowed to reach their destination (the Ka'bah). (In spite of this, Allah stopped you from waging war against them because) At that time in Makkah there were many *momineen* men and women, whose whereabouts were not known to you. Had you attacked the city these innocent people might have been unjustly trampled along with the opponents. This would have been your own loss which you would have inadvertently suffered. (That is why We stopped you from war and created an atmosphere of peace so that) Anyone from among the residents of Makkah who wanted to join the divine system of *Rabubiyya* and *Rahma* could do so. Otherwise, had the *momineen* men and women been separated from the *kuffar*, We would have let the enemies suffer at your hands.

(26) (We also know that) Just as ignorant and uncivilized people nourish feelings of dislike, enmity, stubbornness and prejudice, the opponents too had very strong feelings of hatred and discrimination against you. Previously, you would have reacted very strongly to such feelings, but *eiman* brought a great psychological change in you, therefore) Allah created a feeling of tranquillity and reassurance in the heart of His *Rasool* and his *momineen* companions; and further strengthened their resolve to guard the divine laws. (Being stubborn and discriminative like ignorant people did not suit them.) In fact, they were most worthy of it; and every decision of Allah is based on absolute knowledge.

(27) (O *Rasool!*) It was because of your

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْلُوقًا  
أَنْ يَبْلُغَ حِلَّهٗٓ وَكُلًّا رِجَالًا مِّنْهُمْ نِسَاءً مِّنْهُمْ لَمْ يَعْلَمُوهُمْ  
أَنْ تَطُوفَهُمْ فَيَنْبَسِطُوا مِنْهُمْ مَعْرَافًا بَعْضُهُمْ لِبَعْضٍ فِي  
رَحْمَتِهِ مَنِ يَشَاءُ لَوْ تَرَىٰٓ إِلَىٰ الْعَذَابِ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا  
الْبَاطِنِ ۖ

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ  
اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ  
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۖ

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّسُلَ بِالْحَقِّ ۗ لَتَنذَحْنَ الْمَسْجِدَ الْحَرَامَ  
إِنْ شَاءَ اللَّهُ آمِنِينَ ۗ فَحَلِّقِينَ رِءُوسَكُمْ وَمَقَصِّرِينَ ۗ لَا تَخَافُونَ  
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَبِعَلَّ مِنْ دُونِ ذَلِكَ فِتْنًا قَرِيبًا ۖ

intense desire for the custodianship of the Ka'bah (2:144), that you dreamt you were entering the inviolable Mosque (in Makkah) as a conqueror (17:60). Since your aspirations are according to Our promise, We shall certainly ensure that your dreams come true.<sup>(1)</sup> You shall enter the Ka'bah in peace and security without any bloodshed and perform the rites of *Hajj*, like shaving the head or cutting the hair short, without any fear. You will not be afraid of anyone. He knows what you know not; and in the near future He will bestow on you another victory.

(28) This is because Allah has sent his *Rasool* with the divine code, which is a system based on absolute truth. It can thus overcome all other man-made systems. Allah alone can watch over this to ensure that it does come true.

(29) And this will happen at the hands of Muhammad, the *Rasool* of Allah and his companions. What unique and wonderful people constitute this *jama'* Such is their resolve that they deal with the opponents of truth with rock-like firmness, but are kind hearted and sympathetic amongst themselves (5:54). You see how they bow down to shoulder heavy responsibilities and present themselves as the embodiment of submission before the divine laws. (This is not a group of monks who abandon worldly affairs.) They strive hard to search for sources of nourishment according to the divine laws. At the same time they keep in mind that every action of theirs should be fully compatible with the divine laws and that their personalities should exhibit divine attributes. The inner peace and real happiness that they obtain as a result of this are apparent from their faces (83:24). The

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ ۗ وَكُفِيَ بِاللَّهِ شَهِيدًا ۝

فَحَمْدَ رَسُولِ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ  
تَرَاهُمْ رُكْعًا سَجِدًا لِيَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۗ سِيمَاهُمْ فِي  
وُجُوهِهِمْ مِن أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ ۗ كَزُرْعٍ أَخْرَجَ شَطْنُهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَى  
سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

(1) If Makkah had already been conquered when this verse was revealed, it could also mean "We have most certainly seen that your dreams do come true."

previous divine books, the Torah and the Bible, also had identified such signs.

The way they established and nurtured the divine order can be explained by a parable. When a healthy seed germinates, its first shoot is very soft and delicate. As its roots become stronger, its stem gradually becomes strong enough for it to stand firmly on its own. (It then produces the stalk which in turn ripens to become grain.) This process immensely delights the grower, for he sees the fruits of his labour; but the same becomes a torturous agony for his opponents.

This is how Allah Almighty extends His promise to every *jama* which, after professing *eiman* on the truth of His laws, acts upon His programme. (And it is His law that) The tiny seed of their efforts will remain safe from dangers and bear the best of results (24:55). (However, this will require the same degree of hard work and perseverance that is shown by the farmer. The unchangeable conditions needed for a crop to ripen are proper seed, complete harmony with the laws of nature, continuous effort and perseverance.)



**Surah 49 : Al-Hujuraat  
(The Private Apartments)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Jamat-ul-Momineen!* (The foremost and fundamental conditions for the universal revolution, for which you have risen as harbingers, is to maintain complete discipline in your ranks and personal life. For this keep in mind that) Unless you receive a directive from the centre of the divine order, do not take any steps on your own. Always wait to receive its directive. Guard the divine laws under all circumstances. Remember Allah is all-hearing, all-knowing. (Hence any decision taken according to His laws, will certainly be the best.)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(2) And keep your views subservient to the central authority. Do not let your voice rise above that of the *Nabi*, and during the course of consultations, do not create a noisy atmosphere in order to make your suggestion prevail, like you do when talking to each other. If you do so your deeds will go waste, without you ever being aware of it. (This will be the inadvertent consequence of your attitude.)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا  
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا  
تَشْعُرُونَ

(3) Verily Allah cleanses and purifies the hearts of those who keep their views subservient to the centre. (They wholeheartedly obey the laws.) He keeps them safe from destruction and bestows great rewards upon them.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ  
امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

(4) And when some uncultured people come to see you they start shouting for you from outside your house. (They ignore the demands of collective discipline and even normal social etiquette.)

إِنَّ الَّذِينَ ينادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

(5) They should wait for you to come out of the house (then they can say whatever they want to, with dignity and respect). This attitude would be much better for them. Nevertheless, (since these people unknowingly do such things out of

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

ignorance, not meaning any disrespect) Allah Almighty forgives this attitude and makes provisions not only to protect them, but also to provide for their development.

(6) O *Rasool!* Tell your companions, "If any devious person comes to you with a (slandering) tale, do not accept it immediately. First verify it, lest you unwittingly take a step which brings harm to someone; and then regret what you have done."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا  
بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝

(7) (Remember, you are no longer living a life of indiscipline and disorder. Now you are under collective discipline and order and have a system with its own central authority and) Allah's *Rasool* is living amongst you. All issues must be referred to him and you should act according to whatever decision he gives. Do not expect that he will accept or comply with whatever you say. If he starts doing so it will surely create disorder and cause you trouble. Allah Almighty wants that you stay firm in your faith and embellish your hearts with it. (This can be done practically by willingly obeying the divine laws and keeping your own ideas subservient to them.) Allah does not want you to deny His laws or select some other course and rebel against His order. Remember! Those who adopt a righteous way of life with firm faith shall stay away from disbelief and rebellion. These are the people who are on the rightly guided path.

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ  
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ  
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ۝

(8) As a result they will receive all kinds of comforts, bounties and pleasures of life. Remember that whatever Allah commands is based on His absolute knowledge and wisdom.

فَضَّلْنَا مِنَ اللَّهِ وَنِعْمَةُ اللَّهِ عَلِيمٌ ۝

(9) Whenever two groups of *momineen* fight one another, make peace between them immediately. If one of the two groups again commits aggression against the other, you should fight the transgressors until they

وَأَن طَافَتْ مِّنَ الْمُؤْمِنِينَ أَقْبَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ وَإِن بُغِتْ  
إِحْدَاهُمَا عَلَىٰ الْآخَرَىٰ فَقَاتِلُوا الَّذِي تَبَغَّىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ  
وَإِن فَأَتْت فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ۝

return to the decision made earlier according to the divine law. Thereafter, if they do return, make just and fair peace between them. Always be just, as according to the divine laws this attribute is highly commendable.

(10) (While dealing with such matters remember that) All *momineen* are brethren and as such when making peace between them, consider both as your brothers. Your decision should be just and fair, according to the divine laws. In this way your *jama* will continue to receive Allah's *rahma*.

(11) (Sometimes, due to mutual differences you are overpowered by feelings of dislike and hatred. In such situations do not indulge in detestable actions. For instance) One faction starts to ridicule the other and tries to belittle them. It is quite possible that those being ridiculed might be better than the members of your own party. Neither your men nor women should show such behaviour; nor should you scandalize one another; nor be sarcastic and call offensive names. After professing *eyman* you are expected to exhibit exemplary behaviour. You should not address one another rudely. This is very offensive. If someone has acted like that he should immediately regret it and stop this attitude. If he does not do so, according to the divine law he would be considered guilty.

(12) (When mutual differences arise, mischievous people take advantage and tell tales to both parties. In this regard you should be very careful. Have positive feelings and) Avoid ill feelings against others. Furthermore, some ill feelings dull good will. And do not eavesdrop or backbite against one another. Would any one of you like to eat the flesh of a dead brother? You would abhor it! (Backbiting is that detestable.)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

In short, always remain conscious of the divine laws. If you have committed a mistake somewhere, then correct yourself by being ashamed of it. In this way the divine law will forgive your slips and ensure that the development of your self does not suffer.

(13) (The above social evils have been mentioned because some people consider themselves superior and try to belittle others. This attitude is also prevalent in other walks of life. For instance, men think that they are superior to women; or that certain families are more respectable than others. Both these concepts are wrong.) We have created human beings in a manner that all of them are formed from a male and female (meaning that in every child, whether male or female, there is a portion of a man and a woman. It is, therefore, incorrect to presume that men are superior to women, or women as human beings are inferior to men). As regards various families or tribes, the objective (of distinctions) is that you should be able to recognize each other. No tribe or family is superior to another. According to the divine law the criteria to determine status or superiority is how closely and consciously one follows and guards the divine laws. And Who obeys Him more. The one whose whole life is in conformity with this criterion is most worthy of respect. The person may either be a man or a woman, or from any family or tribe. The criterion for superiority is not race or status, but personal character and behaviour. This is being told by the Almighty, Who knows well what superiority means and how it is earned.

(14) (Even the factor determining the status of those entering the Islamic order will be based on this very criteria. For instance) The Bedouins say, "We profess *eiman*. Consider us among the *momineen*." Tell them, "You have not yet attained the status

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٤﴾

of a *momin*. You have only surrendered (outwardly) to the authority of the Islamic state, but *eiman* has not entered deep into your hearts. However, if you continue to obey the divine system which has been established by the *Rasool*, you will receive full reward for your deeds. Not even the smallest of your deeds will go waste; and like everyone else you will continue to receive means of nourishment and protection from this system."

(15) The *momineen* are those who profess *eiman* in Allah and His *Rasool* (after pondering over it) in a way that there remains no doubt in their minds whatsoever; and they make continuous efforts and strive hard to establish and strengthen this order. They spend their wealth and if the occasion demands, give their lives for this purpose. These people are true to their commitment.

(16) Tell them (the people who only talk and do not work accordingly), "Do you want to convince Allah just by talking that you are extremely obedient and firm in faith? Remember, Allah knows everything that exists in the heavens and on the earth. He is well aware of everything."

(17) (O *Rasool*) Then these people talk as if they have done you a favour by accepting Islam. Tell them, "Do not claim any favour from me. In fact this is Allah's beneficence upon you that He has guided you to to *eiman*. Thus, if you are really serious and true in your claim, it is demanded that you express gratitude to Allah, rather than claim any favour from me."

(18) Tell them that your saying so, or reminders do not make any difference, for Allah knows the hidden realities and secrets of the entire universe. How can your deeds remain hidden from him? He sees all that you do. The result of every action is compiled according to His Law of *Mukafat*.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

يَتَّبِعُونَ عَلَيْكَ أَنْ أَسْلَبُوا ۗ قُلْ لَا تَتَّبِعُوا عَلَيَّ إِسْلَامَكُمْ ۗ بَلِ اللَّهُ يَنْزِلُ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾



Surah 50 : Qaaf  
(Qaaf)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَافٌ وَالْقُرْآنِ الْحَمِيدِ

(1) Stop for a while and listen very attentively to what is being said! The teachings of the Quran stand testimony to the fact that this book is sublime.

(2) But (instead of pondering over the message of the Quran) these people are surprised that the person who has been bestowed with the Quran is an ordinary human being like them. Those who deny *wahi* say, "What a strange thing it is that the recipient of *wahi* is a human being, like us!"

(3) (Moreover, they are surprised at the Quran's assertion that life is not restricted to this world only. They ask) "Would we return to life again after we have died and have been reduced to dust? It is far fetched to believe that the dead shall become alive again!"

(4) Tell them We know what the earth consumes of them. (It is only the physical body that disintegrates. It has neither any effect nor any control over the human personality or self.) Deeds affect the human personality (self) and not the body. Therefore, through the preservation of the human personality (self) all deeds of a person are fully preserved with Us. (The continuation of this process is called the life hereafter.)

(5) This, the Law of *Mukafat*, is the established fact that they deny. (They just do not want to believe that they will be called to account. This is why) They remain in a state of utter and continuous confusion.

(6) (If they cannot reflect over life after death or the Law of *Mukafat* as these are imperceptible facts, they can at least ponder over the universe which is perceivable; and see how this most amazing system is in operation according to divinely ordained laws. Allah's law is prevalent everywhere.)

بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ

عِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كَنْزٌ حَفِيفٌ

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Tell them that they can see the huge limitless space over them and the various cosmic bodies floating therein. See how We have fashioned them and how beautifully We have adorned this ceiling. They will not find any flaws therein (67:3).

(7) And see how We have stretched the earth and set the huge mountains firmly upon it. We have also caused the earth to grow beautiful plants of various kinds.

(8) To every person who wants to pay attention, all these things offer an insight into forgotten realities.

(9) We also cause water to rain down from the clouds. The water brings a multitude of blessings, causing fruits to grow in gardens and grain crops in the fields;

(10) And lofty date palms with layers of thickly clustered dates.

(11) We have created all this for the sustenance of human beings. It is Allah's law according to which dead land comes to life due to rain; and a similar law will bring about the resurrection of the dead.

(12) (The denial of life hereafter is due to their fear of facing the law of *Mukafat*.) Earlier nations also belied the same reality. Take for example the people of Noah; the folks of Ar-Rass (25:38) and Thamud;

(13-14) The tribe of Aad and the Pharaoh; that of Lot; the dwellers of the wooded dales (Midian); and the people of Tubb'a. They all belied Our *rusul*. (But their denial did not make any difference. The results of their deeds were properly manifested and doom and destruction overtook them.) Our law confronted them as a stark reality.

(15) Ask those who are in doubt about resurrection after death, whether (in their opinion) We were so tired by the creation of the universe and mankind (that We do not have the stamina for any new creation -

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَابِي وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝

تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ۝

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جِبْتٍ وَحَبَّ الْحَصِيدِ ۝

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ۝

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ النُّشُورُ ۝

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ۝

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۝ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۝ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ۝

أَفَعْيَيْنَا بِالْحَلْقِ الْأَوَّلِ ۝ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ۝

46:33).

(16) (Or do they believe that We have no knowledge of what a person does secretly and that as such their deeds could not be questioned? This is a wrong notion.) We are the One who has created human beings (and obviously nothing can remain hidden from the Creator). We also know his thoughts and what transpires in his inner self. We are closer to him than his jugular vein (and so nothing can remain hidden from Us).

(17) We have arranged it so that whether he goes to the right or the left, the forces that keep record of his deeds always accompany him.

(18) The moment he utters a word, the ever-ready watchman promptly records it.

(19) The stupor of death appears before his eyes as a truth; and death is a reality from which every person tries to escape.

(20) (While death appears before your eyes, you cannot perceive what happens afterwards. You just have to believe it.) It is when human skeletons are infused with new energy that the promised life in the hereafter starts.

(21) At that time every person will come to the court to hear the result of his deeds (and the guardians of his deeds would be with him). One would watch over him while the other would push him from behind.

(22) (He would be told), "You remained heedless during this life and so today We have removed the covering from your eyes. Now your vision has become sharp and piercing (so much so that you can now clearly see the deeds of your previous life and their imperceptible results; and everything is before you in stark reality).

(23) His record keeper who is accompanying him will say, "This is his record which is in my custody. It is complete and up to date in all respects."

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

إِذْ يَتَلَفَّى الصَّالِقِينَ غَيْرُ يَمِينٍ وَعَنِ الشِّمَالِ قَعِيدٌ ۝

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝

وَنُفِخَ فِي الصُّورِ ۗ ذَلِكَ يَوْمُ الْوَعِيدِ ۝

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ۝

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ۗ

(24) Thus the decision would be taken according to this record. People who had rejected the divine laws and had taken a rebellious course out of stubbornness or prejudice, will be thrown into *jahannam*,

(25) In other words, for those who had withheld wealth (by not keeping it open and available for mankind's development); rebelled against the divine order; remained in doubt about the Law of *Mukafat*; and

(26) Set up other forces whose authority and power they accepted instead of that of Allah (the verdict against them would be) "Cast them into the severe chastisement of *jahannam*!"

(27) (These people will accuse their companions of misleading them but) Every companion will immediately say, "O our *Rabb*! He is not telling the truth. I never asked him to rebel against Your laws. He himself went far astray."

(28) (Allah would say) There is no use of arguing in My presence; for the truth was revealed unto you and the straight path had come before you. (What difference does it make whether you went astray by yourself or someone else misled you?)

(29) Our law is unalterable and all decisions are taken according to it. (However, this does not mean that like tyrant rulers We take a stern attitude. No, not at all.) We do not commit any aggression (*zulm*) on Our subjects (and everyone gets a fair reward for his deeds).

(30) (Thus anyone who went astray will end up in *jahannam*. And *jahannam* has no boundaries!) On that day We will ask *jahannam*, "Are you filled with criminals?" The reply shall be, "No. There is still a lot of room!" (Everyone who goes to *jahannam* has prepared for it himself.)

(31) On the other hand, *janna* will be brought very close to the *muttaqeen*. It will no

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝

مَتَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝

لَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ فِي الْعَذَابِ الشَّدِيدِ ۝

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتَهُ وَلكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ۝

قَالَ لَا تَحْتَسِبُ مَعِيَ دِينِي وَقد كَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ۝

مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ۝

يَوْمَ نَقُولُ لِيَهَنَّمْ هَلْ أمتَلَأتِ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ۝

وَأزَلَفْتُ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرِ بَعِيدٍ ۝

longer be far from them.

(32) They will be told, "This is the *janna* which had been promised to you. It was promised to everyone who would revert to Our law in all matters; refrain from going against it; remember this principle for all time;

(33) Have faith and conviction in (the truth of) His order of *Rahma* and *Rabubiyya*; be afraid of the dreadful consequences of violating it; and come unto His order with a completely submissive heart."

(34) They will be told to enter *janna* with a sense of peace and security. That henceforth will be the life of *janna*.

(35) In this *janna* there will be everything which they would desire; but there is even more with Us. (A human being's desires are limited by his degree of consciousness. He does not comprehend the next evolutionary stage of life. As such any wish pertaining to that life cannot arise in his mind. God's knowledge is unlimited and hence He knows human needs at every stage of the evolutionary journey.)

(36) (O *Rasool!* Tell them that this is Allah's law of *Mukafat*. However, it is not necessary to wait for life in the hereafter to see it working. The consequences of the collective deeds of nations also appear before them in this world. According to this) How many earlier nations which were greater in power and strength, have we destroyed?

(When doom and destruction came over them) They started wandering (in search of some refuge), but they could not find any place of refuge.

(37) In these historical episodes, for those who have a living heart or who at least attentively listen to other people and then take note of it, there is a lot to learn (i.e., for those who apply their minds on these facts

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ۝

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۝

إَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ۝

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي  
الْبِلَادِ هَلْ مِنْ مَحْسُورٍ ۝

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۝

and then reach a conclusion on their own).

(38) (Tell them to ponder over the great reality of how) The Almighty created this huge wonderful universe and then by passing it through six different aeons, brought it to this stage without any tiredness. Thus, He will have no difficulty in making human beings pass through further stages of evolution.

(39-40) In any case, you should not be disturbed by whatever they say against you.

Remain steadfast and firm in your programme. In order to prove that the *Nizam-e-Rabubiyya* of your *Rabb* is worthy of all *hamd*, you should always work hard (to establish it practically) from morning till evening, during the dead of the night and in the early hours of the morning (52:49).

(41) (After this there will be a clash with the adversaries.) The day will arrive when from the place nearby the caller will give a call for battle (The adversaries will reach the outskirts of the city of Madinah for attack.)

(42) On the day they hear the sound of the bugle, everyone will have to come out in the open field.

(43) Then in the battlefield the decision on life or death will be made according to Our law of ability. Only the group which has the right capability shall survive (8:42); and the final result of this clash will also be according to Our law.

(44) On that day, when the earth is speedily split right before them (and they have to retreat) it will not be difficult for Us to gather these troops in the battlefield.

(45) (Therefore, you should not take any notice of what they say.) We are well aware of what they say. You have not been sent as a tyrant to forcibly prevent them from going towards the wrong path. You should keep on presenting the Quran before them. Only the one who is afraid of the working of Our Law

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ۝

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۖ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ۝

وَاسْمِعْ يَوْمَ يُنَادُوا الضَّالِّينَ مِنْ قَرْيَةٍ قَرِيبٍ ۝

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِنَّا الْمَصِيرُ ۝

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۝

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۚ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَبِيدٌ ۝

of *Mukafat* will take a lesson from it (the law according to which the consequence of every wrong way is destruction).



Surah 51 : Az-Zariyaat  
(The Winds)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1-4) All groups which propagate and spread the divine message are laden with the great responsibility for establishing the divine order. They are moving onward slowly and steadily, spreading the divine programme to the whole of mankind.

وَالذَّرِیَّاتِ ذُرُوءًا ۙ فَالْحَمِیْلِ ۙ وَقَرَّاءٍ فَالْجَرِیْلِ ۙ یُسْرًا ۙ فَالْمَقِیْلِ ۙ  
أَمْرًا ۙ

(5-6) They are witness to the fact that whatever the opponents are being told is absolutely true. The opponents are bound to be punished for their deeds (at the hands of these *momineen*).

إِنَّمَا تُوعَدُونَ لَصَادِقٍ ۙ وَإِنَّ الدِّیْنَ لَوَاقِعٌ ۙ

(7) Away from the human world, consider the outer universe and see how after splitting from the original nebula, the numerous cosmic bodies are moving in their orbits. They are all bound by physical laws and are moving to their destination. (In this infinite outer space, these celestial bodies are spread out all over and are continuously in motion according to a destined programme.)

وَالسَّمَاۤءِ ذَاتِ الْحُبُكِ ۙ

(8) And here you are deeply at variance with each other, with different opinions and destinations.

إِنكُم لَفِي قَوْلٍ مُّخْتَلِفٍ ۙ

(9) (It is not that you were created in a way which forces you to walk on different paths. No not at all! You were given the choice to select your own path.) Anyone amongst you who wants to leave the straight path and take the wrong one is allowed to do so. Nobody is compelled to tread the right path or is put forcibly on the wrong one. (This is the fundamental difference between the human world and the system in the universe.)

یُؤْفَكُ عَنْهُ مَنِ أَفَكَ ۙ

(10) Those who select the wrong path do not have any solid argument, reason or authority. They just resort to mere guesswork and take speculative decisions.

قُلُوبِ الْخٰرِصُونَ ۙ

(11) Their decisions are based on sheer ignorance. They ignore realities despite

الَّذِیْنَ هُمْ فِیْ غَمْرَةٍ سَاهُونَ ۙ



having the sources to ascertain the truth (their intellect and the guiding light of *wahi*). However, they never turn this way seriously.

(12) (As a result of this attitude, when you talk to them about the requital of deeds, instead of accepting the truth of this principle, they sarcastically ask) When will that day come when they will be punished for their deeds;

(13) The day, on which the chastisement will destroy them?

(14) And they will be told, "Taste the result of your mischief. This is the chastisement for which you were in such a hurry."

(15) On the contrary the *muttaqeen* will live a joyous and blissful life;

(16) Enjoying all the comforts and pleasures which their *Rabb* has granted them because they had lived a virtuous life. (This is their reward.)

(17) They spent their day in pursuing the divine programme and (then) slept very little at night (as they were occupied in mutual discussions on various aspects of the programme - 73:1-3, 73:20.)

(18) At the dawn of each day they would start off with the desire that they should remain safe and secure from every destructive force.

(19) In practical life they did not hold back for themselves all that they had earned. They kept a share from it, as a matter of right, for those whose income fell short of their needs or who were unable to earn.

(20-22) (They had not adopted this attitude blindly, but had come to this conclusion after a lot of thought. Anyone who utilizes intellect and reason would come to the same conclusion. For example) When he looks at the earth, he will conclude (that this source of nourishment has been granted absolutely free by the Almighty with the aim

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۖ

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۖ

ذُوقُوا وِتْنَتَكُمْ ۗ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۖ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ

أَجْزِينَ مَا أَتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ فَحَسِينِينَ ۖ

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۖ

وَيَالِ أَسْحَارٍ هُمْ يَسْتَغْفِرُونَ ۖ

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ ۖ

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ۖ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۖ وَفِي

السَّمَاءِ رِزْقٌ لَّكُمْ وَمَا تَعْدُونَ ۖ

that all human beings should receive nourishment out of it). Similarly, when he thinks about rain, which is the other source of obtaining sustenance, he will conclude that this arrangement has been made for universal *Rabubiyya*. (When he ponders over the functioning of his own body, he will observe that every part receives due nourishment from what he eats. Similarly, the distribution of wealth should be such that it benefits the whole of mankind according to individual needs.)

Thus after thinking about Allah's promises of a pleasant future, he will believe with certainty, these will definitely manifest themselves if he lives the right way.

(23) And after observing the sublime system of Allah's *rabubiyyat* for the entire universe, he proclaims without hesitation and with full conviction and faith, that whatever is being revealed through *wahi* is the absolute truth; as true as if we ourselves were talking (about it).

(24) (If these people are not convinced with the physical evidence of the universe, present historical episodes to them and tell them how the erroneous lifestyles of previous generations produced destructive results. Take the case of the nation of Lot. The story begins with) The tale of honourable guests who had come to Abraham.

(25) When they came to him they bade him *salaam* (peace); he too responded with *salam* (though he could not recognize them). To him they were strangers.

(26) (Even if they were strangers, they were guests and hospitality had to be extended to them. So he brought forth the meat of a fat (roasted) calf;

(27) And placed it before them. However, he noticed that they were not touching the food. So he asked, "Why aren't

فَوَرَّبَتِ السَّمَاوَاتُ وَالْأَرْضُ إِنَّهُ لَحَقُّ مِمَّا كُنْتُمْ تُخِطُّونَ ۝

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ۝

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ۝

فَرَاغَ إِلَىٰ أَهْلِهِ فَأَجْمَلَ سَوِيئًا ۝

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝

you eating?"

(28) (Even then they appeared unwilling.) Abraham got somewhat concerned, whereupon they said, "Do not be afraid. There is no cause for any concern. (We are not enemies but friends, and messengers of Allah and) We bring you happy news of the birth of a son who will be endowed with deep wisdom and knowledge."

(29) And when Abraham's wife heard this, she struck her forehead in utter surprise and said, "How strange! A barren old woman who could not give birth even in her youth will give birth to a son in this old age!"

(30) They said, "We have not told you this on our own, but this is the message from your *Rabb* that we have conveyed to you." When this is the decision of Allah Almighty, it is bound to happen. He also knows why you could not give birth earlier and how this capability can be restored in you.

(31) (Now Abraham understood that they were Allah's messengers and had come for a special purpose. Therefore he asked) "And what (else) is the mission that has been assigned to you?"

(32) They said "We have been sent to a (wicked) nation that is guilty of crimes. (They are so involved in their misdeeds that they are even unaware that the volcano next to them is ready to erupt. Otherwise, they could have made some protective arrangements. If they remain transgressors like this then),

(33-34) Divine chastisement from the Almighty will befall them in the form of brimstones, earmarked for their death. Destruction is bound to come to any nation which crosses the limit of violating the laws.

(35-36) (Thus after taking leave from Abraham, they went to the people of Lot.) There they found that except for the house

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ ۗ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۝

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخَةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝

قَالُوا كَذَلِكَ ۗ قَالَ رَبِّكِ ۗ إِنَّهُ هُوَ الْعَكِيمُ الْعَلِيمُ ۝

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ۝

لِنُرْسِلَ عَلَيْهِمْ جَارَةً مِنْ طِينٍ ۗ مَسْؤَمَةٌ ۗ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ۝

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ۗ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ السُّلَيْمِينَ ۝

of Lot, no one else had submitted to the divine laws. According to Our directives, the residents of that house (except for Lot's wife) came out and moved to a different place. All the rest perished.

(37) The signs of this episode are written upon the ruins of this place. Those who fear the grievous suffering which can result from living an erroneous way of life can learn from these signs.

(38) Similarly (for those who ponder and reflect) there are signs in the story of Moses, when We sent him to the Pharaoh with clear laws and rationale.

(39) But the Pharaoh, feeling proud of his power, turned away from these laws and said about Moses, "He is either very clever and a liar; or he has gone mad."

(40) So in reprisal for their crimes, Our Law of *Mukafat* seized him and his forces; and their fleet drowned because of their own doings. They deserved this.

(41) Like this (as signs of Our Law of *Mukafat*) in the story of people of Aad We sent against them the chastisement of blasting winds.

(42) Such was the intensity of that punishment that whatever it touched was reduced to dust and ashes. Nothing was left intact.

(43) And in the story of the tribe of Thamud (there are signs of Our Law of *Mukafat*), We gave them respite and told them to enjoy the sustenance provided to them during this period.

(44) But they did not take advantage of this respite and insolently defied the divine laws.

(45) Hence (when the time for judgment came) a devastating earthquake overtook them. (All their haughty claims perished and) They were neither left with enough strength to stand up after falling once, nor to call any

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۝

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ۝

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَجِرٌ أَوْ جِنُّونٌ ۝

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُمْ مُلِيمٌ ۝

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ۝

مَا تَذُرُّ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ۝

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتُّعُوا حَتَّىٰ حِينٍ ۝

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الضُّعْفَةُ وَهُمْ يَنْظُرُونَ ۝

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتَعَبِرِينَ ۝

one for help. Who can render help against the divine Law of *Mukafat*.

(46) And before them was the nation of Noah, who too had adopted an erroneous way of life (as a result of which they were destroyed).

(47) (This is Our Law of *Mukafat*, under which earlier communities came to such an end. Everything in this universe is busy making the divine law effective. That is why) With Our power and strength We have built the universe that is spread out in the cosmos. The expanse of Our power has no boundaries.

(48) And the earth was spacious and spread out wide so that it would be comfortable for Our creations. See how beautiful and fine the comforts We create are!

(49) We have created everything with its counterpart, so that each pairs with the other; and you may ponder.

(50) We have explained all this to you so that you may become aware of the universality of Allah's authority and hasten to adopt the path indicated by Him, leaving aside all other erroneous ways. My duty (the *Rasool's*) is to continue to warn you about the disastrous consequences of your erroneous way of life.

(51) You should not set up any other authority as partners with Allah. No one else wields any authority or power besides Him; and I have been commanded by Him to give you clear warning about the outcome of your erroneous ways!

(52) (In reply they say ridiculous things about you. However, since you are not the first *rasool*, the attitude of these opponents is also not unusual.) In the past also, the people to whom *rusul* were sent had told them that they (the *rusul*) were either liars, deceitful or insane.

وَقَوْمَ نُوحٍ قَبْلَ ذَلِكَ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُبْسِعُونَ ۝

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْبَهْدُونَ ۝

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ۝

فَقَرُّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ۝

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ۝

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ  
جَنُونٌ ۝

(53) From such events it seems as if every passing generation will be the next one to adopt a behaviour which leads to a revolutionary attitude. The fact remains that their selfish ends instigate these people to rebel against the divine laws (and since the mentality is always the same, the reaction to this revolutionary call is also manifested in a similar manner).

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

(54) Therefore, you should not be grieved by their behaviour. Continue to fulfill your own programme, irrespective of them. You will not be blamed for this (because you have done your duty of conveying the divine message to them).

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٥٤﴾

(55) And always keep on reminding the *Jamat-ul-Momineen* about the divine laws. Such reminders will be a source of strength for them; and this method will prove beneficial to them.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

(56) Remember the fact that the very objective of the creation of human beings, whether civilized urbanites or uncivilized nomads of the desert, will be fulfilled if they develop their potential abilities by following the divine laws (and devote themselves to establishing the universal social order for nurturing all mankind).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

(57) The establishment of this order will not benefit Allah Almighty. It will bring good only to you. He does not want anything from His subjects; neither food nor any other form of sustenance.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

(58) What can He expect from His subjects? He is the One Who Himself provides sustenance to all creation. All power and strength belongs to Him. (Similarly the social order that is established according to His laws will also not ask for anything for its own benefit. It will only work for the benefit of mankind.)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

(59) But if these people (do not fulfill the objective of their creation and) rebel

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْمِلُونَ ﴿٥٩﴾

against it, then their result will be the same as that of earlier nations which had adopted a similar attitude.

However, this will appear in its own time. These people should not be in haste, for the moment the cumulative effects are accounted they will be doomed.

(60) Thus an awful doom awaits the people who deny the hour of judgment and those who have no faith in the divine Law of *Mukafat*

قَوْلٍ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾



Surah 52 : At-Toor  
(Mount Sinai)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) The divine guidance which sometimes appeared on Mount Sinai (and sometimes on the Mount of Olives - 95:1-3); and this book (the Quran) which is in front of you, written on a fine velum parchment and publicized in the farthest of places; and

وَالطُّورِ ۚ وَكِتَابٍ مَّسْطُورٍ ۚ فِي رَقٍ مَّنشُورٍ ۚ

(4) This house of the Almighty (the Ka'bah) which is the centre of this divine order, the code of which is this book;

وَالْبَيْتِ الْمَعْمُورِ ۚ

(5) And along with this (for those who ponder and reflect) is the cosmos, the outer space spread out beyond the horizon;

وَالسَّقْفِ الْمَرْفُوعِ ۚ

(6) And down below are the mighty oceans, with their vastness and depths that flow joined with each other;

وَالْبَحْرِ الْمَسْجُورِ ۚ

(7-8) The system of divine guidance and the mighty universe are witness to the fact that Allah's Law of *Mukafat* (which produces a result for every action - 45:22) is an absolute reality. Accordingly, the erroneous way of life of these opponents is bound to produce destructive results; and no power in this world can avert it.

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۚ مَا لَهُ مِنْ دَافِعٍ ۚ

(9-10) When the time of destruction comes, its extreme commotion shall rout the mighty chieftains like a downtrodden path. These chiefs, who look like haughty immovable mountains, would thus be moved from their positions. (Here the metaphorical meanings of words *jabal* and *sama* have been taken.)

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۚ وَتَسِيرُ الْجِبَالُ سَيْرًا ۚ

(11) That will be the day of destruction for those who deny the divine Law of *Mukafat*,

قَوْلِيلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ

(12) (That is) The people who do not take life seriously but rather consider it to be a game. All their efforts are for achieving selfish ends and physical comforts; and they are always busy doing only that. (The acquisition of physical comforts should not

الَّذِينَ هُمْ فِي حُوضٍ يَلْعَبُونَ ۚ



be an end in itself; rather it should become a means to preserve higher human values.)

(13-14) On that day, when they are rounded up, dragged and pushed towards the *jabannam* of destruction, they will be told, "This is the punishment you belied and considered to be a pack of lies.

(15) "Say now. Was it a delusion or is it real? Can you not see it even now?"

(16) "Now enter this chastisement. Whether you bear it with patience or noisily will make no difference. Remember! This fire (chastisement) has not been brought from anywhere outside. You are now being confronted by the results of your own misdeeds. This destruction was in-built in those deeds."

(17) On the other hand, the *muttageen* will be enjoying heavenly life, wherein they will have all the comforts and pleasures of life.

(18) The means of nourishment which they will receive from their *Rabb* will make them extremely happy. They will also be safe from the torment that inhibits growth and development of the human personality, which in turn affects progress through evolutionary stages.

(19) They will be told, "Eat and drink with relish. All this is the reward for your own efforts."

(20) All the stately luxurious furnishings and couches have been arranged in rows where you can recline in this blissful atmosphere. Your companions will be clean and pure in thought and intellect, without an iota of deceit in their persons.

(21) This arrangement will be for the people who believe in the truth of Our divine laws; and those, from amongst their progeny, who follow them faithfully will also join them in enjoying these pleasures. The reward for their labour will not be lessened at

يَوْمَ يَدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعْوَاهُ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا  
تُكذِّبُونَ ﴿١٣﴾

أَفَيْعَرَ هَذَا أَمْ أَنْتُمْ لَا تَبْصُرُونَ ﴿١٤﴾

إِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ  
تَعْمَلُونَ ﴿١٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾

فَلَهُمْ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ  
عَذَابٍ غَيْرِ آسِنٍ وَالْجِواري ﴿١٧﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾

مُتَّكِنِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿١٩﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا  
أَلْتَهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢٠﴾

all because Our law is that every person will be fully recompensed for his own deeds. (Accordingly, there is no question of any changes in the accounting of deeds. Everyone gets appropriate reward for his deeds - 74:38.)

(22) And We shall abundantly provide them with delicious fruit and finest meat and whatever else they may desire.

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَحَمِئًا يَشْتَهُونَ ۝

(23) There they will pass on to each other cups of (invigorating) drinks, hand to hand. These will neither have any intoxicating effect nor will they give rise to frivolous talk or create dullness and lethargy.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ۝

(24) (As was mentioned above in 52:21). Their youths will be around them, neat and clean like pearls in their shells (13:23, 52:21, 59:17).

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ۝

(25) These people will go forward with cheerful faces to welcome and wish each other well.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ۝

(26-27) And they will say that it is because they have previously been extremely courteous and generous in their dealings with associates and friends, that Allah has graciously saved them from the torment of the scorching heat that would have reduced all their efforts to ashes.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ۝ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَدَنَا عَذَابَ السَّمُورِ ۝

(28) They used to turn towards the divine law before deciding on any of their affairs. That is why He has blessed them and shown that He alone is truly benign and the dispenser of *rahma*.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۝ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۝

(29) (O *Rasool*. The divine order you are endeavoring to establish is bound to produce results in this life as well as in the hereafter.) So continue to present to them the message of the Quran (and do not be disturbed or disheartened by whatever they say about you). You are neither like the soothsayers who forecast on guesswork, nor are you possessed. (You are presenting God's *wabi* which is based on knowledge and

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٌ وَلَا جُنُونٌ ۝

rationality.)

(30) Not only do they say that you are either a soothsayer or mad; they also assert that you are a poet and that time will soon fade you out.

(31) Tell them, "It is fine with me. You wait and I shall also wait along with you." (The results themselves will tell you who I am and the reality of what I say!)

(32) People who talk like this are not doing so because their intellectual level is so low that they cannot understand the teachings of the Quran. They can understand it, but their selfish motives overpower their feelings, thus prohibiting them from reflecting over the teachings. Hence they become rebellious.

(33) They even go to the extent of saying that (no such thing as *wahi* is ever revealed to him and that) he fabricates it himself and then attributes it to Allah. In actual fact they do not want to abandon their selfish motives and profess *eiman*.

(34) (Tell them that if they really do believe that I fabricate all this and then attribute it to Allah Almighty, or that this is just some poetry or soothsaying, then it is very simple to come to a decision.) Let them bring a writ like this. (There are lots of poets and soothsayers amongst you. Collect them together and let them produce a code of life like the Quran - 2:23, 10:38, 11:13, 17:88.)

(35) (If they deny the Creator Who reveals *wahi*, then just ask them one thing) Have you come into existence on your own or are you your own creator?

(36) Or have you created the heavens and the earth? In fact they are certain of nothing. (Their stand is not based on knowledge, intellect or reason, but on simple emotions.) That is why they do not believe the facts presented in the Quran.

(37) Or do they have the treasures of

أَمْ يَقُولُونَ شَاعِرٌ لَتَرَاهُنَّ بِرَبِّكَ الْمُنُونِ ۝

قُلْ تَرَبُّوا فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَصِرِينَ ۝

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَائِفُونَ ۝

أَمْ يَقُولُونَ نَقُولُكَ بَلْ لَا يُؤْمِنُونَ ۝

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ ۝

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۝

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَتِ رَبِّكَ أَمْ هُمُ الْمُضْطَبُّونَ ۝

your *Rabb*? And have they been appointed in charge of these treasures, so that all affairs can be run according to their desire without interference from anyone?

(38) Or do they have a ladder by which they can climb up to the heavens and directly hear for themselves the heavenly secrets<sup>(1)</sup>? (If they claim this then) Let them bring proof in support of what they say. Nothing can be accepted without reason. (O *Rasool*! The proof that whatever you present is *wahi* from Allah, is your challenge to them that no one else can produce a similar discourse. If they have any similar claim, let them prove it.)

(39) (They claim to have access to the heavens but look at the level of their intellect, particularly when) They also say that Allah has offspring, and that too daughters. However, for themselves they (prefer to) have sons.

(40) Or is it that they do not agree with you, because you demand some reward or wages (for what you preach), and because they are worried that they would be burdened with this penalty, they want to remain away from you (68:40)?

(41) Or do they not want to profess *eiman* because they have acquired knowledge of future happenings through which they know that whatever you say is unlikely to happen?

(42) (None of the above is the reason for their attitude. In actual fact they oppose your mission because it affects their selfish interests and they do not have the courage to say so openly. At the same time) They are conspiring to trap you. However, let them do

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهَا فَلْيَأْتُوا بِبُرْهَانٍ مُّبِينٍ ۝

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ۝

أَمْ سَأَلْتَهُمُ أَجْرًا فَهُمْ مِنْ مَقْرِبَةٍ يَمْنَعُونَ ۝

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ۝

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ۝

(1) It is the peculiarity of *wahi* that no human being can get it by himself. It is always revealed by God to man. However, the saints/*sufis* (the mystics) claim that they can get direct divine knowledge through their own work and effort. (This is what is called *kashf* and *ilham* or divine inspiration). This claim is completely against Quranic injunctions. No human can obtain divine knowledge. That knowledge was revealed by God to whosoever He wished. This process has been permanently discontinued after *Rasool* Allah (Muhammad PBUH).

so; for they themselves will fall into that trap (and no harm will come to you).

(43) They think that their false gods will help them. This is simply their whim. No one other than Allah wields any authority in the universe and He is above and beyond being ascribed any associates.

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

(44) (They are so deeply involved in their whims and wishful thinking that while destruction has surmounted them from all sides, they believe that their gods will turn their miseries into comforts. This has blinded them to the extent that) Even if (for instance) they see with their own eyes a segment falling on them from the sky, they will remain unperturbed because they believe that this would not destroy them. They would consider it to be a massive cloud of rain that is coming to irrigate their fields.

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

(45) (There seems no scope for people whose mentality is so blurred to come to the right path. Anyhow, you have done your duty of conveying the message to them. Now) Leave them alone until they are struck with lightning and doom befalls them.

فَذَرَّهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

(46) At that time, neither will their planning be of any avail to them nor will anyone be able to help them.

يَوْمَ لَا يَغْنَىٰ عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

(47) This chastisement will take place in this world. However, there is another one waiting for them in the world hereafter, but most are not aware of it.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

(48) (So leave them to their plight and) Continue to strive hard to establish and strengthen the divine order, with complete composure and steadfastness. You are always within Our sight and We keep a watch over you.

وَاصْبِرْ بِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

(49) Remain ever busy, from morning till evening and through the night till the stars begin to wane, to make this *Nizam-e-Rabubiyya* (universal system of sustenance) worthy of all praise and *hamd* (50:41).

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

Surah 53 : An-Najm  
(The Star)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝

(1) (These people wonder about the extent to which *wahi*, which claims to guide them, is dependable. They are afraid that at some time it may either mislead them or leave them in the lurch. Ask them where they get their guidance from when they travel at night in the desert, when they do not have any fixed sign or clear path to guide them?

There you determine your course after seeing the position of the stars. So what does this experience tell you? Is that guidance not dependable? Do the stars deceive you by changing their positions? Do they not always provide you the same guidance? So whatever opinion you have with regard to the stars, it should be exactly the same in respect of *wahi*. The *Rasool* gets his *wahi* from the same source from where the stars get their guidance to travel on a set course - 6:98, 56:75. Therefore) The star which appears at a fixed point and which after rising travels across a set course and dips at a particular point (always following the same course and pattern), is a witness to the fact that

(2) Your companion (who has been commanded to guide you on the right path of life) is neither wandering in search of the right course, nor has he gone astray after finding it. (He knows his destination and the way leading to it.)

(3-4) Whatever he tells you in his capacity as a *rasool*, he does not say it on his own. He only narrates the *wahi* revealed to him from the Almighty. The Quran contains divine revelation; the feelings or personal opinions of the *Rasool* have no share in it. (Human emotions and opinions are a result of personality and reflect a person's exposure in society. However, the *wahi* that one gets from outside sources is not

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝

changeable and cannot be affected by any of these.)

(5) He gets it from the Almighty, Who is universally mighty and powerful. (You can visualize His power and might from the countless stars and galaxies that are traveling in their disciplined orbits, bound by His laws. Similarly, the laws that have been revealed to mankind through this *wahi* are bound to produce their results, without deviating even a little.)

عَلَّمَهُ شَدِيدُ الْقُوَى ۝

(6) Not only does the Almighty possess unlimited powers, He is also aware of the various ups and downs of life. He is therefore capable of providing comprehensive guidance that covers all aspects of one's individual and collective life.

ذُو مِرَّةٍ فَاسْتَوَى ۝

(It is obvious that the person, the *rasool*, who has to receive *wahi* should be an embodiment of virtue and wisdom.) Hence the *Rasool's* personality developed with complete poise and his character attained perfect purity.

(7) (Due to *wahi*) He also reached the pinnacle of knowledge, beyond human intellect or wisdom (81:23);

وَهُوَ بِالْأُفُقِ الْأَعْلَى ۝

(8) He thus came very close to the absolute realities of the universe and deeply understood the divine laws, becoming in unison with them.

نُزِّلْنَا فَتَدَلَّى ۝

(9) As a result of this closeness and unison, he became the Almighty's companion in the human world, to fulfill His programme (8:17). This closeness was similar to the strengthening of a bond of friendship, just like drawing two bows together, both appearing almost as one and then together shooting the arrow. This example shows the close affinity between the *Rasool* and Allah Almighty. In fact however, it was far stronger and deeper.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۝

(10) In this way He revealed to His votary all He wanted to reveal (for the

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝

guidance of mankind).

(11) The knowledge given to the *Rasool* through *wahi* is unlike that which the eyes perceive; and the heart too cannot decide whether it is reality or a delusion. In a *nabi's* case, his conscience confirms whatever his eyes see. (That is why a *nabi* is the first one to profess *eiman* on the truth of his *wahi* - 2:285, 6:164.)

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى ۝

(12) Now say, how can you challenge him about the realities of *wahi* when he has actually seen whatever he talks about; and when you cannot even comprehend his status?

أَفْتَعْبُرُونَ عَلَىٰ مَا يَرَى ۝

(13) (Furthermore, the state of *wahi* is not that of a dream which cannot be experienced for the second time, in the same sequence and detail.) However, a *nabi's* eyes can see again the phenomena he has seen once. (Therefore, for him seeing realities is not the same as dreaming. *Wahi* is not a dream. It is the observance of real facts.)

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى ۝

(14) The source of *wahi* is divine knowledge; and this is the point which completely bewilders the human intellect and wisdom. (*Wahi* is not the developed stage of human intellect. It is not a creation of the human intellect. Its source is beyond human reach and that is why the intellect cannot explain it.)

عِنْدَ سِدْرَةِ الْمُنْتَهَى ۝

(15) (However, the fact that the human intellect cannot comprehend the nature of *nabuwwa*, does not mean that no benefit can be drawn from it.) The human intellect can believe it after understanding the divine laws as revealed by *wahi*. Then by acting according to them) Human beings can obtain real peace of mind and enjoy a blissful heavenly life.

عِنْدَهَا جَنَّةُ الْمَأْوَى ۝

(In other words, the human intellect will be bewildered if it tries to comprehend the phenomena of *nabuwwa*. However, if one spends his life according to the guidance of



*wahi*, it will take him straight to *janna*.)

**(16-17)** (Unlike other human beings)

The state of a *nabi* is such that even when he is in that valley of bewilderment surrounded by divine knowledge, his eyes do not falter or stray. At the same time (at that stage) it cannot cross the limits prescribed by the divine will. (This is a significant difference between divine knowledge and that of a *nabi*. Whereas divine knowledge is unlimited, as desired by God the knowledge bestowed on a *nabi* through *wahi* is limited. Hence, it could be considered as a part of divine knowledge, but not the whole of it. Although the knowledge granted by *wahi* is far ahead of that of humans, it is still limited in terms of divine knowledge. A *nabi's* perception cannot cross that limit.)

**(18)** In this way the *Rasool* has seen some of the most profound and revolutionary symbols of his *Rabb*. (He saw with his own eyes the wonderful and sublime revolution that was about to come in the human world; that was bound to topple the mighty superpowers and authority of kings, priests and capitalists; and that which would ultimately free man from the bonds of the Pharaohs, Korah and Haman - 17:1, 20:23-24, 7:156.)

**(19-20)** (Tell them that this divine message has been revealed from the Almighty, whose knowledge and wisdom are limitless, and it is being presented to you by this *Rasool* who himself is the embodiment of all human virtues; and your way of life is such that you bow before statues carved by yourselves out of stone) Have you ever thought about the real status of *Laat* or *Uzza* and their third companion *Manat*<sup>(1)</sup>?

**(21)** (And have you ever pondered over your belief that these deities are the

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ۗ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ۗ

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ۗ

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۗ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ۗ

الْكُفْرَ الذِّكْرَ وَلَهُ الْأُنثَىٰ ۗ

(1) *Laat*, *Uzza* and *Manat*: The pagan Arabs (*Mushrikeen*) pretended that these three idols were daughters side by side with the angels of Allah. Worship of these goddesses in pre-Islamic era was common in Arabia.

daughters of the Almighty? The very belief that God has children is utterly ridiculous. Furthermore, you state that) The Almighty has daughters, whereas you have sons!

(22) Just imagine how preposterous this apportioning is, particularly as it is based on sheer ignorance.

(23) Remember that the factual position of these deities is that they are only names which you and your forefathers have devised (7:71). Allah Almighty has not bestowed any warrant for them (nor can any proof for such beliefs be given rationally). These people just follow their assumptions simply to satisfy their wishful thinking. (O *Rasool*) Whatever you present (on the other hand) is a code of guidance which your *Rabb* bestowed on you (and it is totally based on knowledge and facts).

(24-25) (Each one of you goes to these deities to fulfill your wishes; and you are under the impression that they will be granted. Just think) Is it possible that every person's wishes can be fulfilled? (For example, how can the conflicting desires of two persons be fulfilled? This is what always happens in a system in which every individual works for his own interest. Individual interests do conflict. However, the divine order keeps in view the collective good of all human beings and therefore there is no clash of individual interests. Another result of this collective system is that) Everyone gets immediate benefits, and one's future life will also be bright and successful.

(The collective good of mankind, whereby both the present and the future are bright, is the basic premise of the divine order. This is not possible in a religion that is personal.)

(26) These people have also made as their deities the various forces of nature in

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى ۝

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۚ وَلَقَدْ جَاءَهُمْ قَبْلَ رَبِّهِمْ الْهُدَى ۝

أَمْرًا لِلنَّاسِ مَا تَمَنَّى ۚ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۝

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۝

the universe such as air, water, fire, clouds, lightning or thunder. Tell them that making these forces deities will not bring them any success. Even if they imagine that such deities are with them, they will not obtain any benefit. The only way they can be of any use to them is if these forces are utilized according to the law of nature and in unison with the overall programme of the divine will.

(27) (The above attitude is based on knowledge and reality. However) These people consider these physical forces to be their deities and give them feminine names. Only the people who have no faith in the Law of *Mukafat* and in the life hereafter would do such things. (The one who believes in the law of cause and effect would never get involved in such superstitions.)

(28) Their attitude is not based on knowledge and reality but on mere guesswork. It is obvious that such guesswork cannot be compared to reality and truth (6:149). Such guesswork may work in the era of ignorance, but it loses impact when faced with knowledge and truth.

(29) So the people who have no ideal higher than worldly comfort and gains, turn away and leave Our code of life. (O *Rasool!*) You should stay away from them. (However, remain actively involved in the fulfillment of your programme.)

(30) How can the people whose extent of knowledge is so low (that they consider stone statues carved with their own hands to be their gods, and prostrate themselves before the physical forces) accept the truth of a *deen* which is based totally on knowledge and facts and which gives human beings the highest status in the universe? (But you should not be disheartened by their attitude.) Your *Rabb* knows fully well who goes on the straight path and who strays, leaving the

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْتَوُونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى ۖ

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۗ وَإِنَّ الظَّنَّ لَا يُغْنِي  
مِنَ الْحَقِّ شَيْئًا ۗ

فَاعْرِضْ عَنْهُمْ عَنَّا ۗ تَوَلَّىٰ عَنْهُ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۗ

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ  
سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ۖ

guidance aside.

(31) (The results would be compiled according to the course a person takes.) This is because everything in the heavens and on the earth is continuously compiling the consequences of one's deeds; producing negative results for those creating chaos and disorder; and producing positive and pleasant results for those who lead a righteous life (11:7, 45:22).

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسَاءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى ۝

(32) These people (who lead righteous lives) avoid the serious offenses that slow down the growth of the human personality and the actions which spread abomination. However, in a situation when one realizes this and immediately corrects oneself (7:201), or even if he makes an unintentional mistake (and thereafter corrects himself), then he is forgiven the consequences of such actions. (In other words this means that) The weight of their good deeds is so heavy that it provides protection against the ill-effects of minor unintentional mistakes. This shows the abounding magnanimity of the divine Law of *Mukafat* (4:31, 42:37). This is the law of the Almighty Who is fully aware of human weaknesses as well as their potential abilities. He knows the stages that life has gone through from being inanimate matter to becoming human beings; and how many formations the fetus attained in the mother's womb. He knows what hampers the development of the human self and what helps it grow. This is the very criterion for adjudging the depth of the divine injunctions in one's personality. The judgment should not be according to one's own devised standards. (The one and the only touchstone is Allah's book and not any man-made standards - 91:7-10, 93:17-18.)

الَّذِيْنَ يَجْتَنِبُوْنَ كَبِيْرَ الْاِثْمِ وَالْفَوٰحِشِ اِلَّا اللَّمَمَ ۗ اِنَّ رَبَّكَ وَاَسِعُ الْمَغْفِرَةَ ۗ هُوَ اَعْلَمُ بِكُمْ اِذَا اَنْشَأَكُمْ مِنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجْنَةٌ فِيْ بُطُوْنِ اُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوْا اَنْفُسَكُمْ ۗ هُوَ اَعْلَمُ بِمِنۢ بَيْنِ اَنْفُسِكُمْ ۗ

(33-34) (In order to judge the extent of the development of one's personality the basic standard is how much one gives away

اَفَرَأَيْتَ الَّذِيْ تُوَلَّى ۗ وَاَعْطٰ قَلِيْلًا وَّاَكْثٰرًا ۝

for meeting the needs of other people. However) You will see so many people who turn away from this divine standard. They give only a little for the nourishment of mankind and then stiffen up like a stone. Despite such an attitude they judge their own deeds by their self-devised measures and consider themselves to be very noble and pious.

(35) Do these people have knowledge of the unseen that has told them that the standard adopted by them is the correct one?

(36) Do they not know that the standard laid down in the Quran by Us is the same one that was conveyed to mankind through various *anbiya*, and the same that was contained in the book revealed to Moses;

(37) And the one revealed earlier to Abraham who in his person was the embodiment of obedience; and who proved true to every commitment he made?

(38) The principles and standards that were revealed to previous *anbiya* and which are now being repeated in the Quran were:

(i) No one shall carry the burden of another person. Everyone is responsible for his own actions and the development of one's self can take place only through one's own deeds;

(39) (ii) A man (is entitled) to receive only that for which he has striven. (The results will be proportionate to the effort. According to the divine standard, the compensation should only be for labour.)

(40) (iii) Nobody's toils will go waste. They will certainly see the results.

(41) (iv) There will be no shortfall in the reward of one's labour. Everyone will get the full reward for his efforts.

(42) (v) The ultimate objective and goal of human life is to establish the *Nizam-e-Rabubiyya* for the collective good. The semblance of divine attributes is reflected in

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى ۝

أَمْ لَمْ يَنْبَأْ بِهَا فِي صُحُفِ مُوسَى ۝

وَإِبْرَاهِيمَ الَّذِي وَفَّى ۝

أَلَا تَذَكَّرُ ۝ وَزُرْ أُخْرَى ۝

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝

وَأَنْ سَعْيُهُ سَوْفَ يَرَى ۝

ثُمَّ يُجْزَاهُ الْجِزَاءَ الْأَوْفَى ۝

وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَى ۝

every individual (as far as is humanly possible) and every human affair is decided according to the divine laws (79:44).

(43) These are the fundamental principles according to which a nation lives a life full of comforts and pleasures; while others live in depression, lamenting in a house of mourning.

(44) The life and death of nations is regulated by these firm unchangeable laws. The nation which follows these laws survives while the one that violates them perishes.

(45-46) (The life and death of nations is subject to these divine laws in a manner similar to an individual's birth, growth and death.) According to the same law, the birth of a human being takes place when the reproductive materials intermix following which the males and females are born.

(47) Up to this level of creation human beings and animals are alike. However later, He raises a human being in a totally different way. (He instills in him a spark of divine energy that enables him to exercise choice and discretion.)

(48) Subsequently, the Almighty's *Nizam-e-Rabubiyya* makes arrangements to fulfill the basic necessities of life in a manner that no one remains dependent on others. He bestows on him things which give peace and tranquility.

(49) Up to this stage, as far as means of nourishment are concerned, man and animal are alike. But He has also granted intellect and conscience to human beings. This too is a unique phenomenon of Allah's *Rabubiyya*<sup>(2)</sup>.

(50) (It is because of this intellect and wisdom that a human being is made responsible for his actions; and his life

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۝ مِن تَطْفَافٍ إِذَا تُنْفَخَى ۝

وَأَنَّ عَلَيْهِ التَّنْزِيلَ الْآخِرَى ۝

وَأَنَّهُ هُوَ أَعْلَى وَأَقْبَلَى ۝

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى ۝

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ۝

(2) Sheraa (الشراة) is also the name of a star that was worshipped by an Arab tribe. However, if this is considered a derivative of the root *Sh-'R*, it would mean wisdom and intellect. We have preferred the latter meaning.

develops and is fashioned according to the results thus compiled. This applies to the life of nations as well as to that of individuals.) According to this very law He destroyed the ancient tribe of Aad;

(51) And also the tribe of Thamud. Neither of them survived.

(52) Even before them the people of Noah were destroyed. All these tribes perished because they rebelled against the divine laws and perpetuated *zulm* on weaker people.

(53) All the tribes which adopted such an attitude were completely destroyed; and their habitations were depopulated and became ruins.

(54) Their destruction was the outcome of their deeds; and it came from all sides encircling them completely.

(55) In light of this historical evidence, ask these people about how many different powers of the divine law they dispute or question?

(56) These are the consequences of your deeds about which this *Rasool* cautions you; just as the *rusul* of earlier nations warned their people. (They ignored their warnings and perished; if these people ignore the warnings they too will be annihilated.)

(57) The hour of destruction which was fast approaching has become imminent.

(58) No power in this world can stall it; but if even now they obey the divine law it can be averted.

(59) Ask them, "Do you still marvel at the things that are being told to you? Are you not convinced that they are bound to happen?"

(60) "And keep laughing. Actually if you knew the reality you would weep; but no one applies his mind seriously.

(61) "It is for this reason that you are rebellious and are not changing your

وَسُودًا فَمَا أَبْقَى ۝

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْلَمَ ۝

وَالْمُؤْتَفِكَةَ أَهْوَى ۝

فَقَسَّبْنَا مَا أَغْشَى ۝

فِي آيِ الْأَعْرَابِ ۚ تَتَّبِعُونَ ۝

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَى ۝

أَزِفَتِ الْأَرْفَةُ ۝

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝

أَفَعِيبُ هَذَا الْحَدِيثِ تَعْبُونَ ۝

وَتَضَحَّكُونَ وَلَا تَبْكُونَ ۝

وَأَنْتُمْ سَاهِدُونَ ۝

attitude. You take life only as fun and indulge in pleasures.

(62) "Do not do this. It is not too late; you still have time to bow before the divine laws and obey them (and you will be saved from the coming doom)."

فَاسْجُدْ لِلَّهِ وَاعْبُدْ ۝





Surah 54 : Al-Qamar  
(The Moon)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The hour of the revolution (about which they have been warned for a long time) is just around. The power and might of these opposing Arabs will come to an end and their flag (carrying the insignia of the moon) will be torn to pieces.

اقْتَرَبَتِ السَّاعَةُ وَالشَّقَى الْقَمَرُ

(2) Many of the signs of the coming revolution have appeared before them, but because of their rebellious attitude they do not seriously ponder over them. Instead, they turn away saying, "These are the same old fables that we had been hearing for a long time (46:11)."

وَأَنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا إِنَّهَا شِئْرٌ مُسْتَقَرٌّ

(3) They contradict everything concerning this revolution and continue to follow their own selfish interests. (And when this is emphasized to them, they ask you to bring forth the doom about which they have been threatened. Do they not know that) The consequences of deeds appear at their appropriate time.

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ

(4-5) (During this period of respite there is only one way in which they can be convinced about the impending doom and that is to recall historical evidence. It is for this purpose that) Many episodes of earlier generations have been mentioned to them; and if they gave serious consideration to every episode, it would penetrate deep into their heart and prevent them from following the wrong path. However, these intellectual discussions were of no use to them. They did not take advantage of any warnings and their situation has now reached this stage.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ حِكْمَةٌ بِاللِّغَةِ فَمَا تَعْنَى  
التَّذْرُرِ

(6) Hence forget them. Their judgment will be announced on the day when a loud voice will call them (as prisoners of war).

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِيَ إِلَى شَيْءٍ عَظِيمٍ

(7-8) Upon hearing this call, they will come out of their abodes like a swarm of locusts that was earlier scattered and left

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ  
مُنْتَشِرٌ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ

behind. They will hasten forward to the caller with their gazes cast down like criminals.

People who always refuse to recognize this eventuality will accept that day to be an awful calamitous day.

(9) However this is nothing. They are doing exactly the same as earlier generations have done. (For instance) When Noah warned his people about the destructive results of their erroneous deeds, they belied him and called him a liar and a madman. He was often thrown out of their gatherings with contempt.

(10) Whereupon he called to his *Rabb* and prayed "These people have overwhelmed me. So take revenge (for their unjust oppression)."

(11) So We opened up the floodgates of heavy rains from the skies.

(12) And the earth burst open with springs. The water from the earth and the sky collected together (and rose) to take the form of a flood, for a purpose destined according to Our Law of *Mukafat*.

(13) And We made Noah (and his companions) board a vessel made of broad planks and nails (and tied with ropes).

(14) And in this mighty flood it sailed under Our supervision (so they remained safe while their opponents drowned). This was the outcome of their refusal to accept Noah's suggestion (when he warned them about the impending flood. People laughed at him while he was making a boat. People who do not take safety measures despite seeing the on-coming catastrophe are bound to get destroyed.)

(15-16) We have preserved this episode for those who want to learn a lesson. Is there anyone who will reflect on how the warnings given by Us come true; and how Our chastisement faces them as stark reality?

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۝

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ۝

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ۝

وَوَجَرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۝

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَن كَانَ كُفِرَ ۝

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ۝ فَلَئِمَّ كَانَ عَدَاؤِ وَنَدِيرٍ ۝

(17) For those who want to take advice, We have made the Quran easy to understand. Is there anyone who will reflect on it and take advice?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ۝

(18) Likewise the people of Aad belied Our Law of *Mukafat*, but soon realized how Our warnings come true and how suffering is inflicted.

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ۝

(19) We let loose on them the suffering of a raging stormy wind. That was the day of a violent disaster; one that destroyed them forever (41:16).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ مُّسْتَمِرٍّ ۝

(20) The storm swept the people off their feet and threw them far away, as if they were trunks of uprooted palm trees being thrown here and there (69:7).

تَنزِيلُ النَّاسِ كَأَنَّهُمْ أَعْمَارُ نَخْلٍ مُّنْقَعِرٍ ۝

(21) Therefore, consider the truth of Our warning and the severity of Our chastisement.

فَكَيْفَ كَانَ عَدَابِي وَنُذْرِي ۝

(22) (After keeping this historical evidence in mind, consider how) We have indeed made this Quran simple and easy to understand. Is there anyone who wants to reflect on it and take lessons from it?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ۝

(23) Similarly, the people of Thamud belied Our warnings,

كَذَّبَتْ ثَمُودُ بِالنُّذُرِي ۝

(24) And said, "Should we follow a man who is alone (without any group behind him)? (If we left our clan to follow him, this would amount to calling for destruction.) The only person who would commit such an error is one who, finding no way of safety, falls into a ditch like a blind man or a mad man unable to realize what is right or wrong for him.

فَقَالُوا أَبَشْرًا مِّثْلًا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ ۝

(25) "Think of how the Almighty, leaving aside so many mighty personalities, has selected him (Saleh) as the one to receive His *wahi*. To us he seems to be a small conceited person (who calls himself Allah's *rasool* just to gain importance)."

إِنَّا لَنَرِيكَ فِي سُلَيْمَانَ مِمَّا آتَيْنَاكَ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ۝

(26) (We told Saleh not to be disheartened by their taunts.) They will very

سَيَعْلَمُونَ عَدَابَاتِنَ الْكَذَّابِ الْآشِرِّ ۝

soon know who in fact is a liar or a conceited person.

(27) You should wait for some time and remain firm and steadfast. Their promise that they would allow the she-camel to graze and drink when she returns will be a test of their commitment. When they break their promise it will become the cause of their destruction.

(28) You should explicitly tell them that according to the agreement, all cattle can drink in their turn; and likewise this she-camel will in its turn come to the drinking place.

(29) They told the whole story to their companion (the chieftain). (He said angrily, "How can his she-camel be treated like our own animals?" With great arrogance) He stretched his hand and cruelly killed her.

(30) (This was the final sign showing that their rebellious attitude had crossed all limits. Thereafter, came the time for their destruction and they saw with their own eyes) How true Our warning is; and how severe Our chastisement!

(31) We sent chastisement in the form of a severe earthquake (7:78). They were completely crushed and reduced to crumbling twigs, like a decayed fence destroyed by the force of a severe wind.

(The fence safeguards crops but when it becomes too weak to withstand the wind how can it protect others? Nations that adopt a rebellious course may appear strong. However, they are all unstable on the inside and thus cannot withstand the jolt of even one unfavourable circumstance..)

(32) By narrating this historical evidence We have made the Quran simple and easy to understand. Therefore, is there anyone who, after pondering over this, will not take advantage of it and direct his life on to the right course?

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَأَرْتَبْنَهُمْ وَأَصْطَبِرُوا ۝

وَيَتَنَبَّهُمْ أَنَّ الْبَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ فَحْتَضِرُوا ۝

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ۝

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَالْهَشِيمِ الْمَحْتَضِرِ ۝

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ۝

(33) Likewise, the people of Lot belied Our messengers who cautioned them about their erroneous way of life.

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ

(34) We sent on them a violent storm of volcanic stones that left no one alive, except Lot and his companions whom We had rescued from there early in the morning (51:32-34).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَابٍ

(35) This was a favour from Us (to Lot and his companions). But the favour was not granted to them easily. It was the outcome of their accepting the truth and acknowledging Our guidance with gratitude. Whoever takes this course of action receives a similar reward and remains safe from calamities.

نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ

(36) Lot had warned his people time and again to remain conscious of the divine Law of *Mukafat*, but they ignored it as an empty threat. On the contrary, they argued with him.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِينَ

(37) When Lot's guests came to visit him, they (the people of Lot) approached the visitors with evil designs. They were in fact crazed by their lust (and were not ready to listen to anything that Lot said. Hence We told them) Now get ready to taste the results of your misdeeds and see for yourselves the doom which you were cautioned about and which you thought was a mere lie. How true it comes!

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي

(38) Therefore, early in the morning an abiding calamity overtook them.

وَلَقَدْ صَحَّبَهُمْ لَيْلَةً عَذَابٌ مُّسْتَقِرٌّ

(39) (And they were told) "Now you can taste My punishment and see for yourselves how My warnings come true."

فَذُوقُوا عَذَابِي وَنُذُرِي

(40) By narrating these episodes in the Quran, We have made it easy to understand. Is there anyone who is not willing to ponder over it and take some lessons?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ

(41) Likewise, We also sent Our messengers to the Pharaoh's nation. The messengers cautioned them about the disastrous effects of their misdeeds.

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ

(42) They rejected each one of Our commandments, whereupon the mighty grip of Our Law of *Mukafat* seized them with full force.

(43) (O *Rasool!* After narrating these stories of previous generations,) Ask your opponents and those who deny the truth, "Are you in any way better or more powerful in strength and authority than the nations mentioned earlier? Or has any immunity been granted to you in Our scriptures?"

(44) They are under the impression that all the tribes will unite and help each other in opposing you (and that in this way no one can harm them).

(45) Tell them that they can all form one group and come out on the field. Then you will see how they will be totally routed and turn their backs to run away.

(46) (According to Our Law of *Mukafat*) The time for the decisive revolution to manifest itself has been set. That moment will come suddenly and as a surprise; and it will be calamitous and bitter for them.

(47-48) These guilty ones would be in grave misery. And when they are dragged into the awful chastisement with their faces down, they will be told, "Have a taste of the fire of *jahannam*."

(49) It has taken some time as We have pre-determined measures about everything. Therefore, it takes due time before the results of everything mature. This is the way Our Law of *Mukafat* works.

(50) Otherwise, once Our verdict is given its enforcement does not take more time than the twinkling of an eye.

(51) (According to this verdict) We have destroyed many like you who were mighty and powerful. So is there anyone who will not pay any heed, after pondering over these facts?

(52) So whatever they are doing is being

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

أَلَمْ تَكُنْ مِنْ أَوْلِيَاءِ أُمَمٍ لَمْ يَرَأَ عِزَّتِي فِي الزُّبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنتَصِرُونَ ﴿٤٤﴾

سَيَهْرَمُ النِّجْمُ وَيَوَلُّونَ الدُّبُرَ ﴿٤٥﴾

بَلَى السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ﴿٤٦﴾

إِنَّ الْجَرِيمِينَ فِي ضَلَالٍ وَسُعُرٍ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ ﴿٤٧﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَ عَالَمٍ فَهَلْ مِنْ مُدْرِكٍ ﴿٥١﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

recorded in the books (of the Law of *Mukafat*);

(53) Everything, whether big or small, is being recorded in these books.

(54) (All decisions will be taken accordingly. Those who take to the erroneous path will fall in the inferno of destruction and) The *muttaqeen* who follow the straight path will be amid the evergreen, ever-fresh, comfortable and pleasant *jannah*.

(55) This is the place where all comforts and pleasures are in abundance and the possibilities are limitless. This is so because it is from the Almighty who possesses all authority.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَكْرَمٌ ﴿٥٣﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٤﴾

فِي مَقْعَدٍ صَدِيقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾



### Surah 55 : Ar-Rahman (The Most Gracious)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1- 2) This Quran is not the product of any human mind. It has been taught by the Almighty, Who has also bestowed means for the nourishment of mankind. (As human nourishment is not confined to physical growth and it is also necessary to provide for the development of the self, the Quran provides guidance for both.)

الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ۖ

(3-4) This is from the Almighty, Who not only created man but also gave him the ability to express his thoughts (power of speech), which is not available to other species. (For imparting guidance to mankind, He chose the process of *wahi*, whereby one person receives guidance from the Almighty and then conveys it to other human beings. This mode of communication is confined to man alone.)

خَلَقَ الْإِنْسَانَ ۖ عَلَيْهِ الْبَيَانُ ۖ

(5) And for human guidance there are unchangeable laws in the Quran; just as there are laws in force in the outer universe according to which (for example) the sun and the moon follow their determined orbits.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۖ

(6) And on the earth everything is subjected to His laws, whether they are large trees or small bushes or shrubs.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۖ

(7) Moreover, the divine law according to which He maintains such precise balance, mutual discipline and order amongst all heavenly bodies placed in the huge outer space, has been set in a way that it never changes.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ

(8) Similarly, the Quran was bestowed on human beings for the purpose of order and discipline that is essential, and one should not vary it even a little.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۖ

(9) You should thus maintain this balance with fairness and justice, without differentiating between anybody's rights and

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۖ



obligations.

(10-12) The necessity to create scales of justice arose because We have not earmarked for individuals separately the things required for nourishing the human body. For example, the means for producing delicious fruits; date palms with sheathed clusters; grain inside husks; and colourful flowers full of fragrance have been provided for all human beings collectively. We have set the Quran as a scale for the distribution of these means, so that everyone obtains sustenance according to his needs. (If these permanent guiding principles were not given from God and everything was left to the will of men, then the stronger would have collected and retained everything for themselves while the weak would have been deprived of the necessities of life. This is happening in the world wherever the divine laws are being ignored.)

(13) (This is the divine system according to which sustenance is provided and guidelines have been given for its distribution amongst human beings. So, O groups of mankind, whether civilized or those living in rural areas) Which of the powers and attributes of your *Rabb* would you deny?

(14) If you want to have an idea of various aspects of His power, think about the creation of your own self which was initiated out of clay that starts to tinkle when it becomes dry; that is from inanimate matter which had no trace of life whatsoever.

(15) Furthermore, before mankind inhabited the earth, there lived on it a species which could sustain the extremely high temperature that was prevalent at that time. Then only that type of creation could exist. (That creation has ceased to exist now and has been replaced by human beings - 15:26-27.)

(16) Thus which of the powers of your

وَالْأَرْضَ وَضَعَهَا لِلْأَنْكَارِ ۚ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۚ  
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۖ

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ۖ

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

*Rabb* would you deny?

(17) According to this law the relative movements of the sun and the earth have been determined in a way that the seasons change with the sun's changing avenues and its setting and rising. It can be seen rising and setting between two extreme points (east and west) and He has complete control over this system. Universal *Rabubiyya* can thus be ensured.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝

فِي آيِ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(18) How powerful He is! His law has kept all the huge heavenly bodies under complete discipline; so which of the powers of your *Rabb* would you deny?

(19-20) Now come down from outer space on to the earth and see the rivers and their flowing waters. At certain points two different streams of water flow together side by side (and sometimes the two streams of water flow inside the sea). However, it never happens that both these waters join up, as an invisible interstice between them keeps them apart (25:53, 35:12). (However, instead of going on their own way, selfish people transgress on the rights of others. It is to stop them that Quranic laws are given.)

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝

(21) So will you reflect on which of the powers of your *Rabb* you would deny?

(22) Out of these rivers (or seas) come pearls and corals.

(23) Which of the bounties of your *Rabb* would you deny?

(24) And on the surface are high sailed vessels, floating across the sea like mountains.

(25) Which of the powers of your *Rabb* would you deny?

(26-27) This discipline and order is not of a universe that was created once and for all with no subsequent change ever occurring therein. Everything in the universe undergoes changes all the time, but these have no effect on the divine laws. The

فِي آيِ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝

فِي آيِ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝

فِي آيِ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَسْفَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

laws have been given by that *Rabb* Who is beyond any change and is full of majesty, glory and honour.

An inference that can be drawn from here is that every system devised by mankind and every path leading towards it is subject to change. However, the path determined by *wahi*, which takes you to Allah's sublime *Rabubiyya*, is not subject to change (28:88).

(28) Hence, which of the powers of your *Rabb* would you deny?

(29) Also reflect on the fact that everything in the universe (including human beings) is dependent on His *rabubiyya* for development. Also their requirements of *rabubiyya* keep on changing at every stage. In fact, under different circumstances as they pass through various stages of development, the requirements for their nourishment differ. The divine Law of *Rabubiyya* is that everything continues to receive the required means of nourishment according to its needs (35:15, 14:34).

(30) Hence reflect on how many aspects of His laws you would deny. And on how you can obtain nourishment if you live under non-divine laws.

(31) The divine law which is in force in the universe is now turning towards human beings (through this Quran). It includes everyone, civilized and uncivilized people living respectively in urban and rural areas or in deserts.

(32) Which of the powers of your *Rabb* would you deny?

(33) You should tell humanity that the hold of the divine Law of *Mukafat* encompasses the entire universe. If you are thinking of getting outside its ambit, it will only be possible if you cross the bounds of the heavens; and just make an attempt if you believe that you can achieve that! However, for this you would need divine sanction, and

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٨﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٠﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣١﴾

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾

يَعِشَرَ النُّجُومِ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ  
وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

no one can get that. You will thus have to stay within this universe in which the Law of *Mukafatis* prevalent everywhere. You cannot escape from it<sup>(1)</sup>.

(34) So which of the powers of your *Rabb* would you deny?

(35) If you dare to defy the divine law of *Rabubiyya*, then a flash of the fire of destruction and clouds of smoke will cover you; and no one will be able to save you from that calamity.

(36) After this, which of the powers of your *Rabb* would you deny?

(37) Such will be the state of destruction that things will come down from the sky exploding like red hot copper or burning oil which does not separate and in this way destroys everything by burning it down (70:8).

(38) So which one of the powers of your *Rabb* would you deny?

(39) On that day it will not be necessary to even question anyone, whether a nomad or a civilized person, about the offences committed by him.

(40) So which one of the powers of your *Rabb* would you deny?

(41) The crimes committed by everyone would be written boldly on their foreheads and everyone would be recognized from the marks on their faces, which would be the index of the state of their minds. Every bit of their whole being would be evident.

(42) So which one of the powers of your *Rabb* would you deny?

(43) They would be told, "This is the very *jahannam* which you denied."

(44) On one side will be the

فَيَايَ الْآءِ رَبِّكُمَا تُكذَّبِينَ ۝

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرُونَ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكذَّبِينَ ۝

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكذَّبِينَ ۝

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكذَّبِينَ ۝

يَعْرِفُ الْجُرُمُونَ بَسْبِهِمْ فَيُؤْخَذُ بِالتَّوَابِيحِ وَالْأَفْقَادِرِ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكذَّبِينَ ۝

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْجُرُمُونَ ۝

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمِ آيٍ ۝

(1) This can also mean that the extent of evolutionary dimensions or the human self is such that, depending on its abilities, it can outgrow the bounds of the material; but for this a specific vigor, which cannot be attained without obedience to the divine laws, is required. The human self can acquire immortality by being subservient to these laws. That is the life of *janna* of the hereafter. This is what crossing the bounds of the heavens and earth means. But with relevance to the verses that follow we have preferred the meaning narrated above.

chastisement of fire while on the other there will be boiling water; and they will go about in circles between the two.

(45) So after reflecting on these points, say which one of the powers of the Law of *Mukafat* of your *Rabb*, would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(46) This will be the end of those who rebel against the divine laws. On the other hand for those who were conscious of the fact that they were accountable for every action of theirs and that nothing would remain unaccounted (and thus spent their lives avoiding such pitfalls), there will be two *janna*'s. One will be in this world and the other in the hereafter.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۝

(47) All these comforts and pleasures are also some of His bounties. Now which one of these would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(48-49) This blissful life of *janna* (in this world and in the hereafter) will be the centre of many wonderful arts, crafts and knowledge. Now which one of the bounties of your *Rabb* would you deny?

ذَوَاتًا أَفْنَانٍ ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(50-51) Springs will flow in both the places. Abundant means of nourishment will be available to all, like ever-flowing water. Then which of the bounties of your *Rabb* would you deny?

فِيهِمَا عَيْنٌ تَجْرِي ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(52-53) And there will be all kinds of fruits. Which of the bounties of your *Rabb* would you deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجِينَ ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(54) The residents of that place will recline on couches and pillows lined with rich brocade of the finest quality.

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۝ وَجَنَّاتٍ الْجَنَّتَيْنِ دَانٍ ۝

Remember that in their present and future life (in this world and the hereafter) there will be no time gap. These bounties and favours will always be available to them. Life is like a stream, overflowing from here to eternity. Thus, there can be no difference between the present and the future. Those whose self is fully developed live a peaceful life here; and the same condition will apply in

the hereafter. The avenues of this worldly *janna* shall extend to the *janna* in the hereafter.

(55) In the light of the above facts, which one of the divine favours and bounties of your *Rabb* would you deny?

(56) This society will not be for men only, as women will also be there as equal partners. The women shall be an embodiment of piety and chastity. Neither would anyone from amongst the acquaintances or strangers have touched them before marriage, nor would they themselves have cast even a stray glance (37:48, 38:52, 56:73).

(57) So which of the favours or bounties of your *Rabb* would you deny?

(58) (The best way these women can be described is that) They will be like rubies or corals, neat and clean; kept safe like a glittering pearl because of their character, chastity, grace and grandeur.

(59) So which one of the bounties of your *Rabb* would you deny?

(60) In this life the nature of mutual help and assistance will ensure that no one would have any inadequacy or lose balance. Other people would compensate for any shortcoming and help restore the balance. The balance and beauty in one's personality and society will thus be maintained. No one will ask for any reward for this effort as the one who successfully restores the balance of others is himself rewarded for his efforts (10:26, 16:30, 76:9).

(61) So which of the bounties of your *Rabb* would you deny?

(62) All this will be for those who have been the pioneers in setting up the divine system. Their status and position will certainly be higher (56:10, 57:10). The heavenly life will also be for those who join this struggle at a later stage.

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

فِيمَنْ قُضِرَتِ الْأَنْفُسُ فِيهِمْ وَلَا جُنَّةَ

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ

وَمِنْ دُونِهِمَا جَنَّتِينَ

(63) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(64) These places and their atmosphere will be wondrous and lush green.

مُدَاهَاتِينَ ۝

(65) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(66) There will also be fountains gushing forth continuously (35:10).

فِيهَا عَيْنٌ نَّضَّا حَثِينَ ۝

(67) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(68) There will be fresh fruits (of all kinds), date palms and pomegranates (in abundance).

فِيهَا فَاكِهَةٌ وَتَلْحُلُ وَرَمَّانٌ ۝

(69) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(70) Men will live there, as well as women who will be the embodiment of virtue, beauty and grace.

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝

(71) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(72) They will be endowed with sublime intellect and wisdom. They will neither entice anyone to go astray nor will there be any waywardness in their conduct.

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ۝

(73) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(74) They will be an embodiment of piety and chastity, whom nobody from among their acquaintances or strangers would have ever touched before.

لَمْ يَطْمِئِنَّهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۝

(75) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(76) In such a setting they will dwell, reclining on green cushions and carpets of rare quality. (In other words they will enjoy all the comforts of life.)

مُتَّكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبَقَرٍ حِسَانٍ ۝

(77) So which one of the bounties of your *Rabb* would you deny?

فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبِينَ ۝

(78) This is but a glimpse of the most invigorating and pleasant outcome of the *Nizam-e-Rabubiyya* of your *Rabb*, which would be brought about in this world as well as in the hereafter, by following His laws.

تَذْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ ۝

This is your *Rabb*, the possessor of all majesty and beneficence, Who guarantees every kind of comfort and pleasure. Allah, the *Rahman*, has revealed this Quran for this very purpose (55:1-2).





**Surah 56 : Al-Waaqiah  
(The Inevitable Event)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) When that inevitable revolution occurs and there is absolutely no doubt that it will occur;

إِذَا وَقَعَتِ الْوَاقِعَةُ ۗ لَيْسَ لَهَا كَافِرَةٌ ۗ

(3) The outcome will be that those who today are considered inferior, lowly and weak will become strong and exalted; while those who consider themselves to be strong and powerful will be lowered (in status).

خَافِضَةٌ رَّافِعَةٌ ۗ

(4) In other words the ordinary people who are being trampled upon by the oppressive forces will rise and become active;

إِذَا رَجَمَتِ الْأَرْضُ رَجْمًا ۗ

(5) And those in the higher stratum of society will be scattered in utter bewilderment;

وَبَسَّتِ الْجِبَالُ بَسًّا ۗ

(6) Like a furious wind blowing dust all around (20:105, 77:10, 78:20, 81:3).

فَكَانَتْ هَبَاءً مُنْبَثًا ۗ

(7) At that time you will be divided into three groups.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۗ

(8) One group will have all the comforts and luxuries. What a wonderful and blissful life they will have (56:27)!

فَأَصْحَابُ الْمَيْمَنَةِ ۗ

(9) The second group will consist of the most unfortunate ones. What an awful and miserable life they will have (56:70)!

وَأَصْحَابُ الْمَشْأَمَةِ ۗ مَا أَصْحَابُ الْمَشْأَمَةِ ۗ

(10) The third group will be of the front runners who were ahead of others in the struggle of life.

وَالسَّيِّئُونَ السَّيِّئُونَ ۗ

(11) They were fully immersed in divine colours (and were in close harmony with the divine laws. Their status will also be the highest).

أُولَئِكَ الْمُقَرَّبُونَ ۗ

(12) They will enjoy the *janna* of comforts, luxuries and pleasures (1:6, 55:63, 57:10).

فِي جَنَّاتٍ التَّوْبَةِ ۗ

(13-14) In the third group, most of the people will be those who had joined this mission right from the beginning (before the *Hijra*); and among the rest a few who joined after the *Hijra*. (This principle would also

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۗ وَقَلِيلٌ مِنَ الْآخِرِينَ ۗ

apply later when determining status. People who struggle hard for the establishment of the divine order, even during times of adversity and hardship, will achieve a higher position. This is because they had faced hardships while believing in the unseen results of this system - 2:3.)

(15) They will be seated on couches embroidered in gold and precious stones;

عَلَى سُرُرٍ مَّوْضُونَةٍ ۝

(16) Reclining on them, and facing one another (as there would be no discrimination).

مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ۝

(17) Their ever-youthful and well-dressed offspring will play around them. (In this world and in the hereafter this will be for all those who deserve it on account of their noble deeds - 13:23, 52:21, 52:24, 76:19.)

يَطُوفُ عَلَيْهِمْ وُلْدَانٌ فَخْلَدُونَ ۝

(18) They will be presented goblets, decanters and beakers filled with the finest drinks which will be available for everyone alike.

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ۝

(19) These drinks will neither cause heavy-headedness or hangovers from intoxication, nor will there be any weariness in their enjoyment (37:47).

لَا يَصَدَّغُونَ عَنْهَا وَلَا يَنْزُقُونَ ۝

(20) And there will be fruits of their choice;

وَأَفْكَاهٍ مِّمَّا يَخْتَارُونَ ۝

(21) And meat of fowls to eat to their desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝

(22-23) This society will not be confined to men only. *Momin* females will also be there as their equal partners, pious in character and possessing intellect and wisdom which would not lure them towards deceitful means. Their chastity can best be compared to pearls (which are safely guarded) inside their shells.

وَحُورٍ عِينٍ ۝ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝

(24) All the comfort and luxuries will be the reward for their past deeds.

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

(25) There will be no frivolous talk or anything which could retard human abilities.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ۝

(26) On the contrary the atmosphere will be such that voices of peace and

إِلَّا قِيلًا سَلَامًا ۝

salutations will be heard all around. Everyone would be desirous of each other's safety as well as the all-encompassing development of their personalities. An ideal atmosphere of peace and tranquility will prevail there.

(27-28) This would be the status and condition of the pioneers of the mission. The other righteous people (53:8) too will enjoy comforts and luxuries of life in the heavenly society. There will be thornless trees full of fruits. (Such comforts would have no negative aspects.)

(29) They will have the finest quality of bananas which will be hanging in bunches, one tier above the other;

(30) And thick widespread shadows of trees; and

(31) Pure clear water gushing forth, which can be collected quite effortlessly. (Such means of nurturing do not require extreme effort - 20:117.)

(32) And there will be an abundance of fruits;

(33) That neither go out of season (14:25) nor out of reach (107:7). Everyone in this society will receive the necessities of life without any hindrance or arduous labour (20:117).

(34) And the women will be of the highest dignity and honour;

(35) Educated and brought up in such a special way that

(36) They shall become entirely different.

(37) (They shall not be dumb like the uneducated females of the pre-Islamic era, unable to even express themselves adequately - 43:18.) They will be confident and eloquent, without any feeling of envy or jealousy. They will be well-matched reflections of each other. There shall be perfect understanding between a husband

وَأَصْحَابُ الْيَمِينِ لَهُمْ مَا أَصْحَابُ الْيَمِينِ ۖ فِي يَسْدٍ فَخْضُودٍ ۖ

وَأَطْلَحَ مَنصُودٍ ۖ

وَوَظِلٍّ مَّسْدُودٍ ۖ

وَمَاءٍ مَّسْكُوبٍ ۖ

وَفَاكِهَةٍ كَثِيرَةٍ ۖ

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۖ

وَفَرُشٍ مَّرْفُوعَةٍ ۖ

إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ۖ

فَجَعَلْنَهُنَّ أَبْكَارًا ۖ

عَرَبًا آثَرًا ۖ

and wife, both thinking and feeling like one entity, as if they were made for one another from one and the same substance (78:33).

(38-40) This then shall be the society of the companions, enjoying felicitations and prosperity. It shall comprise a good many from amongst the pioneers who worked from the beginning to establish the system. They will have the highest status and so will the similar number who joined later.

(41) Now remains the most unfortunate group, the people on the left hand. Their plight shall be miserable (56:9).

(42-44) For them there shall be scorching wind, boiling water and billows of black smoke. They will have no coolness (comfort) or respite.

(45) Why would they be in such a miserable condition? They will be because earlier on they enjoyed themselves on other people's earnings.

(46) Although they were cautioned time and again, they stubbornly persisted in pursuing a criminal course of life; and they were not prepared to abandon it at any cost.

(47-48) (When they were told that this worldly life is not an end in itself; that it goes on in the hereafter; that comfort and luxury in the life hereafter shall be gained by the person who lives a virtuous life according to the divine laws; in reply) They asked, "What did you say? Did you say that when we are dead and reduced to dust and only our skeletons remain, we as well as our forefathers, will be raised again?"

(49-50) (We told Our *rusul* to inform them) Yes of course, the earlier ones as well as the later generations; all indeed shall be raised again and be gathered together on an appointed day and time. (Everyone departing from this world will join the people who are already there.)

(51-52) Then those of you who follow

لَا أَصْحَابُ الْيَمِينِ ۗ ثَلَاثَةٌ مِّنَ الْأُولِينَ ۗ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ۗ

وَأَصْحَابُ الشِّمَالِ ۗ مَا أَصْحَابُ الشِّمَالِ ۗ

فِي سَمُومٍ وَخَيْمٍ ۗ وَظِلٍّ مِّن يَّسُومٍ ۗ لَا بَارِدٌ وَلَا كَرِيمٌ ۗ

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۗ

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ۗ

وَكَانُوا يَقُولُونَ ۗ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ۗ إِنَّا لَبَجْعُونَ ۗ أَوْ أَبَاؤُنَا الْأَوَّلُونَ ۗ

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۗ لَجَمْعَةٌ ۗ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ۗ

تَمَّ إِلَٰكُمُ أَيُّهَا الضَّالُّونَ الْمَكْدِبُونَ ۗ لَا كَيْفُونَ ۗ مِنْ شَجَرٍ مِّن رُّقُومٍ ۗ

an erroneous path and deny the correct way of life, will surely eat the tree of *zaqqoom* (a tree of deadly fruit) (37:62, 44:44).

(53-54) You will fill your bellies with it and then drink boiling water on top of that.

(55) You will continue to drink like a camel affected by an insatiable thirst (in that he keeps on drinking but nothing quenches his thirst - 26:225). Such is the state of the *mutrafeen* (those who are mad about collecting wealth - 102:1-2).

(56) This then will be their "entertainment" on the day of judgment (as their own deeds shall confront them as their punishment).

(57) (O *Rasool!* Tell them that the fact they will be born again is being told to them by the Almighty Who created them for the first time.) Why don't you wonder about your first creation? Do you deny it because you believe it cannot happen a second time?

(58-59) Consider the child who is born out of the cohabitation of a male and female. He is born according to Our law of procreation and not yours.

(60-61) Then We raise that child by passing him through various stages. According to this law of procreation and life, We have also laid down measures for death. Therefore, We are not at all helpless in transforming you from this form to another, a new one that you know not at present.

(62) When you are so sure and confident about your present existence and have no doubt whatsoever that you are alive, then why don't you believe in the second life? (We know why you are frightened of the very thought of that life. We can tell you how to make that life attractive and wonderful so that instead of running away from it you may embrace it. Listen carefully)

(63-64) (In order to understand this just reflect on the system according to which

فَمَا لِيُونَ مِنْهَا الْبُطُونَ ۖ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۖ

فَشَرِبُونَ شُرْبَ الْهَيْبِ ۖ

هَذَا أَنْزَلْنَاهُمْ يَوْمَ الدِّينِ ۖ

أَنْحُنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ۖ

أَفَرَأَيْتُمْ مَا تُمْنُونَ ۖ وَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۖ

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ۖ عَلَىٰ أَنْ نُبَدِّلَ

أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ۖ

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ۖ

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۖ وَأَنْتُمْ تُزْرِعُونَ أَمْ نَحْنُ الزَّارِعُونَ ۖ

your own growth and nourishment takes place. Does all this happen according to Our laws or your self-made laws? As an example) How much is your contribution to the process through which you grow crops and what part does Our law play? You plough the field and sow the seed in the soil. Now say who causes it to grow as a crop. Is it you who does it or does it happen according to Our law (67:30, 80:25-30)?

(65-67) Then after it starts growing, who provides it the required protection without which a misfortune can befall it? If the crop is totally destroyed in this way you will cry out that you are completely ruined and that profit apart, even your labour and seeds have gone waste.

(68) Thereafter, think of the water on which not only your crops but the existence of your life depends;

(69) Is it you who causes it to come down from the clouds, or does Our Law of *Rabubiyya* do so?

(70) (The clouds are formed from the sea water that is neither fit for drinking nor for irrigation.) If rain water had been brackish and bitter, then what would you have done? It is really surprising that even after reflecting over it you do not appreciate this phenomenon of nature.

(71-72) Likewise, look at the fire that you kindle and put to so many uses. Now say who is it that conserves this heat energy inside the trees? Is it your doing, or does Our law make it happen?

(73) (Ponder over the system that is involved in producing means of nourishment, and tabulate how much your share in it is and how much you would attribute to divine laws. After reflecting on this you are bound to conclude that your contribution in the entire phenomena is only your labour and that the rest is all done by

لَوْ نَشَاءُ جَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ۗ إِنَّا لَمَغْرُمُونَ ۗ بَلْ لَسَحْنُ  
مَحْرُومُونَ ۗ

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۗ

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ۗ

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ۗ

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۗ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ  
الْمُنشِئُونَ ۗ

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَاعًا لِلْمُقْوِينَ ۗ

divine law. Accordingly, you cannot own the whole lot.) All these sources of nourishment, existing as they do, are neither created nor acquired by you. All this is a reminder to you that the Almighty has created these as sources of nourishment for the needy ones (41:10).

فَسَيِّمُ بِأَسْمَائِكَ الْعَظِيمَةِ ۝

(74) (Instead of restricting these means of sustenance or storing them for your own self or groups, keep them open for the nourishment of all humanity.) The correct approach to life is to be active in the establishment of the supreme order of *Rabubiyya*. (This is the way in which your own self develops, and then your life in the hereafter, which you deny because you are afraid, will become very attractive.)

(75-76) (The Quran is a code of this *Nizam-e-Rabubiyya* in which clear, firm and unchangeable laws are given.) In support of this claim We produce the places and manner in which stars rise and set (53:1-5, 81:15-20). If you can comprehend the secrets of the universe, you will surely realize what a sublime affirmation it is!

فَلَا أُقْسِمُ بِمَوْجِعِ النُّجُومِ ۝ وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ۝

(77) The evidence regarding the stars will clarify how very beneficial the glorious Quran is and what a comprehensive guarantee it gives for a prosperous and plentiful life.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝

(78) This code has been preserved in a well-guarded book (85:21-22).

فِي كِتَابٍ مَّكْنُونٍ ۝

(79) However, only people who are endowed with purity of mind can benefit from its real import. (Purity of thought and intellect is a prerequisite for drawing benefit from it. If a person studies it with a prejudiced mind, then he will not derive any benefit from it. It is therefore important that before a person undertakes its study, he should clear his mind of any preconceived ideas.)

لَا يَشْعُرُ إِلَّا الْبَاطِلُونَ ۝

(80) This book has been revealed

تَنْزِيلًا مِّن رَّبِّ الْعَالَمِينَ ۝

gradually in stages from that Almighty, Who is the sustainer of the whole of humanity (Its objective is also to nurture and develop mankind.)

(81) Do you dissimulate this code and not present the message in its true spirit, by using sugarcoated language and attributing your own self conceived ideas to it? Do you want people to deviate from the right path?

أَقْبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ ۝

(82) And you do all this just to earn your sustenance? You want to make your livelihood by calling it a lie. (How mean this attitude is and how low is the purpose for which you do all this! Instead, you should work to establish the *Nizam-e-Rabubiyya* and you will receive means of sustenance and respect in this world. And your life in the hereafter will also be bright.)

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ ۝

(83-84) (You do not accept the Quran owing to your arrogance and haughtiness; and you declare that you would not accept any other law, even if it were from the Almighty. But have you ever considered that you are compelled to obey His laws at every step and that it is impossible to go outside their ambit? For example) It is an everyday observation that when one of you nears death and his last breath rattles in his throat, then you look helplessly at each other.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ۙ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ۝

(85) At that time, Our law which regulates life and death is closer to the dying one than the rest of you. That is, the grip of Our law is firm and strong; and all of you are helpless even though you do not see it.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ۝

(86-87) How is it that you do not understand that if you are really independent of the laws of the Almighty, then why can't you call him back to life? If you are true in your claim then why are you so helpless?

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۙ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ۝

(88) (The physical laws manifest their results visibly and as such no one doubts them. However, the divine Law of *Mukafat*

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۙ



works invisibly and as such one can doubt it, even though it is as real as the physical laws. As a matter of fact, the physical laws are another form of the Law of *Mukafat* (In it every action has a particular result. The same applies to the Law of *Mukafat*, according to which human deeds result in their own consequences.) So if the one who is dying is worthy of honour and high status and is near to the Almighty (on account of his deeds),

(89) Then for him there will be happiness, satisfaction, peace and tranquility (56:10-11).

(90) And if he belongs to the second group known as "the people on the right" (56:27);

(91) (He will be told), "O you of the 'people on the right', there is peace and tranquility for you too."

(92) But if he is one of those who is on the erroneous path and has rejected the right path,

(93-94) Then he shall be faced with boiling water and burning fire, which will put a stop to the growth of his human abilities.

(95) All this (that has been narrated in an allegorical form) is in fact bound to happen.

(96) (If this is the truth then) You have no other choice except to actively work to make the programme of your *Rabb* visible and perceivable. This is the programme for the nourishment of all; and it is worthy of all praise and *hamd*. In other words enforce it in a manner that the whole world should spontaneously cry out with praise. The One Whose (prescribed) system produces such wondrous, fruitful and excellent results is worthy of all praise (*hamd*).

فَرُوحٌ وَرَيْحَانٌ ۖ وَوَجَّتُ لَعِينٍ ۝

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ۝

فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ۝

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ۝

فَنُزُلٌ مِّنْ حَمِيمٍ ۖ وَتَصْلِيَةٌ تَجْجِيرُ ۝

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ۝

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ۝



## Surah 57 : Al-Hadeed (Iron)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and the earth is busy accomplishing Allah's ordained programme. He wields absolute power. However, His power is not blind; it is based absolutely on wisdom.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(2) Only His law is in force in the universe. No one else has any authority and even life and death are regulated under His laws. He has determined measures for everything and He has full control over them.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يُخَيِّرُ وَيُبَيِّتُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

(3) He is above and beyond time and space. He was the first; and He will be the last. For Him there is no beginning and no end. He overpowers everything but this power is invisible and works imperceptibly. Law is always invisible and non-physical. However, its results can be perceived; and it may be said that His attributes of creation and *rabubiyya* are the visible manifestations of His being. His being is invisible to the human eye. In this way one can say that He is transcendent and imminent. He has knowledge of everything.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

(4) He has created the heavens and the earth after passing them through six different aeons; and he has kept its central control in His own hands. He knows everything that enters the earth and all that comes out of it; as well as all that descends from the sky and all that ascends towards it. He is with you wherever you happen to be and He sees whatever you do.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ الْعَرْشِ ۗ يَعْلَمُ مَا يَكْبُرُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجِعُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

(5) He enjoys absolute authority and control over everything in the universe. Everything revolves around His laws and every matter is decided according to His laws. Nothing can go out of its ambit.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

(6) It is only according to His laws that night progressively enters the (light of) day;

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۗ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

and the day slowly regresses into night. Not only is He aware of the secrets of the outer universe, but He also has knowledge of even that which passes through your hearts.

(7) Therefore, you should believe Allah and believe His *Rasool*, through whom He has sent His laws to mankind. (The practical manifestation of this *eiman* is that you should) Keep the means of wealth that you have inherited from others open for the nourishment of all.

Remember there is great reward for those of you who have faith in the truth of the divine laws and who keep their wealth open for the nourishment of others.

(8) After the above elaboration what is stopping you from believing the system proposed by Allah? This system is not a mere conviction or philosophical idea, but the *Rasool* is extending a practical invitation to you; and he has also taken a firm pledge from you. Thus, when you have already professed *eiman* and made a covenant, then what is stopping you from giving it a practical shape?

(9) Do you know the purpose of this invitation? The purpose is to take you out of the deep darkness of death into the bright, shining light of life. For this purpose Allah has sent him this divine code. He desires that you should develop fully. (He has provided abundant food on earth for your physical development; and for the growth of your self, He has sent this code of guidance.)

(10) When the fact is that everything in the heavens and on earth belongs to Allah Almighty; then how can they consider themselves the owners of all sources of wealth and not keep it open for the growth of others?

Also remember that those who keep their wealth open and available; and if required come out on to the battlefield, are

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ ۗ قَالِذِينَ  
أَمِنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرًا كَبِيرًا ۝

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۗ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ  
أَخَذَ مِنْكُمْ أَيْمَانَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى  
النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ۝

وَمَا لَكُمْ أَلَّا تُؤْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ ۗ  
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ ۗ أُولَٰئِكَ أَعْظَمُ  
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ  
الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

certainly "pioneers". Their status is higher than those who join this order after it has been established and they have seen the results. In other words, those of you who had kept their wealth open even before this system was established and were ready to die for it, cannot be equal to those who did so afterwards. Allah has promised reward, comfort and pleasures to all of you (and everyone has a share in the fruits of the success of the divine order). This is because

Allah is fully aware of all that you do (and according to Him status is determined according to one's deeds - 55:62, 56:8-12).

(11) The wealth of those who place it at the disposal of the authorities responsible for the establishment of the divine order, will be returned manifold. These resources will help to establish a social system that would ensure all kinds of comfort and pleasures for everyone. Even their own self would develop in a way that would make them worthy of dignity and respect. (In this way their present and future, this world and the hereafter, would be bright);

(12) So bright that the light off the foreheads of *momin* men and women would guide them through life, from the front and right (and left). They will be told, "There is good news for you today - the news of ever-fresh products and joys that will never wither and always remain evergreen and fresh. This is a supreme achievement for whoever receives it!"

(13) Those hypocritical people who outwardly claim to be with you, but in fact are not, will ask the *momineen*, "Hold on for a while, so we also can get benefit from your light." In respect of this they will be told, "(This light cannot be loaned to others. It comes out of one's own deeds and hence if possible) Go back to your previous life and try to obtain it from there." (This light is the

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَكَلَّةَ أَجْرٍ كَرِيمٍ ۝

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ  
وَبِأَيْمَانِهِمْ بِشْرِكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ  
نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورَةٍ  
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۝

outcome of one's deeds during worldly life. The one whose 'lamp' is extinguished in this world will remain in darkness in the hereafter as well - 7:32). A wall will be raised between the two groups (7:46) and in it there will be a door. Inside (where *momineen* will be living) there will be all the happiness, benevolence and peace, and outside (where the *munafiqeen* will abide) there will be wrath and chastisement. (There is very little outward difference between *eiman* and hypocrisy but in terms of results they are the opposite of each other.)

(14) Those *munafiqeen* (hypocrites) shall call the *momineen* (The convinced Muslims) and say, "Were we not living together with you (then why have you gone apart)?" They will reply, "Yes it is correct that you (outwardly) used to be with us, but you kept yourself in deception. You always kept yourself on the fence and waited to see which side would be victorious, so that you could join them. You were always in doubt about the truth of the divine order. You allowed your selfish ends and wishful thinking to tempt you and your self-deceit continued till the hour of the divine revolution. (Therefore, how can you say that you used to be with us?)"

(15) "(Moreover, you were also under the misconception that in case of accountability, you would get away by paying some ransom.) Now you will see that ransom will be accepted neither from you nor from those who openly rebelled against the divine laws. (Both of you fall in the same category.) Hence the ultimate abode for all of you is *jahannam*. It is your only companion; and now you will see how awful your destination is!"

(16) As for the people who have (recently) joined the *momineen* but are still weak in *eiman* (49:14), hasn't enough time passed for them to have firm *eiman*, as a

يَنَادُوهُمْ أَلَمْ تَكُنْ مَعَهُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ  
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ  
الْغُرُورُ

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَا أُولَئِكَ التَّارِكَةُ  
هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ  
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ  
الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

result of which their hearts could bow to the divine law? The divine law has been revealed as absolute truth and reality, and hopefully they will not become like the people who were earlier given the divine books, but went astray after their hearts hardened with the passage of time.

(17) (As for those who despite attaining the faith are not as yet confident and assured, there is no need to be disheartened. They too can get on the right path.) Do they not see how the divine law enlivens the earth after it has become lifeless? Similarly, they too can get new life with this divine code. Now we have very clearly explained Our signs to you so that you may think rationally about it and arrive at the correct conclusion.

(18) Remember that all the men or women who testify to their faith with their deeds and give their wealth to the divine order for constructive purposes, do get it back manifold, together with a dignified and respectable life as a bonus (in this world as well as in the hereafter).

(19) And for those who believe in Allah and His Rasool in this manner, are being true to their profession of *eiman* and are guarding the *Nizam-e-Rabubiyya* through their struggle and deeds (4:69), there shall be high honour as well as the light that has been mentioned earlier (57:12). On the other hand for those who deny the truth and belie the divine laws, the ways of life remain dark. They cannot proceed further. They are the inmates of *jahannam*.

(20) (Their eyes are always set on quick worldly gain, although according to the Quranic concept of life) These are merely toys that provide temporary amusement. You may use them as ornamentation or decoration and boast about them. You may pride yourself that you possess more than others or compete amongst yourselves in

اعلموا ان الله يضي الارض بعد موتها قد بينا لكم الايات  
لعلكم تعقلون ﴿١٧﴾

ان المصدقين والمصدقات واقرضوا الله قرضاً حسناً يضاعف  
لهم ولهم اجر كريم ﴿١٨﴾

والذين امنوا بالله ورسوله اولئك هم الصديقون والشهداء  
عند ربهم لهم اجرهم ونورهم والذين كفروا وكذبوا بآياتنا  
اولئك اصحاب الجحيم ﴿١٩﴾

اعلموا انما الحيوٰة الدنيا لعب ولهو وزينة وتفاخر بينكم وتكاثر في  
الاموال والاولاد كمثل غيٓث غيٓث اعجب الكفار نباته ثم يهيج فتره  
مضفراً ثم يكون حطاماً وفي الاخرة عذاب شديد ومغفرة  
من الله ورضوان وما الحيوٰة الدنيا الا متاع العرور ﴿٢٠﴾

respect of wealth and children. (These things too are important, provided they are used for achieving a higher goal in life. However, if they are taken as an end in themselves then this is a false concept.) The gain you get from it can be described like the parable of a crop that sprouts and swells after a few drops of rain and the sight of which delights the farmer. However, with a bit of heat it starts to wither, turns yellow and then crumbles to dust, eventually becoming a grave calamity for the farmer. There is only one way to get out of these disasters and that is to keep one's struggle in harmony with the divine laws.

Listen once again. If this worldly existence is taken as an end in itself one can certainly acquire comforts, but these would be temporary and cheap. Human beings are deceived in this way (16:92, 83:36, 102:1).

(21) (The instinct to excel over each other is natural in every person<sup>(1)</sup>; but you have selected a wrong field in which to satisfy this desire. The right field is that) You should seek protection from destructive forces by following the divine laws and working towards the *jannat* whose comfort, bliss and happiness are spread throughout the universe. It is not confined to one place but covers the heavens and the earth (3:132). It has been prepared for those who believe in Allah and His *rusul*. These comforts and luxuries can be obtained by everyone who wants to achieve them in accordance with the divine laws. Allah is the giver of abundant comforts and bounties. So if you want to excel, do so in this field!

(22) (According to the law that has been described, only those who strive for them can obtain material comforts. The capacity and capability to earn varies from person to

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ  
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ فَضْلُ اللَّهِ  
يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ  
أَنْ نَّبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

(1) The preservation of the self is a trait of life that is instinctive in all living things. The urge to excel and to be ahead of others is part of this instinct. If a man satisfies it in a way that he develops his self more than others, then this would raise this instinct to a human level rather than its remaining at an animal level.

person, and even external factors sometimes play a great role in this. Thus strictly applying the above criterion would not be fair. We are aware of all these factors therefore) Before the occurrence of any external or internal episodes, We have provided for their compensation; and to make such a provision in our law of *Rabubiyya* was not difficult for Us.

(23) (In this system the products from collective labour are kept open and available to satisfy the requirements of all the people. As a result the deficiency in a person's capacity to earn less, for any reason, is not a problem.) Hence, the inability to earn more does not cause any grief. On the other hand, there are those who can earn much more, but they do not consider this to be their own doing and hence are not proud about it. They do not consider whatever they earn to be their private property. They know that the people who are conceited and want to feel elevated due to unearned credits are not considered noble by the divine law.

(24) These are the people who collect and hoard everything exclusively for themselves, even though the major portion may be due to factors that are not their own. Considering that such an attitude might be illegal in the eyes of society, they enact laws which claim that such an attitude is not dishonourable. They do not openly violate the divine laws (because they do not have the courage to do so. In fact) They devise other ways and excuses to escape them.

Tell them that the divine system is not dependent on them and does not need their help to fulfill its requirements. It has full power to make His programme worthy of all praise!

(25) In order to achieve this objective Allah has sent His *rusul* to different nations for clear and explicit reasons. Every *rasool*

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ  
مُتَحَدِّثٍ ۗ

الَّذِينَ يَخْتَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
الْعَاقِبُ الْحَكِيمُ ۝

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ  
لِيُقِيمُوا النَّاسَ بِالْقِسْطِ ۗ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ  
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ ۝



brought with him a code of laws. With the help of that code they established a society in which every action of a person produced a proper result and people adhered to justice and equity. For the stability of society, along with the code of law, He also sent down a very hard, sharp and piercing sword (made of iron). Since this hardness helps in establishing the system of justice and peace and provides protection for the oppressed, instead of being harmful, it is greatly beneficial to mankind. It also marks out those who help the divine order established by the messengers of Allah; and although its pleasant and beneficial results cannot be felt visibly they continue to give sacrifices on account of their firm faith. The divine order that has all the power and force in it is thus established with the help of these people.

(26) This then was the supreme objective for which We had sent various *anbiya*. For instance, We had sent Noah and Abraham and continued to bestow *nabuwwa* and the book on their progeny. Some of their progeny were on the right path, but most of them went astray.

(27) Thereafter, We sent other *rusul* in their footsteps and then (last amongst the *Bani-Israel*) came Jesus, son of Mary, to whom We gave the *Injeel* (the Bible). The hearts of people who followed him were filled with compassion and kindness for each other. As for the institution of monasticism that is prevalent amongst them, has been invented by them. We certainly did not ordain or prescribe it for them. (*Deen* does not preach monasticism or mysticism.) They adopted it on their own under the assumption that it was the way to seek the pleasure of Allah (but they could not adhere to it as they ought to have, because it was just not possible to do so).

So we will reward those amongst them

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالكِتَابَ  
فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾

ثُمَّ فَخَّرْنَا عَلَىٰ آثَارِهِمْ بَرُسُلَنَا وَفَخَّرْنَا بِنُوحٍ وَابْنِ مَرْيَمَ وَأَتَيْنَاهُ  
الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۗ  
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا  
رَعَوْهَا حَتَّىٰ رِعَايَتِهَا ۗ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ  
مِنْهُمْ فَسِقُونَ ﴿٢٧﴾

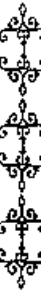
who now believe in the Quran. However, many of them are treading the erroneous path.

(28) (This is Our system that has been in force from the beginning. Therefore) O *Jamat-ul-Momineen*, you should guard the divine laws and whatever your *Rasool* tells you according to the *wahi*, believe in it and obey it. In this way He will bestow His bounties on you twofold (one part in this world and the other in the hereafter). He will also grant you such an illuminating (Quranic) vision that whatever path you travel will be enlightened and as such you will remain safe from all types of destruction. Always remember that, in the divine system, both the provision of protection from destructive elements and the means for development of your life have been provided in abundance.

(29) If you adopt this course of action, the result will be that these *Ahl-ul-Kitab* (the followers of earlier revelations), particularly the Jews (who oppose this mission and are proud that all sources of wealth and the keys to treasures are with them) will know that they do not hold any monopoly or authority over the bounties of the Almighty. This can also be obtained in abundance by those who have faith in the Quran. The bounties of wealth are linked to the divine laws. Whoever wants the bounties can acquire them according to the divine laws. He is the Master of infinite bounty. He is not the *Rabb* of a particular (the *Bani-Israel*) nation. He is the *Rabb* of the whole of humanity (1:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

لَيْسَ يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ



Surah 58 : Al-Mujadilah  
(The Debate)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Allah has heard the assertion of the woman who was arguing with you (O *Rasool*) and complaining to Allah about her husband's unjust treatment. Allah was listening to the conversation between the two of you. He is All-hearing, All-seeing. (Now listen to His decision.)

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِعُ تَحَاوُرِكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

(2) Those amongst you who (in a fit of rage) call their wives 'mothers', should know that the wives do not in actual fact become their mothers. (They do not become *haram* for you by the simple utterance of these words.) Only those who gave birth to them are their mothers (33:4). Those who utter these words in rage should know that such words are absurd, superfluous and against facts. The divine guidance is to ignore such foolish talk and gibberish. This law keeps them safe from the unpleasant outcome of such frivolous utterances.

الَّذِينَ يَظْهَرُونَ مِنْكُمْ مَنْ نَسَاهُمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ إِلَّا الْآلُ وَكَذَلِكَ يُكْفَرُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ۝

(3) (But such absurdities should not be allowed to prevail in a society of decent and noble people.) People who call their wives as their mothers (or use similar words), and later repent and wish to take their words back then (the penalty for this is) before they resume their conjugal relations, they should free a slave. They must suffer some penalty so that they keep themselves under control and not utter whatever comes to their mind. This is being ordained so that you learn a lesson and realize that Allah is fully aware of all that you do.

وَالَّذِينَ يَظْهَرُونَ مِنْ نَسَاهُمْ ثُمَّ يَعُودُونَ لَهَا قَالَوا قَدْ أَخْبَرَهُ رَبُّكَ أَنْ قَبْلَ أَنْ يَتِمَّ نَسَاؤُكُمْ تُوَعِّدُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

(4) If one does not have (a slave or if slavery no longer exists in that society), then he should fast for two consecutive months before they resume conjugal relations. If he is unable to do so then he should feed sixty indigent people. This is so that, you can have absolute *iman* on the truth of the system,

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتِمَّ نَسَاؤُهُ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۝ وَبِئْسَ لَكُ حُدُودَ اللَّهِ ۝ وَاللَّكَفْرَيْنِ عَذَابٌ أَلِيمٌ ۝

ordained by Allah and established through His *Rasool*.

These boundaries have been laid down by Allah and you have to remain within them. (If you violate them by mistake then as mentioned above, the remedy has also been prescribed. Those who totally deny these bounds are the *kafireen* and) For the *kafireen* there shall be a grievous punishment.

(5) People who deny the divine order and oppose it will ultimately be disgraced like those before them. Verily, We have explicitly revealed Our laws and for those who (still) deny the truth, there will be disgraceful chastisement.

(6) On that day, Allah will raise all of them and make them aware of the results of their deeds. Allah's Law of *Mukafat* preserves everything, although people themselves may have forgotten their deeds. Everything remains before Him.

(7) Have they not considered that Allah knows about everything that exists in the heavens and the earth, so much so, that if three people secretly discuss something, then He is the fourth among them; and if they are five He is the sixth. (These numbers are given as examples.) If the number is more or less or whatever it is and wherever they may be, Allah is always with them. Then He makes the results of their deeds known to them (on the day of the manifestation of deeds). Certainly, He has full knowledge of everything.

(8) Have you not observed that those who were forbidden to hold secret consultations have reverted to them and are conspiring with a view to committing various offences? Some of these consultations are confined to themselves and some affect others. They even go to the extent of conspiring against the divine order. (All this is done in a hypocritical

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كَيْتُوا كَمَا كَيْتَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ۝

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوَّةٌ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ  
شَيْءٍ لَكُنْ عِنْدَهُ إِلَّا هُوَ رَاعِيَهُمْ وَلَا خَافِيَهُ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدِي مِنْ  
ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ  
الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لَهَا أَنَّهُمْ عَنْهُ  
وَيَتَنَجَّوْنَ بِاللَّيْلِ وَالنَّهَارِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ  
حَيَّوْكَ بِمَا لَمْ يَحْجِبْكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ  
بِمَا نَقُولُ مَا حَسْبُنَا جَهَنَّمُ يَصَلُّونَهَا فَيَنْسُ الْبَصِيرُ ۝

manner and) When they come to you they greet you (in a low tone) with (ambiguous) words which Allah has not sanctioned for use in greetings. Then they ask themselves (if Allah knows everything then) why does He not punish us for what we say? (They do not know that) The *jahannam* that has been prepared for them is sufficient for them as punishment; they will be admitted in it (and will see for themselves) what an awful abode it is!

(9) O *Jamat-ul-Momineen*! You should not hold mutual consultations with a view to committing a crime or to plan rebellion against the divine order. Always hold consultations for noble causes and *taqwa* (guarding the divine laws). In short, you should always remain conscious of the divine laws and guard them because that should be the ultimate and central point of all your efforts.

(10) Remember that in all secret consultations of the *munafiqeen*, the basic motive is their selfish desire that instigates rebellion in them. Their purpose is to dishearten and sadden the *momineen*. However, they do not know that they cannot harm the *momineen* in the least, as losses (or gains) occur according to the divine laws. And the *Jamat-ul-Momineen* is fully conscious of the divine laws and always guards them. Therefore, such conspiracies cannot harm them in any way. They have full confidence and trust in the firmness of these divine laws.

(11) O *Jamat-ul-Momineen*! (the *munafiqeen* come to your assemblies and sit close together so that they can whisper to each other, so) when you are told to spread out in gatherings, do so and sit separately from each other. (In this way they too will have to sit apart from each other. Moreover, this will remove your doubt that anyone amongst you

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْأَيْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبَيِّنَاتِ وَالْقَوَىٰ ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ۝

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ  
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأْفْسَحُوا يَفْسَحِ  
اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فانشُرُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ  
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

is conspiring against a particular person. This should be the normal way of sitting in such gatherings.) In a similar manner Allah will also open up many avenues for you. And when you are told to disperse after the assembly is over, you should get up and go. (These matters appear very ordinary but they have far reaching effects.) (As regards adherence to such manners) Allah will elevate the status of those who accept such behaviour to be correct and know the rationale. Remember Allah's Law of *Mukafat* is fully aware of all that you do.

(12) O *Jamat-ul-Momineen*! Whenever you want to consult the *Rasool* privately you should first, according to your capability, offer something for the social welfare of the people. Not only will this be for your own good, but it will also remove many other doubts. (Another advantage will be that the *munafiqeen* who are always insisting on meeting the *Rasool* for private consultations, would stop doing so. However, if sometimes you do not have anything to give it does not matter. (You should inform the *Rasool* about this). Provisions have been made in the divine law for such a situation because the aim is to provide protection and training (and not to inflict any hardship on you).

(13) The requirement that you should offer something to the *Rasool* before consulting him in privacy should not perturb you. (This will save a lot of the *Rasool's* time, which other people waste in trivialities.) A provision has already been made for those who are unable to offer anything. (The need to make such a provision is for the initial stages of a mission; as in these gatherings the style of consultations is totally different - 42:38). You should strive hard for the establishment of the *Nizam-us-Sala* and for providing nourishment to needy human beings. For this purpose you should fully

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ تَحِيَّاتِكُمْ  
صَدَقَةٌ ذَلِكُمْ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ

عَاشَفْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ تَحِيَّاتِكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ  
وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ

obey the divine order. Then such precautionary measures would not be required. Remember Allah is fully aware of all that you do.

(14) (Such precautionary steps are essential at this stage, because the *munafiqeen*, who have penetrated your organization can be dangerous to your order. In fact they establish friendship with people who have been opposing the divine order. They are neither sincere with you nor are they openly with your opponents. They assure you of their sincerity by swearing falsely; and they do all this knowingly.

(15) As their attitude is most abominable, a severe chastisement has been ordained for them as per Allah's law.

(16) They make their false oaths a shield and while taking shelter behind it, obstruct people from coming towards the divine order. They will get a humiliating punishment.

(17) The wealth they are so proud of, and the family members on whose strength they take such a stand, will be of no avail to them against Allah's Law of *Mukafat*. They shall enter the *jahannam* of doom and destruction and abide therein forever.

(18) On that day, Allah will raise them all. Just as they are doing now before you, even at that time they will swear before Him, thinking that such oaths will show that they are trustworthy and make them succeed in their fraud. (How can they outwit Allah? His Law of *Mukafat* knows even the secrets of their hearts.) Remember! They are great liars.

(19) The fact is that rebellious and selfish desires have completely overpowered them and these compel them to tread the wrong path. That is why they have become oblivious to the divine code. They are partisans of Satan. And it should be understood clearly that the partisans of

الْمُرْتَدِّ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَلْبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

إِتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

لَنْ نُنْفِئَهُمْ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ نَتِيجٍ ۗ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

اسْتَعْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ ۗ أُولَئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

Satan will truly be the losers!

(20) Just think! Can those who oppose the divine order that is being established for the good of humanity ever succeed? Ultimately, they will be totally humiliated.

(21) It is Allah's decree that in the tussle between good and evil, good will prevail. Allah's *rusul* shall ultimately be victorious and successful. This is the decree of Allah, Who is Almighty and all-powerful. It is just not possible for any power on earth to defeat

it.

(22) (It therefore stands as a fact that good and evil are the opposites of each other.) How is it possible for people who have faith in the divine law and the life hereafter, to establish friendship with those who oppose the divine order; even though the opponents may be their fathers, their sons, their brothers, or other kindred (3:117, 60:4).

These (*momindeen*) are the people in whose hearts *aiman* has penetrated deeply and taken firm roots; and for them Allah's *wahi* (the Quran) is a source of great strength. They shall abide (in this world as well as in the hereafter) in a happy and blissful society where freshness and greenery shall never fade. When they have harmonized their lives with divine laws, they are sure to receive Allah's bounties and blessings.

This is Allah's party (as opposed to the party of Satan); and remember that Allah's party will ultimately be successful. Truth eventually prevails.

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ۝

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنَّا ۗ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۝





**Surah 59 : Al-Hashr  
(The Gathering)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and on the earth is busy fulfilling the programme ordained by Allah Almighty, the all-powerful. His power however, is not the force of blind nature; it is based on absolute wisdom.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(2) Amongst the examples of the manifestation of the authority and power of His Law of *Mukafat*, is the episode of the *Ahl-ul-Kitab* (the Jews). These people revolted against the divine order and ultimately ended up in a war. (They were very proud of their power and strength, but) As soon as the first battle took place with a section (of the *momineen*), the *Ahl-ul-Kitab* ran away from the battlefield. (They were then given another chance to correct themselves and give up deceit and disorder. Thus no further action was taken against them; except that as a precautionary measure) They were moved out of the city to another habitation.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُجْرِبُونَ بِيوتَهُمْ بِأَيْدِيهِمُ وَأَيْدِي الْمُؤْمِنِينَ ۗ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۝

As they were so proud of their fortifications, you could not expect them to leave their habitations so easily. They were confident that the fortifications would protect them against your attack. However, Allah's Law of *Mukafat* overtook them in a manner they never expected and filled their hearts with terror, to the extent that they left their homes on their own. (As for those who resisted) Their destruction came at your hands.

O you who are wise and rational! As you have seen what happens to those who oppose the truth, will you not learn a lesson from this episode?

(3) Had Allah not ordained this banishment for them they would have been given very severe punishment in this world.

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ النَّارِ ۝

As for the punishment in the hereafter, it shall be an extreme chastisement.

(4) This is because they rebelled against the divine order being established by the *Rasool* (for the welfare of humanity. Everyone should bear in mind that) According to the Law of *Mukafat*, the end for whoever rebels against this system of justice and equity, would be miserable. This law does not stop pursuing offenders.

(5) (At the time of the siege and as necessitated by the strategy of battle) You cut down some palm trees and left some standing at their roots. You did all this according to divine laws which permitted you to wage war against them (22:39). The objective was to show that people who go astray suffer disgrace.

(6) And without war you obtained booty from this expedition. You did not have to charge horses or camels for it. As per His law of *Mashiyya*, Allah bestows upon His *rusul* victory over their adversaries. He has devised measures for everything and He has full control over them.

(7) The nature of gains which come into your possession without waging war is different from other booty (8:41). It should remain in the custody of the divine system, so that it is used for meeting the requirements of needy people. These may include near relations like orphans (of those who took part in battle or were killed); those who are left alone; the helpless in society, the one whose on-going business receives a setback; those who for some reason are not capable of doing any work; or the wayfarers who need help. Moreover, it should not be distributed in a manner that it becomes concentrated in the hands of those amongst you who are already rich (while the needy remain deprived). Therefore, willingly accept whatever the *Rasool* (the central

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ۝

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِلَّذِي الْقُرَى وَالْيَتَامَى وَالسَّكِينِ وَأُولِي السَّبِيلِ لَكُمْ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا اتَّكُمُ الرُّسُولُ فَعَدُوَّةٌ وَمَا نَهَكُمُ عَنْهُ فَأْتَيْتُمْهُوَ وَأَتَّخُوا اللَّهَ إِنْ اللَّهُ شَدِيدُ الْعِقَابِ ۝

authority of the divine system) gives you in this distribution and refrain from demanding from what he has withheld (9:59). Always guard the divine laws and remember that very strict action is taken against violators.

(8) Also in the spoils of war there is a share for immigrants (*muhajireen*) who were thrown out of their dwellings and deprived of their possessions. They certainly deserve financial help. They are always willing to help the divine order in whatever manner they can. These are the people who proved their claim to *eiman* by giving sacrifices. (That is why their opponents perpetrated all kinds of hardships and torture on them 22:40.)

(9) On the other side are those who are also true to their faith. They had consolidated their faith even before the *Hijra* and had made room in their own dwellings for the *muhajireen*. These people (the *Ansar* of Madinah) welcome with love and affection whoever comes to them from amongst the *muhajireen*. Further, they never think that they also should receive whatever is being given to the *muhajireen*. They always give preference to the needs of the newcomers, even if they themselves are indigent and living a life of hardship. (This is the symbol of a true *momin*.)

Remember! The people who are likely to achieve prosperity are those who change their personalities and no longer push others aside to selfishly quench their own thirst. Realizing that the other person's thirst is more acute, they voluntarily allow them to satisfy it first.

(10) (There is no denying the fact that the status of those who professed *eiman* and migrated under adverse circumstances is very high. However) The faith of those who followed them is also very strong and firm. They express their desire by saying, "O our

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ  
الصَّادِقُونَ ۝

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ  
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ  
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَعْرَ نَفْسِهِ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ۝

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَحِيمٌ ۝

Rabbi Grant us means of protection; and also to our brethren who preceded us in professing *eiman*. Do not ever put any grudge in our hearts for those who profess *eiman*. You are compassionate and the provider of the means of nourishment.”

(11) (This then is the character of true *momineen*. On the other hand, have you ever considered the attitude of the *munafiqeen*? They say to the *Ahl-ul-Kitab* who have revolted against the divine order and with whom they have established brotherhood, “If you are thrown out of your dwellings, we too shall leave with you. We shall not obey anyone's order. If war is waged against you, we shall certainly come to your help.”

However, Allah stands witness to the fact that they indeed are liars. (If they are untrue to their word in professing *eiman*, then they are also dishonest about their commitment.)

(12) If they (the *Ahl-ul-Kitab*) are driven out of their homes, these people (the *munafiqeen*) will never accompany them. And if war is waged they (*munafiqeen*) will not come to their help. If they are forced to help, they will run away from the battlefield. Thus, they would not be of any help to them. (In fact this would amount to opposing them.)

(13) They (the Jews) had been cautioned and threatened with the Law of *Mukafat* since long. However, it did not create as much terror or fear in their hearts as now (by seeing your party and army) because these people (are impressed by visible and perceivable forces and) do not understand the force of law.

(14) (They hold you in so much awe that) Even if they all join up to face you they will not have the courage to fight you in an open battlefield. They will either fight you from within their own fortified strongholds or from behind the city walls. This is also

أَلَمْ تَرَ إِلَى الَّذِينَ نَاقَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا  
وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ  
نَصَرُوهُمْ لَيُولَيْنَ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ ﴿١٣﴾

لَا يِقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ  
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقَلُّهُمْ شَيْءٌ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٤﴾

because they have a lot of mistrust amongst themselves. Although they look united, their hearts are against one another. (If they use their intellect, they would understand that such superficial unity can never take them to success. Real unity is that of the heart and it comes with *iman* and a common objective. Therein lies the real secret of strength.)

(15) Their (the *munafiqeen's*) plight is also like that of those (Jews) who have just suffered the consequences of their own doings (59:2). Hence, they will be subjected to grievous chastisement like the Jews.

(16) (As for the *munafiqeen* who claim that they will help them) Their plight is like that of Satan who at first incites man to deny the truth; and when man does so (and the consequences show up) then he (Satan) stands apart and says bluntly, "I have nothing to do with whatever you have done and I take no responsibility. I really am afraid of Allah, the *Rabb* of all the worlds." (Such is the consequence for those who trust the *munafiqeen*.)

(17) As such both of them end up in burning chastisement. In fact, such will be the end of those who commit *zulm* and aggression.

(18) (O *Jamat-ul-Momineen!* Beware lest you get into the same plight as the people mentioned before. Therefore) You should always guard the divine laws and (ignoring immediate individual gains) keep in view what you have done for the pleasures of the future. This would only be possible if you continue to guard the divine laws under all circumstances. Remember! The divine Law of *Mukafat* is fully aware of what you do. (It does not let anyone's efforts go waste.)

(19) (Always keep the reality in mind that the objective of life is not the nourishment of the physical body only but also of the self. In fact, this is the basic objective of life; and

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وِبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

the physical body is a means to attain it. This objective can only be achieved by following the divine laws. Therefore) You should not be like those who became oblivious to the divine laws with the result that they lost sight of their own self (and reduced their life to an animal level). They forgot their self and made "mine" their ultimate objective. These are the people who stray from the right course. The result of forgetting God is that man becomes oblivious of his own self.

(20) Remember that the life of *janna* calls for the nurturing and solidarity of the self. Neglecting the self would lead you to *jahannam*; and it is obvious that the residents of *janna* and *jahannam* can never be equal. Only the residents of *janna* will achieve pleasures and success.

(21) (And *janna* can only be attained if the Quran penetrates deep into your hearts. The impact of the Quran is so great that, to give you an example) If We had put the Quran in the heart of a mountain (and given it the faculty of consciousness), you would have seen it (the mountain) trembling in humility, just from the very thought of violating Allah's law. And it would have burst under the sense of responsibility. We offer such parables so that people may reflect and comprehend the magnificence of the Quran and understand the consequences of violating it.

(22) And why should it not be magnificent? It is the book of Allah, the possessor of absolute power and authority. He has knowledge of the unseen and all that can be perceived. (He knows the present state of everything as well as its latent potentialities and abilities. Remember! The distinction between the seen and the unseen is from a human perspective only. From God's point of view it is all evident and) He provides nourishment for the development

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ  
الْغَابِرُونَ ﴿٢٠﴾

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ  
خَشْيَةِ اللَّهِ وَسَبَّحَ الْأُمَمَاتُ لَهَا لَهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ  
الرَّحِيمُ ﴿٢٢﴾

of the abilities and potentialities of everything, free of cost.

(23) Yes all this is from Allah, besides Whom no one else enjoys any power or authority. The entire universe belongs to Him. Only His law is in force in it; and no one else's. His powers and knowledge are unlimited. His Being is most perfect and beyond any defect; and He provides nourishment for the development and completion of one's personality. He protects

everything in the universe from the effects of destructive forces and nothing is outside the umbrella of His guardianship. He has complete control and authority; and He therefore has the power to take His programme to its destined goal. He has kept everything bound strictly within His laws so that these may not disperse and disturb the universal system. There is no one equal to Him and all greatness belongs to Him. He is far above the possibility that the power and authority of anyone else can be ascribed a share with Him.

(24) Allah is the creator of everything. Such is the pattern of His creative activity that He starts the process from its initial stage, then passes it through several evolutionary stages of development so that unnecessary elements wither away, and it finally takes a particular form that distinguishes it from other things. (At that stage you say that a thing has been created.)

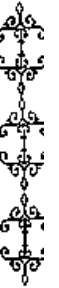
The above are some of the divine attributes. All these attributes, in their most proportionate, perfect and highest form, are concentrated in His Being. Such is His system that everything in the heavens and on the earth, is busily fulfilling His designated programme. He alone is the possessor of all might; and His might is based on absolute wisdom.

(This is Allah, whose book is the Quran.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

It is obvious that the book of the Almighty Who has these attributes, would also have these magnificent qualities. Also, as far as is humanly possible, these divine attributes would also be reflected in the personality of the people who follow this book. They would stand as guarantors of universal peace and prosperity.)





### Surah 60: Al-Mumtahanah (The Examined Woman)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Jamat-ul-Momineen*! Do not take the enemies of the divine system, who are your enemies also, as your friends (3:117). While they are opposing this code of divine order that has come from the Almighty, you should never establish relations of affection and affinity with them. (The basis of relations should be your *deen* and not personal preferences or family ties - 60:4, 9:13.) Their enmity is so deep that they have forced the *Rasool* and yourself to leave your homes, simply because you have professed *eiman* on Allah, your *Rabb*. Just ponder whether these two attitudes can be together? On the one hand you come out to wage *jihad* in order to establish this divine system and follow My law; while on the other you establish secret friendships with these enemies. Remember, whatever you conceal or reveal is all known to Me; and whoever from amongst you does this, will stray from the right path.

(2) If ever they conquer you, you will see for yourselves the extent of their enmity and the misery they can inflict on you with their hands and tongues. Their only desire is to make you deviate from your *deen* and become like them once again.

(3) It is true that you have blood relations with them, but remember that on the Day of Judgment, neither your relatives nor your children will be of any help. At that time you will be visibly separated from each other; and it will be your own deeds which Allah sees so well, that will help you.

(4) In order to understand this (the position of personal relations as compared to the divine order) you have the excellent model of Abraham and his companions. This should give you peace of mind by

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ  
إِلَيْهِم بِالْمَوْدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ  
وَأَيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي  
وَأَيْتَاءَ مَرْضَايَ فَتَسْأَلُونَ آلَهُمْ بِالْمَوْدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ  
وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝

إِنْ يَتَّقُواكُمْ يَكُونُوا أَعْدَاءً وَيَسْأَلُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ  
بِالسُّوءِ وَوَدُّوا لَوْ كَفَرُوا ۝

لَنْ تَنفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ يَوْمَ الْقِيَامَةِ يُفَصِّلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ  
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ  
وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا أُسْتَفِيرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ  
اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

removing all your concerns (33:21). They openly told their people (those with whom they had blood relations), "We are disgusted with you and the deities which you worship, leaving Allah aside (37:85-86). We totally reject your way of life and consider it wrong; and on account of this there will always be enmity and hatred between us, until you profess *eiman* on Allah." (In this way you will become our brethren in *deen* - 3:117, 58:22).

However, Abraham did tell his father that he would beseech Allah Almighty to grant him (his father) faith and make provisions for his protection, but at the same time he made it clear to him that if he (his father) did not believe, then he (Abraham) had no power to help him against Allah's Law of *Mukafat*. (Thus when his father did not believe, Abraham abandoned him - 9:114, 14:41, 19:47.) Abraham and his companions, ignoring the power, strength and authority of their people, broke their relationship with them and declared to their *Rabb*, "We have complete faith and trust in the truth of Your laws. Leaving aside everything else we follow only Your laws. Every step in our journey of life shall be towards You, as that is the only goal of our lives."

(5) At the same time they asked their nourisher, "O our *Rabb*, we should not become playthings for the people who deny your *deen*. Therefore, O Our *Rabb*! Provide us with means of protection. You are almighty and all-wise!"

(6) This was the conduct of Abraham and his companions; and it is an excellent example for those who have faith in Allah and the Day of Judgment. (The loss would be that of whoever turns away from this way of life, and not that of Allah.) He is independent of (unaffected by) what they do; and He is worthy of all *hamd*.

(7) You should not be in haste. He is

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَفَرُوا مَوَدَّةً  
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

creating circumstances in which people who presently harbour enmity will develop love and affection for you (by professing *eiman* and thus becoming your brethren in *deen*). All this happens according to the measures determined by Allah, through which you obtain protection and nourishment for development.

(8) It must be clarified that Allah does not stop you from showing kindness openly. You have to deal fairly and justly with all who, on account of your *deen*, have neither waged war against you nor expelled you from your dwellings. As has been said before (5:8), justice will also be done to whoever wages war against you, because Allah likes those who are just and fair. (Thus, over and above being just, you should be cordial with those who have not waged war against you.)

(9) He only forbids you from making friends with people who fought with you over matters of *deen*, drove you out of your homes or rendered help to those who did so. Therefore, do not establish friendly relations with them. Those who do so shall be considered criminals.

(10) (There is now another important clause.) At this time many Muslim women are coming to you after migrating from Makkah. Whenever they come to you, investigate their cases yourself, although Allah is fully aware of who amongst them are true to their *eiman*. If after scrutiny you are satisfied that they are firm and true in faith, then do not turn them back to the *kuffar*. This is because they have professed *eiman* and their spouses are still *kafirs* (and a *momin* woman cannot live as the wife of a non-Muslim husband, just as a *momin* man cannot marry a *kafir* woman). Therefore, neither are these Muslim women lawful for *kafir* husbands, nor are the *kuffar* for Muslim women. As such the question of returning

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَاتَّوهُهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تَسْأَلُوا بِعَصَمِ الْكُوفَرِ وَأَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۚ ذَلِكُمْ حَكْمُ اللَّهِ ۚ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

these Muslim women to them does not arise. However, justice demands that whatever they have spent on their marriage to these women, should be repaid to them. Thereafter, there is no harm if you marry them, on payment of dowers to previous husbands (4:24).

Likewise, do not hold back those of your women who have not professed *eiman*. Your marital relationship with them is over. However, this issue would be better finalized after recovering from the *kuffar*, whatever you have spent on the marriage. Similarly, pay the *kuffar* for their women who have come over to you, whatever is due to them.

This is the command of your Allah. All such disputed matters should be decided according to His commandments, as His judgments are based on knowledge and wisdom; (whereas there is a possibility that your emotions will affect the decisions you take).

(11) In case the wives of some of you have stayed back with the *kuffar* who are not ready to pay the amount due or who retain a portion of it (the amount which you had spent on them), then keep an account. When your turn comes you can deduct this amount from what you have to pay them. Use this money to reimburse their Muslim ex-husbands. (Settle your accounts in this way, but remember this may not be done individually, but at a state level.)

In any case the *kuffar* can do whatever they like. However, you should always act in accordance with the laws of Allah, which you believe in. (This is the basic difference between a *kafir* and a *momin*; a *momin* never loses sight of the divine laws.)

(12) O *Nabi!* When *momin* women come to you (after migration), you should take an oath of allegiance (in your capacity as the central authority of the divine order) that

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ  
ذَهَبَتْ أَزْوَاجُهُمْ قِبَلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ  
مُؤْمِنُونَ

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيْعَتِكَ عَلَى أَنْ لَا يَشْرِكْنَ بِاللَّهِ  
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ  
يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ  
فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

they will not associate anybody with Allah (meaning they will obey only Allah's laws); will not steal; will not commit fornication; will not kill their children (81:8); will not indulge in slander concocted by themselves; and will not disobey you in matters of state laws. (Your personal opinions will not be binding on them; but the directives issued by you in your capacity as the central authority of the divine order will have to be obeyed.)

Accept their oath of allegiance on the aforementioned matters, then on behalf of the divine system make arrangements for their protection. The responsibility for providing nourishment and protection to all members of the society lies with it.

(13) (All laws and directives in respect of relationships with the *kuffar* have been explained in detail. Therefore) O *Jamat-ul-Momineen*! You should not establish any friendly relations with those who have been declared guilty on account of their opposition to the divine order. Won't it look odd that, while they stand condemned in the eyes of your system, you still maintain friendship with them? Remember, the basic difference between *iman* and *kufr* is the concept of the Law of *Mukafat* and the life hereafter. These people have rejected these basic concepts, just like those *kuffar* who are now dead and lie buried in their graves. (The rejection of the basic commands of *deen* is the prime reason why friendly relations with those who have been declared criminals are forbidden).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسُؤُوا مِنَ  
الْآخِرَةِ كَمَا يَبِئْسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ



Surah 61 : As-Saff  
(The Ranks)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and on the earth is busy in fulfilling the designated programme of Allah Almighty. His law is extremely strong and overpowering. However, this power is rational. Laws always overpower rationally.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

(2) (Reflect seriously over everything that has been said and see what conclusion this gigantic system of the universe takes you to. You will see that through its performance, everything manifests its duties. Therefore, you should also substantiate your claim to *eiman* with your conduct.) O *Jamat-ul-Momineen!* Do not make tall claims which you cannot substantiate. You must do whatever you say you will. Harmony in what you say and do is the only proof of the truth of your *eiman*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

(3) According to the divine law it is most loathsome and questionable that you say you will do something, and then you do not do it.

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

(4) Allah does not like those who just talk. He likes those who (when the necessity arises) come out to fight for the sake of establishing and strengthening the divine order; and then fight standing firm in solid ranks, like a wall strengthened by pouring molten lead.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴿٤﴾

(5) (Moses' nation used to talk a lot, but when they were called upon to do something they looked for excuses and thus became a source of vexation for their *rasool*. So these were the circumstances under which) Moses said to his people, "Why do you always remain a source of trouble and torture for me, although you know that I have been sent towards you as a *rasool* from Allah? (Any path I ask you to adopt is proposed by the Almighty and is for your own good.)" But in spite of this they did not give up their

وَأَذَقَ آلَ مُوسَى لِقَوْمِهِمْ يُقِيمُ لِمَ تُوَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾

erroneous ways. As they strayed from the right way, the outcome according to the law of *Mukafat* was that their hearts turned further away from the truth (51:9). The divine law states that people who knowingly go astray cannot reach their destination.

(6) This was the condition of the nation of the *Bani-Israel* at the time their *nabi* Jesus, son of Mary, told them "I am Allah's messenger sent to you. I have come to prove the truth of what has been revealed to you in the Torah (previous books). I also give you glad tidings of another *Rasool*, who shall come after me and whose name shall be Ahmad." (But the people, who had been a source of trouble for Moses, also mistreated Jesus in a way that everyone is aware of. How could they believe the news of a *Rasool* who was to come?) Now when that awaited *Rasool* has finally come and brought clear and evident laws, they say "This is (not Allah's *wahi*) but a manifest lie (that has been concocted by him)."

(7) (This *Rasool* has been mentioned in their own books. However, in order to belie him they give different interpretations and explain that this person was not the *Rasool* whose tiding was given by Jesus.) Tell them that according to the divine law, concocting things and attributing them to Allah is a very serious offence. (Just think why you belie this *Rasool*? What wrong or objectionable thing is he telling you?) He is only inviting you towards Islam, the same *deen* that *ambia* from the *Bani-Israel* had been presenting to you, but which is not available to you in its original form.

Remember! A straight and clear path of life can never open up for people who do not allow things to stay in their appropriate places.

(8) Do you think that with such an attitude and actions you can extinguish the

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٥١﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٥٣﴾

divine light (the Quran)? You can never succeed in your designs. (Just imagine! Can they ever extinguish the light of the sun by just blowing at it?) Allah is determined to make His light perfect and spread it all over, regardless of how much the *kuffar* may detest it (9:32).

(9) It is Allah Who has sent His *Rasool* with a code of guidance and a system of life based on absolute truth. His aim is that it will ultimately triumph over all other systems in the world, no matter how detestable this may be to those who want to obey laws of other gods (9:33) rather than those given by Allah.

(10) O *Jamat-ul-Momineen*! Come, I will tell you a glorious principle of life. (Every person in this world wants to do a business in which he can make a profit. Nobody wants to give up his gains. Anyone who does not consider profit and loss is insane. Despite taking all precautions before entering a business bargain, a person can suffer a loss because he failed to assess the deal correctly. Just imagine (how wonderful it would be if you discover a business which would never bring loss!) Let me tell you of a business in which you shall never suffer a loss! It will save you from grave suffering.

(11) And that business is that you should have complete conviction in the truth and comprehensiveness of the divine order that is being established by Allah's *Rasool*. You should strive hard with your wealth and possessions and if need be, give your lives! If you reflect on this rationally, you will see that there is much profit in this business (9:111).

(12) This system will provide you with the resources that will protect you from disasters which chase you. In this world as well as in the hereafter, it will grant you a heavenly life which will never lose freshness. (For example) You will have evergreen gardens and most beautiful houses to live in.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ يَهْدِي وَيُذِيحُ الْحَقَّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ۝

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝



For whoever attains it, this is indeed a supreme achievement.

(13) Besides this, there is one more favour that you would love to have. (You would want to establish your dominion not only in Arabia, but in the outside world as well - 33:27.) For this you will get full support and assistance from the laws of Allah, due to which the doors of success will open one after the other.

O *Rasool* Give these glad tidings to the *momineen*, your companions.

(14) However, Allah will not make all this possible unilaterally. In the human world, human beings themselves should join hands to accomplish His programmes. Therefore, O *Jamat-ul-Momineen*! All of you should become helpers of Allah in establishing the system. Previously also, wherever such systems were established, they all came into existence through human effort. For instance Jesus, son of Mary, had similarly asked his devoted disciples, "Tell me, who amongst you will help me in establishing the divine order?" To this his disciples replied in unison, "For this purpose we shall become Allah's helpers." The result of their efforts was that one group amongst the *Bani-Israel* believed in the truth of this system, while another turned against it. When a struggle arose between them, We helped those who believed in this *deen* and they overpowered their enemies.

(This is what happened at that time and the same will happen now. Eventually, from amongst those who oppose you will emerge a group that will stand up against the enemies of the *deen* and help in the establishment of the divine order. Allah will bestow His support upon this group.

وَأخْرَى تُحِبُّونَهَا نَصْرَ مِنَ اللَّهِ وَقَوْمٍ قَرِيبٌ وَبَشِيرِ الْمُؤْمِنِينَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ  
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ مَعْنُ أَنْصَارَ اللَّهِ  
فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا  
الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبَحُوا ظَاهِرِينَ ۝



Surah 62 : Al-Jumu'ah  
(The Congregation)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and on the earth is actively busy fulfilling the designated programme of Almighty Allah, the sovereign, Whose power and authority has no limits. He has full control over everything and exercises this control with wisdom.

يَسْمِعُ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقَدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝

(2) (In order to enforce a divine system in the human world, similar to the one in the universe where everything functions according to the divine law, Allah Almighty started sending a chain of divine guidance.) The last link of that chain is this *Rasool*, who has come to the people who had previously never received any divine book. This *Rasool* presents the divine laws to the people and then explains the objective and wisdom behind them. At the same time he gives them a work programme that will help develop their potentialities. Hence, as a result of his teaching of the divine message and training, a nation that was previously totally lost came over to the right path.

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا قَدْ خَلَقْنَا لَهُمْ مِنْ نَفْسِهِ أَهْلَ بَيْتِهِ لِيُذَكِّرَهُمْ وَيُعَلِّمَهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝

(3) (The message of the *Rasool* is not confined to this nation only.) This message is also for those who will come after these people. In other words, the *Rasool* has been sent to the whole of humanity, present as well as future generations. (That is why the Quran has been preserved for all times to come.) The *Rasool's* task of passing on the message would be continued forever by his followers, through the Quran. This has been done under the command of Allah, Who alone is almighty and truly wise.

وَأَخْرَجْنَا مِنْهُمْ لَنَا لِيُحَقِّقُوا بِهِمْ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(4) Bestowing *wahi* is the sole and exclusive prerogative of Allah Almighty. For this exalted status He selects whoever He wills. It is also a fact that the guidance which is given through this *wahi*, is one of His blessings. It is available to all those who want

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۝ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

to benefit from it. (*Wahi* was revealed by Allah only to the *anbiya*; but guidance through this *wahi* is available to everyone.) What a sublime act of grace it is (that He provided mankind with means of nourishment, to meet their physical needs; and provided guidance of *wahi* for the development of their human life). He truly is the master of magnificent bounties.

(5) (But only the people who comprehend what they read and then act upon it can benefit from Allah's book. The book is of no use if it is carried around wrapped in beautiful covers. This is what the *Bani-Israel* did to Allah's book; and you can see their condition.) The Torah was given to them and they were told that it was their duty to act upon it. However, they (carried the book with extreme reverence but) did not undertake the responsibilities it imposed on them. An apt parable would be that of a donkey laden with books. This is an example of people who admit to the truth of the divine laws, but belie it by their deeds. How wretched their plight would be! The people who treat the divine book in this way obviously cannot find the right path. (Can a donkey ever go on the right path just because the books on its back contain guidance?)

(6) (Such was the conduct of the *Bani-Israel*. They merely carried the divine book around, instead of obtaining guidance from it, and at the same time they remained under the false impression that they alone were favoured by Allah.) Tell them, "If you really are the only ones who are Allah's closest friends and favourites, then aspire to die in His cause. This would substantiate your claim (2:94)."

(7) You will see that they will never wish for death, because they know that after they die, they will have to bear the consequences of what they had done in the past. Allah

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ  
أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ اللَّهِ مِنْ دُونِ  
النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝

knows very well what goes on in the hearts of such criminals.

(8) Tell them, "The death that you are running away from will surely come to you one day. At that time you will have to revert to His Law of *Mukafat* - the law of the Almighty Who knows all that is secret as well as that which is manifest - whereby the consequences of what you have done will be disclosed."

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ  
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

(9) (Why did this happen to the Jews? It was because they turned Allah's *deen* into a religion. As a consequence their collective force withered away and what remained behind was simple rituals, a private relationship between God and man.) O *Jamat-ul-Momineen!* Be careful that this does not happen to you. You should always live a collective life, which in fact is the requirement of *deen*. In this regard (for example), whenever you are called upon to a community congregation for *sala*, you should come to it quickly leaving behind all business, to listen with your own ears to the divine laws and instructions for which you are being summoned, and according to which you have to function. If you ponder over it, you will realize how beneficial these congregations are for you.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ  
ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

(10) And when this congregation of *sala* is over, disperse and go wherever you like in search of your livelihood. However, do not think that the requirement of your *deen* is only to hold such congregations. The laws were conveyed and explained to you so that at all times and in every aspect of life, you should keep them in mind. Now that you have come out in search of a livelihood and business, keep these directives in view. Therein lies the key to your success and prosperity. (Let others choose whatever path they like for their success. For your success you should follow the divine laws only. This

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝

in fact is the only real success.)

(11) When these people (who have recently converted to Islam and thus lack proper training) see an opportunity for a good business or some amusement, then (O *Rasool!*) they run toward it leaving you standing alone. Tell them that whatever they get by following the divine laws is far more beneficial than all other business. It is also much more attractive than any other amusement. Remember! The means of livelihood that you get according to the divine laws are most pleasant and beneficial.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِلًا قُلْ مَا عِنْدَ  
اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝



**Surah 63 : Al-Munafiqoon  
(The Hypocrites)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (O *Rasool*) When these *munafiqeen* (hypocrites) come to you, they swear that you are undoubtedly Allah's *Rasool*. Allah is aware that you are indeed His *Rasool*. However, these people only say this but do not really believe that you are a *Rasool*. Therefore, they are liars. (According to the Quran, when the heart and tongue are not in harmony, then what is spoken is a lie. This is also known as hypocrisy.)

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ  
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝

(2) They made their oaths a screen for their falsehood, so that they could divert people from the path of Allah. Whatever they are doing is extremely harmful (for them).

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا  
يَعْمَلُونَ ۝

(3) We are exposing them because outwardly they declare themselves to be *momin*; but whenever any situation arises they adopt *kufir*. In fact they do not profess *eiman* from the depth of their hearts. The psychological effect of this hypocritical attitude is the sealing of their hearts, making them devoid of understanding anything.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝

(4) Outwardly their appearance looks surprisingly pleasing; and they speak in such an innocent manner that everyone likes to listen to them and believe them. But internally their condition is like that of a moth-eaten wooden skeleton that is propped up against a wall. They lack self-confidence and the energy of life. They are so cowardly that they panic upon the slightest commotion, fearing that calamities will occur. They are always fearful lest a conspiracy is being hatched against them.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمِعُ لِقَوْلِهِمْ كَأَنَّكُمْ  
خُشِبَ مُسْتَدَدًا ۝ يَخْسِفُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ  
فَأَحْذَرُوهُمْ فَتَلَّاهُمْ اللَّهُ أَلَىٰ يَوْمِ الْقِيَامَةِ ۝

They are your enemies and therefore you should be cautious about them. Allah condemns them! What an adverse attitude they have adopted!

(5) When they are asked to come

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ  
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝

forward and admit their omissions and deficiencies, so that Allah's *Rasool* may seek protection for them through the divine system, they turn away. They wait a while and then walk away in arrogance.

(6) O *Rasool*! (We know how much your heart desires to somehow save them from disaster but) Your wishes cannot save them from destruction. It makes no difference to them whether you pray for them or not. They have transgressed and gone so far away that they will surely be punished according to Allah's Law of *Mukafat*. According to the divine law, avenues of peace and prosperity do not open for those who leave the right path and go astray (without any intention of changing their attitude).

(7) Such is their plight (that let alone helping the divine order), they even tell others not to give any financial help to those who are with the *Rasool*. In this way they hope (that when they start dying of hunger) the *Rasool's* followers would leave him and disperse, and so his mission would fail.

Tell them that treasures of the heavens and the earth are with Allah Almighty. He does not need your help; but most certainly these hypocrites do not comprehend!

(8) These people say, "Wait till we go back to Madina. You will see how the chieftains of Madina drive these weak and contemptible people out of the city." Little do they know that respect and authority are reserved for the associates of the divine order; and therefore for the *momineen*. These *munafiqeen* do not understand this reality.

(9) (These are the designs of the *munafiqeen*. Therefore) O *Jamat-ul-Momineen*! Beware and do not get trapped into their plans lest your plight becomes similar to theirs (the *munafiqeen*); and the love of wealth and your children makes you oblivious of the divine laws. Whoever behaves like this

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُغْرِبَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَاللَّهُ الْعَزِيزُ الْوَسِيلُ ۗ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

should remember that he will suffer a grave loss.

(10) Before death approaches any of you, keep whatever Allah has given you open for the establishment of the divine order. Otherwise you shall say in sheer desperation, "O my *Rabb*, if you had given me some respite I would have testified my claim to the faith. I would have been among those who are busy completing your beneficial programme, thus improving the lot of humanity as well as their own personalities."

(11) But the unalterable law of Allah is that no respite is given after death comes to a person (therefore you should not procrastinate in whatever you want to do). Allah is fully aware of everything you do!

وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ  
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ لَّفَاصَّدَقُ وَلَٰكِنْ مِنَ الظَّالِمِينَ ﴿١٠﴾

وَلَكِنْ يُؤَخِّرُ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾





**Surah 64: At-Taghaabun**  
(The Loss and Gain)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Everything in the heavens and on the earth is actively fulfilling the designated programme of Allah Almighty. He is the source of all power and *hamd*; and accordingly He has devised measures for everything over which He exercises full control (7:31-36: 14:1-2, 16:5-6, 18:7, 67:1-5).

يَسْبُغْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

(2) It is He Who gave you human form. (And the greatest quality of a human being is his capability of choice. Accordingly) Some of you are *kafir* and others are *momin*. No other creation in the universe has been given the choice to either accept or reject the divine laws, and that is why human beings are held responsible for their actions (18:29). (Although man has been given this choice, he does not have the authority to go on the wrong path and be rewarded as if he had taken the right one.) The consequences of his deeds will be compiled according to Allah's Law of *Mukafat*, which sees everything.

هُوَ الَّذِي خَلَقَكُمْ فِيمَنْ كَانُمْ وَأَنْتُمْ مُؤْمِنُونَ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

(3) He has created this grand universe as an absolute reality. (It is not an illusion, or a meaningless dream.) He granted you a countenance, wherein He concentrated the full potential for beauty and grandeur. (In order to see that this potential is manifested, there has to be an objective standard. This standard is Allah Himself, Whose attributes are ultimate, perfect and most beautiful. You should try to imbibe His divine attributes in your own person as far as possible. That is the ultimate aim of your life in this world.)

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ۝

(4) He is aware of everything that exists in the outer universe; as well as whatever happens in your inner world or becomes manifest through your deeds. He is even aware of the imperceptible thoughts which cross your minds. (Therefore it is not

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرَوْنَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

possible that any of your deeds will go unnoticed.)

(5) This is evident from the historical episodes of earlier nations. Whichever amongst them denied the truth of the divine laws and established their systems on false principles, had to face the consequences. They were caught in a grievous chastisement of doom and destruction.

(6) The messengers of Allah came to them with clear self-evident reasons and laws, but they contemptuously looked down upon them and said, "Do we accept the leadership of men (like us)?" (The criterion should not have been that the person conveying the message is like them. Rather, it should have been the nature of the concepts he was presenting. However, without reflecting over it and with arrogance) They rejected it, turned around and went away in a different direction. (They consequently suffered; and no harm was done to Allah.) He is beyond needing people's assistance for the accomplishment of His programmes. He is self sufficient and worthy of all *hamd*.

(7) (Like their predecessors) People who deny the divine code are under the wrong impression that they possess mighty powers whereby they cannot be dislodged from their obstructive attitude towards the divine order. Tell them not to be under this false impression for they cannot be in the way of Allah's *Nizam-e-Rabubiyya*. "You shall certainly be dislodged so that humanity can continue to go forward. At that time you will see the outcome of your deeds." And it is not at all difficult for Allah to dislodge them, for this can be easily achieved according to His Law of *Mukafat*.

(8) (Tell them that if they want, there is still time to save their selves from this doom.) They should believe in Allah and His *Rasool*; that is the divine code (the Quran)

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَدِ افْتَوُوا بِآلِ أَمْرِهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا  
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَفَعَى اللَّهُ وَاللَّهُ عَفِيٌّ حَمِيدٌ

رَعِمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ  
لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

that Allah has sent as illuminating guidance for your intellect (just like the light which the sun provides for your eyes to see). Allah's Law of *Mukafat* is fully aware of everything you do.

(9) However, if you do not do this, then the final decision of this struggle will take place on the battlefield, on the day all of you will gather. That will be the day of either victory or defeat. The outcome of this clash will bring forth each group's shortcomings which were responsible for their defeat. The shortcomings of the *jama* that believes in the truth of the divine laws and works according to the beneficent programme set by it, will be compensated by their righteous deeds. In this way (by overpowering their opponents) they shall establish a heavenly society. That society's freshness shall never fade; and they will abide there forever. This obviously is a great achievement (and their position shall be the same in the life hereafter).

(10) On the other hand, those who deny the truth of this system and belie Our laws are destined for unending suffering and destruction. What an awful end to life!

(11) It should be clearly understood that everything in the universe happens according to the divine law (according to set regulations and not in a haphazard manner. This is so because) He has full knowledge of everything.

The intellect of whoever believes in the truth of these laws receives illuminating guidance, with the help of which he can understand the causes and effects of incidents that take place. (It is obvious that nations which can understand the mechanism of how these incidents take place, how to derive benefit from them, and how to safeguard themselves from their ill effects, can be successful!)

(12) (If you want to develop these

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ  
وَيَعْمَلْ صَالِحًا يُغْفِرْ عَنْهُ سَيَأْتِهِ وَبِذِّخْلِهِ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ خَالِدِينَ فِيهَا  
ۗ وَسَاءَ الْمَصِيرُ ۝

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ  
لَهُ اللَّهُ سُبُلَ كُلِّ شَيْءٍ عَلِيمٌ ۝

وَاطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَأِنَّا عَلَىٰ رَسُولِنَا الْهَلَكَةُ  
الْمُبِينَةُ ۝

qualities you have to) Obey the divine order that is being established by Allah's *Rasool*. If you turn away (no harm will come to Allah or His *Rasool*. The loss would be yours because) The responsibility of Our *Rasool* is only to convey these laws to you explicitly. To work according to them is your own responsibility.

(13) (And remember that you can never attain success by turning away from these laws. The reason is that) Only Allah's law is in force in the universe. No one else enjoys any authority or power. People who are convinced of this reality have full trust and confidence in the firmness of these laws.

(14) (O *Jamat-ul-Momineen!* You who are striving for the establishment of this *Nizam-e-Rabubiyya*, should particularly keep one thing in view. This system is based on the concept that you work hard and that after meeting the needs of your family from your earnings, you keep the rest available for mankind. If your spouses and children do not agree with this concept, then they would be in your way. And) It is likely that some of your spouses and children may become your enemies. Hence keep this in mind. If you go beyond their short-sightedness and extend the concept of universal *rabubiyya* beyond the four walls of your own homes, you will be able to establish a system that provides protection and means of development to all the people (including your own family).

(15) With this background your wealth and children will serve as a crucible for you, out of which you can come out either as pure gold, or as a heap of ashes. You shall become pure gold if you never forget that real and productive reward for your labour is that which you get according to the divine laws.

(You have already been told how to remove such a conflict from your domestic life. At the time of choosing a life partner

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فليتوكل المؤمنون ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ  
فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

you should consider that both of you should have similar views and ideologies. Also, you should train your children so that they too grow up with the same idea. Such a home will not have this conflict - 2:221.)

(16) Therefore guard the divine laws to the best of your ability. Listen carefully to the directives of the divine system and obey them. Keep your earnings open for public nourishment. Your own betterment lies in this. This will broaden your outlook and will not let the instinct to gather everything for yourself and deprive others, prevail. Man's selfish instinct teaches him that his crop would only flourish if he waters his fields and brushes aside the needs of others. On the contrary, Our Law of *Rabubiyya* is that ultimately the crops of only those who give preference to other people's needs would flourish (59:9).

(17) The law also teaches you that whatever you give for the nourishment and development of others, is in actual fact a loan that you give to Allah Almighty. If you give it for the establishment of the divine system, He will return it to you manifold. He will also protect you from possible harm.

Allah fully rewards everyone's effort and ignores their minor shortcomings, because He is forbearing and has a broad vision.

(18) He knows all that is hidden as well as that which is manifest. He has full control over His laws; and this control is rational.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ  
وَمَنْ يُؤَقِّ شَحْمَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا لِّيُضْعِفَهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ  
حَلِيمٌ ﴿١٧﴾

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Surah 65 : At-Talaaq  
(Divorce)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Nabi!* When you decide divorce cases of women, tell the people that the waiting period, *idda* (three menstrual periods) is of immense importance. You must observe this period. Accordingly, it is important that you count that period accurately; and thus fully guard the divine laws of your *Rabb* (2:228-237, 33:49). During this period, do not ask divorced women to leave their homes (65:6). (They have a right to stay in their homes for the period of *idda*.) Therefore, neither you should ask them to leave nor they should leave on their own (without a valid reason) unless they are being openly lewd (in which case they could be asked to leave). These are the limits prescribed by Allah Almighty, and whoever transgresses these limits, commits *zulm* on his own self (besides the damage he inflicts on others).

There is some wisdom in this provision for keeping women in their houses during the *idda* and of their staying therein. Even though during *idda* they do not live as husband and wife, it is possible that as a consequence of this separation, circumstances which bring them to reconciliation may be created (provided the divorce is such that further reconciliation is still possible).

(2) And when the *idda* period is about to end, then once again dispassionately re-examine the whole situation. If there is a possibility of maintaining the relationship, then why separate? It is better to live again like a husband and wife, according to the recognized procedure. However, if reconciliation is not possible, (then) separate according to the recognized procedure. While taking the final decision, let two

يَأْتِيهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ وَأَخْصُوا  
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرُجُوهُنَّ مِنْ بَيْتِهِنَّ وَلَا يَخْرُجْنَ  
إِلَّا أَنْ يَأْتِيَنَّ بِمَا جَشَعَ مِنْ بَيْنَهُمَا وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ  
حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ  
ذَلِكَ أَمْرًا ۝

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ  
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرَةِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا ۝

persons from amongst you be witnesses. They should stay firm as witnesses, taking it as a sacred duty. This emphasis is being given to a person who believes in the divine laws and in the life hereafter.

It is just possible that you might experience some difficulty in complying with these instructions, but always remember that if there is any difficulty in adhering to the law, the divine system will provide some solution for the problem.

(3) You may face some financial difficulties in doing so. However, the divine system will alleviate these in a way that you may not expect! Remember, the system satisfactorily provides for whoever trusts it and ultimately leaves nothing undecided. This is so because Allah has devised measures (rules and regulations) for everything (and matters that are decided according to rules and regulations have neither uncertainty nor difficulty).

(It is important for the court deciding divorce cases to keep in view all these points and their implications; and to make suitable provisions for the difficulties and complications.)

(4) (As has been mentioned earlier in verse 2:228, the period of *iddat* should normally be three menstrual cycles) However, in cases where women have menopause, difficulty arises as how to calculate their *iddat*. In such cases instead of three menstrual cycles, it would be three months. This period would be the same for women who due to some medical reason have not been menstruating. And for pregnant women it is till the termination of pregnancy.

(Some persons may feel that the *idda* period is too long, as they have to bear the expenses of the divorced wife. But there is no need to be afraid.) The divine system

وَلِرِزْقِهِ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ  
إِنَّ اللَّهَ بِأَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

وَالَّتِي يَبْسُتْنَ مِنَ الْحَيْضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ  
أَشْهُرٍ ۗ وَالَّتِي لَمْ يَحْيُضْنَ ۗ وَأَوْلَاكِ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ  
حَمْلَهُنَّ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝

would make things easy for whoever guards the laws of Allah. (The respective court should keep these matters in view and find solutions.)

(5) This is the commandment that Allah has sent down to you. For whoever guards these laws, the divine order removes the difficulties which result from such family maladjustments. Allah will greatly reward that person (who faces difficulties in carrying out these directives).

(6) You should keep divorced women in the same place and in the same standard and style of living, as you yourself live. Do not do or say anything which would harass or torture them. And if they are pregnant then you have to bear all expenses till the termination of the pregnancy. After the delivery, if they suckle the baby for you (with mutual consultation even after the divorce is final) then pay them for that. The details of this arrangement should be worked out by mutual consultation, according to prevalent norms. If any or both of you find it difficult to resolve this matter, then let some other woman suckle the baby.

(7) As regards fixing alimony for the women under divorce proceedings, or for suckling the child, you should let a wealthy man spend according to his means; while one whose means are limited should spend in accordance with what Allah has given him. Remember Allah's law does not burden a human being beyond his capacity. If the man runs into some financial difficulty on account of this extra expenditure, then relief can be provided according to the divine laws. (This aspect should also be kept in mind when deciding the case.)

(8) (These laws pertaining to the private life of individuals seem like personal laws which have no effect on the public life of the nation. This is very superficial thinking and

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ سُبُلًا  
وَيُعْظِمْلَهُ أَجْرًا ۝

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ  
لِتَضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى  
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمُّوا  
بَيْنَكُمْ مَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمِصْرُكُمْ لِتُحِبُّوا ۝

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا  
أَلَيْسَ اللَّهُ بِالَّذِي يَكْتُلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ  
يُسْرًا ۝

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا  
شَدِيدًا وَعَدَّيْنَاهَا عَذَابًا لَذِيمًا ۝



on this basis secular governments have divided their laws into public and personal. This is a mistake since life is an indivisible whole and it cannot be divided into segments, with each aspect not affecting the other. These matters have great influence on the social life of nations. Therefore the pages of history bear testimony to the fact that) Many nations rebelled against (these kinds of) divine laws and opposed His messengers. However, Our Law of *Mukafat* took a serious account of them and as a result they suffered chastisement.

(9) Thus they tasted the disastrous consequences of their self-made laws and regulations. It is obvious that when someone leaves the divine laws and starts formulating self-made laws, then the outcome can be devastation and destruction.

(10) According to Allah's Law of *Mukafat* such nations suffer severe chastisement. Therefore, you who are endowed with insight, intellect and understanding, and have professed *eiman*, should always guard the divine laws. It is for this purpose that Allah has sent these guidelines to you.

(11) He has sent these through this *Rasool*, who conveys unto you the divine message which is very clear and explicit in its meaning. The purpose is that He may take the people who believe in the truth of the divine laws and do righteous deeds, out of the depths of darkness into enlightenment.

Remember, Allah's Law of *Mukafat* admits the one who has firm conviction in the truth of the divine laws and acts according to the programme prescribed by Him, into a heavenly life that never fades in freshness. He will abide therein beyond the count of time; and Allah will provide him means of nourishment in the most magnificent and graceful manner (in this

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝

world as well as in the hereafter).

(12) This system of *Rabubiyya* is from Allah, Who has created several celestial bodies high up in the cosmos; and a corresponding lower one<sup>(1)</sup> for each. And He implements His programmes in all these celestial bodies (and they are continuously carrying out His programme).

(He has explained all these matters so that) You should understand that everything in the universe functions according to standards and measures set by Him; and nothing is ever outside His knowledge.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ وَمَا هُنَّ إِلَّا بَعْدُ  
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ  
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

(1) 'High' and 'low' are relative terms. Should you have three objects one above the other, the middle one will be lower than the upper one; and higher than the lower one. Thus every low has a high and every high has a low. The same is the case with celestial bodies. Every celestial body is higher than the lower one, and lower than the higher one. This is what is meant by an *ard* for every *sama*. *Sama* implies height and *ard* the lowness. Thus *sama* stands for higher celestial bodies and *ard* for lower ones.

**Surah 66 : At-Tahreem  
(Prohibition)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Nabi!* Given whatever Allah Almighty has made legal for you, why did you impose prohibitions on yourself just to please your wives? (You have been warned so that) You should not have shortage of protection and development (which would be a natural consequence of declaring things legal or illegal). This is important because your actions do not remain confined to your person. You may leave something because you do not like it; but your followers might think that this thing is intrinsically bad and consider it forbidden. Therefore, you have to be extra cautious.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

(2) (If you have taken an oath in this regard, then do not worry.) The divine laws have already made provision to break such oaths and atonement has to be made (2:225, 5:89). Allah surely is your protector. (Accordingly, He has made provisions in the law to expiate for mistakes or human emotions.) He is well aware (of such weaknesses) and therefore has based His law on wisdom.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحَالَةَ أَيْمَانِكُمْ وَاللَّهُ مُوَلِّكُمْ وَهُوَ الْعَلِيمُ  
الْحَكِيمُ ۝

(3) (This other episode is also worth mentioning.) The *Nabi* said something in confidence to one of his wives. She divulged it to another woman (although she should not have done so) but Allah made it known to the *Nabi* (through that other woman<sup>(1)</sup>). Then he narrated a portion of that to his wife and withheld a part from her (he did not disclose the source). She asked him, "Who has told you this?" Whereupon he said "This has been told to me by the one to whom you disclosed the secret; and this is how she came to know about it."

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ  
اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ  
مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ۝

(1) Everything that human beings ordinarily learn or which can be learned by normal means, many a times can be attributed to Allah. For example in 5:4, the method of training dogs has been attributed to Allah, even though it is common knowledge that any man, who has learnt how, can teach dogs. (Similarly see 2:282, 96:4-5, 55:4.)

(4) At this Allah said, "It would be good if both you women (who share this secret) seek Allah's forgiveness, because you have behaved abnormally. However, if both of you team up and oppose the *Nabi*, then remember (you cannot do any harm to him, as he is right and because) Allah Almighty, His law as revealed to him through Gabriel, the *jama* of righteous *momineen* and the *malaika*, are with him. They shall all support him.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

(5) (A husband and wife should live in peace and affection; otherwise it is better for them to part. As such, if you continue to oppose him then he will have no choice but to divorce you. If this happens, keep in mind that) His *Rabb* shall find him women who would be better wives than you. They would be better in the sense that they would submit to the divine laws; believe completely in their truth; and reserve all their capabilities for this mission. Should they slip up, they would take immediate steps to correct it. They would obey the divine laws under all circumstances and accompany the *Nabi* in his travels and in *jihad* (9:112).

عَلَى رَبِّهٖ إِنْ طَلَّقْتُمْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِمَّنْ مَسَّيْتُمْ  
مُؤْمِنَاتٍ فَمِمَّنْ تَحِبُّونَ عِذَاتٍ سَبَّحَتْ بِحَمْدِ رَبِّهِنَّ وَأَبْكَرْنَ

Women having these qualities would be willing to marry him, whether they are divorcees, widows or virgins.

(6) (O *Jamat-ul-Momineen!* These family laws are being revealed to you so that you may) Ward off evil and save yourself and your family members from the disastrous results of erroneous ways; from the chastisement of *jahannam*, where the deeds of human beings who enter, add fuel to the fire. In fact they are not human beings but stones, because they lose their capabilities of growth. This destruction sometimes comes in the form of war and sometimes in the shape of the negative results of an unjust system (2:24). Very severe and powerful heavenly forces are appointed as wardens of

يَأْتِيهَا الَّذِينَ آمَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقَوْدُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

this *jahannam*. They do not disobey and forthwith carry out whatever command is given to them.

(7) (At the time of judgment) People who at this time refuse to adopt the right course of life will be told, "You will not gain anything from making lame excuses. You shall be but recompensed for what you were doing."

(8) O *Jamat-ul-Momineen!* You should always remain conscious that if during the course of your life you take a step in the wrong direction, take immediate corrective measures and come back to the right course.

Thereafter, stick to it so firmly that you never drift to the erroneous course again. In this way the Law of *Mukafat* would efface the ill effects of your omissions and also grant you a heavenly life, the freshness of which will never fade. At that time, the *Nabi* and his companions will not feel humiliated anywhere. They will enjoy all the pleasures and successes of life. Their light (of insight) will travel ahead of them and on their right (and left). In this way all avenues of their life would be illuminated and they would continue to advance with the prayer, "O our *Rabb!* Make this light of ours perfect in every way and keep us safe from all pitfalls. Undoubtedly everything happens here according to measures determined by You."

(9) O *Nabi!* Tell them that the way to realizing their prayers is to continuously struggle against the mischief of the *munafiqeen* and the opposition of the *kuffar*. Keep yourselves steadfast and attain complete supremacy over them with a stern hand. It is in this way that your opponents will meet the chastisement of *jahannam*. How vile their end will be!

(10) (While discussing the immutability of the Law of *Mukafat*) Allah sets forth for those who deny this law, the example of the

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّهَا تُجْزَوْنَ مَا كُنْتُمْ  
تَعْمَلُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَلُّوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَنِّي رُبَّمَا نَسُوا  
عَنكُمْ سِيئاتِكُمْ وَيَذُحِكُمْ كَذِبُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا  
يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ  
وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا نُورَنَا وَارْحَمْنَا إِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ۝

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ  
جَهَنَّمُ وَبئس المصيرُ ۝

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَاتٍ تُورِثْنَ امْرَأَاتٍ لَوْ طُغِ كَانَتَا  
مِثْلَ عِبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَذَاتَهُمَا فَاكْرُهُمَا فَعَمِيَا عَنْهُمَا مِنَ  
اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ۝

wives of Noah and Lot. They were wedded to two of Our most righteous people, but both of them were not faithful to them (in that they did not share their *eiman* with them). Their noble husbands could render them no help against the divine Law of *Mukafat*. These women perished along with other people who were destroyed.

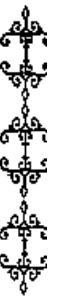
(11) On the contrary, for the *momineen*, Allah sets forth the example of the Pharaoh's wife. She always used to pray, "O my *Rabb!* Build a house for me in *janna* and save me from the Pharaoh and his erroneous deeds; rather from the entire nation that perpetuates oppression and *zulm*." (This example shows that the erroneous deeds of the husband have no adverse effect on the wife)

(12) And the third example is that of Mary, daughter of Imran. She kept her chastity in the monastery where the immoral priests sought the innocent girl. She never allowed anyone even to touch her. We gave a spark of divine energy into her newly born baby (as is done in the case of each human offspring). She thus testified to the truth of the divine laws revealed by her *Rabb* and His books. She was one of the most obedient subjects of Allah.

(In these examples it is apparent that bonds of relationship or the effects of one's surroundings cannot become an obstacle to one's *eiman*. Man has been bestowed with a strong will power with which he can overcome all such hindrances. This was the basis of Allah's proclamation to Satan, that he would never be able to influence His subjects - 15:40, 17:65).

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَاتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ الْقَوْمِ الظَّالِمِينَ ۝

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ ۝



Surah 67 : Al-Mulk  
(Sovereignty)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) That Being has in His hands full control and authority over everything in the universe. He guarantees the development, nourishment and stability of everything and is the master of all pleasures and comforts. For this purpose, He has determined measures over which He has complete control. (The outstanding feature of the system that will be established in this world according to the divine law is that it would be for the good of all humanity.)

تَبْرَكَ الَّذِي يَدْرِؤُا الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

(2) For the evolutionary process, He has laid down the principle of struggle between opposing elements. This law also works in the human world. If the constructive elements within an individual or a nation dominate their respective lives, then they can continue to exist and go forward. Those who go against it lose their ability for progress and growth and ultimately die. The death of a human being also tests the capabilities of his self. (If that person's self has developed, it would be capable of passing through further evolutionary stages. That is called the life of *janna*. If it has not developed it is unfit for further progress and hence this is the life of *jahannam*. Therefore for a *momin*, death is the gateway to higher levels of progress and development and not an impediment.) This is the Allah Who controls all His programmes and protects them from destructive forces (11:7, 18:7).

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝

(3) (If you want to see how wonderfully this programme functions and how His sovereignty and protection work in absolute harmony, then take a look at the gigantic machinery of the universe.) He has made the various heavenly bodies in outer space in a way that they can maintain complete conformity (and not collide) with each other.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوِيتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۝



Take a good look all around you. You will not find any defect or disproportion in the creation of *Ar-Rahman*. Not once. But look again and again and reflect deeply over it. You will not see any flaws anywhere. Nothing will be out of sequence or incomplete.

(4) Turn your vision again towards the vastness of the universe. Do so yet again; and every time your gaze will fall back upon you, dazzled and tired. (This is the scenario of Our universe which is working according to Our laws. If the divine system is introduced in your own society, you too will find such harmony, instead of chaos and disorder.)

(5) And We adorned the visible sky with bright stars. Those who have no knowledge of Our laws and live a life of whims and ignorance, foretell the unknown from the position of these stars. Now, after the revelation of the Quran, the era of knowledge and research has been ushered in; and that of fortune-tellers and soothsayers will gradually end. They will not be able to fool others and their end shall be destruction (15:17, 37:6-9, 72:8).

(6) This is not confined to them alone. For all who deny the divine laws, in any walk of life, the end shall be doom and destruction. And what an awful end it shall be!

(7) When they are thrown into the doom of *jahannam*, very painful and disturbing cries shall be heard from within. It (*jahannam*) will be a raging storm;

(8) And this storm will be so violent that it will appear to be bursting in fury. Whenever a nation is thrown therein, the wardens of *jahannam* ask them, "Did no one come to warn you and caution you about the consequences of your erroneous deeds?"

(9) And they shall reply, "Such a person

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَائِسًا وَهُوَ حَسِيرٌ ۝

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَا رُجُومًا لِلشَّيَاطِينِ  
وَاعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ ۝

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَاءَ الْمَوْسِمُ ۝

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفورُ ۝

كَأَنَّهُ تَمَيَّزُ مِنَ الْعَيْظِ كُلُّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ  
يَأْتِكُمْ نَذِيرٌ ۝

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ  
إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝



certainly came to warn us but (unfortunately we disbelieved him and) we told him that he was lying; that no such thing as Allah's *wahi* has been revealed to him. (Instead, we blamed those who followed him, saying that) They were lost in great delusion (and that we were on the right path).

(10) "Truly we did not utilize our intellect and ability to think; and we opposed him out of sheer prejudice and stubbornness. Had we listened to him attentively and used our intellect, we would not be in this *jahannam*." (Only those who do not use their intellect go to *jahannam* - 7:179.)

(11) Upon seeing the chastisement with their own eyes, they will confess their guilt. But alas! A person, who (after the period of respite is over) goes to hell because of his bad deeds, will be deprived of all joys and pleasures.

(12) On the contrary, there is protection and excellent reward for people who keep in mind the unseen results of their deeds (as per the Law of *Mukafat*); and are afraid of the consequences of their erroneous deeds.

(13) (However, this cannot be achieved by accepting these laws; and at the same time by secretly making plans against them. You cannot deceive Almighty Allah like this.) It does not make any difference to Him whether you keep your plans secret or make them public. He knows even the innermost secrets of your hearts.

(14) Just imagine, if the Almighty who created you is not aware of your hearts, then who else would be? His vision is all-penetrating; and He is aware of everything.

(15) The Almighty has arranged for your development by making the means of sustenance subservient to you. You should thus seek ways to acquire these means and bring out the nourishment that He has bestowed for your use.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ۝

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

وَأَسْرَأُوا قَوْلَكُمْ وَأَوَّجَّهُوا بِهٖ ۝ إِنَّهٗ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

أَلَا يَعْلَمُ مَنْ خَلَقَ ۝ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۝ وَإِلَيْهِ النُّشُورُ ۝

But do not ever believe that you have become the sole owner of these sources of nourishment and that you can use them the way you like. These have been given to you in trust. Therefore, you should always remember that you have to account for them to the Almighty. (This attitude and vision will infuse new life into a decaying human society.)

(16) (When you become the sole masters of the sources of nourishment and forget the purpose for which He has created these means, then) Are you not becoming negligent of His Law of *Mukafat*? Just imagine. If He suspends these economic facilities; makes the land dusty and barren (67:21, 67:30, 80:25); or buries you in the ground with one earthquake, then what can you do?

(17) Or just imagine that, if one of the heavenly bodies starts showering stones due to some discord, then can you remain safe from this destruction?

You may be taking these things lightly but very soon you will realize what We meant by these warnings. (It is not only natural calamities that destroy nations; erroneous social systems also do the same.)

(18) Similarly, even people before you had not accepted Our warnings. You can go through the pages of history and see how awful and destructive the results of their denial were.

(19) (You do not have any idea about the mighty powers of the laws of nature. It needs vast knowledge and experience to comprehend them. But if you want to estimate it, just look at the birds flying in space. (Anything that heavy cannot be suspended in air. Yet birds fly swiftly through the air.) Can anything other than the law of *Ar-Rahman* keep them in this position? The fact is that His law of

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ۝

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ  
كَيْفَ نَذِيرٌ ۝

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ ۝

أَوْ لَمْ يَرَوْا إِلَى الظُّفْرِ فَوْقَهُمْ صَفْتٌ وَيُقْبَضْنَ بِهَا مَا يُمسِكُهُنَّ إِلَّا  
الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ۝

*Rabubiyya* takes note of the requirements and necessities of everything.

(20) Say! If as a result of your belief and opposition to the divine laws, destruction overcomes you, is there any force that can help you?

In fact the people who reject and violate the divine laws are lost in self-deception and delusion. They do not understand that no force can defeat the divine laws.

(21) Ask them, "If the Almighty withholds the earth's ability to produce food, then who will provide you sustenance?" But people cannot comprehend such matters because they are swayed by their rebellious passions and animosity. (The basic requirement for understanding something is that one should not be swayed by passion.)

(22) Ask them whether a person, who does not use his mind and is guided by his passion and walks with his face cast down, can be equated with one who walks upright on the right path?

(23) Tell them that the Almighty did not create you like animals. He endowed you with the faculties of sight, hearing and reasoning, which you can utilize to live a life as human beings. Now just think of how you are using these faculties!

(24) Say, it is He who has dispersed you all over the earth (and provided you with abundant sources of nourishment). (This dispersal however, does not mean that you have gone out of the ambit of the divine laws. No, not at all!) You are being brought to His Law of *Mukafat* from everywhere (and every step of yours takes you in that direction - 23:79).

(25) (Whenever the Law of *Mukafat* is mentioned) They ask, "If what you say is really true, then tell us when the doom which you warn us about will occur."

(26) Tell them, "Knowledge about when

أَكْمَنَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

أَكْمَنَ هَذَا الَّذِي يَرُزِّقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

أَكْمَنَ يَكُفِّرُ مَكْبِتًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَكْمَنَ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

the doom will come rests with Allah alone. But I can tell you for certain that the outcome of your erroneous way of life shall be very destructive; and this doom is bound to come."

(27) (They are presently clamouring for this doom, but) When they see it close at hand, their faces will darken with grief. At that time they will be told, "This is the doom that you were calling for."

فَلْيَا أَرَأَوهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ  
بِهِ تَدْعُونَ ﴿٢٧﴾

(28) You should tell them, "Leave aside what may happen to me and my companions - whether we are destroyed or whether Allah's *rahma* and *rabubiyya* is bestowed on us. Tell me, who will save you when doom and destruction overcome you because of your denial and rebellious attitude?"

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيبُ  
الْكَافِرِينَ مِنْ عَذَابِ الْيَوْمِ ﴿٢٨﴾

(29) Tell them, "The Almighty we believe in is *Ar-Rahman*, the One who has the responsibility for the nourishment and development of the universe. We have full faith in His laws of growth and development (and therefore we will not be doomed). You will soon realize who is lost in error (and who is on the right path).

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي  
ضَلَالٍ مُبِينٍ ﴿٢٩﴾

(30) (The discussion started from the point that you should not take as your personal property the sources of nourishment which have been provided for all mankind. In this regard it is worth repeating) Ask them once again about the divine laws according to which water gushes forth from the earth through springs. Suppose His law is reversed and instead of coming up the water vanishes underground. Then who can supply you with clear running water (56:63-74)?

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

(Only one thing is important to those who reflect on these matters. The means of sustenance are gifts from Allah; and their distribution should also be according to His laws.)

### Surah 68 : Al-Qalam (The Pen)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) O *Rasool!* These opponents say that you are not in your senses. Ask them about the (power of) pen and ink<sup>(1)</sup>; and what is written with them (the treasure of knowledge). Do insane people present the kind of guidance you are presenting them through this book?

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۚ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۚ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۚ

You have been bestowed with the highest award (of *nabuwwa* and dominion) by Allah's grace. Therefore, the rewards for your efforts will never end.

(4) If ever they use their intellect and think sensibly, they will clearly realize that a well balanced person, whose exalted and sublime conduct makes him an embodiment of virtue, can never be an insane person. (What kind of society would it be if knowledge and the sword are accompanied by exemplary conduct?)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

(5-6) This is the conceptual evidence; but for practical evidence you have to wait for a while. The results manifested by the system established by you will testify as to who amongst you is bereft of reason.

فَسْتَبْصِرُ وَيُبْصِرُونَ ۚ بِأَيِّكُمْ الْمَقْتُولُ ۚ

(7) Your *Rabb* certainly knows who is on the right path and who has gone astray. (Let both of them walk all day. At the end of the day when their journey finishes, it will be clear who has reached his destination, and who was lost along the way.)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّٰ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۚ

(8-9) These people have now adopted such tactics so that you may become exasperated with their accusations and agree to compromise with them. (In other words) They want you to budge from your position. Then they will become soft and reach some compromise. However, you should never

فَلَا تُطِيعِ الْمَكِيدِينَ ۚ وَذُوًّا لَوْ تَدْرَهُنَّ فَيُدْهِنُونَ ۚ

(1) *Noon* also means sword. *Noon wa al-qalam* thus means the sword and the Quran, i.e. divine law and the power to implement it. The Islamic system of government is based on both of these. The divine law oversees the government so that it may not abuse its authority while the power makes sure that divine values are not reduced to just sermons.

agree with them, because the truth is unchangeable. (Even if it shifts a little, truth becomes false. On the contrary, falsehood loses nothing, no matter what position it takes. If it is false, it will stay false. There is only one correct answer; and false answers can be in hundreds - 10:15, 11:113, 17:74.)

(10) (O Rasool!) The representative of the opposing party (who has come to you with an offer of conciliation) is a despicable and mean liar with a low mentality. In order to show that he is telling the truth, he swears a lot.

(11) By his slandering and defaming tales he wants to create factions and doubts amongst your people. His point of view is so deformed that he does not see any good anywhere. Everything he sees is bad and defective. He always mixes truth with falsehood and wherever he goes he spreads rumours and creates disorder.

(12) He himself does not do anything good; and he hinders others from doing so. He is in the forefront amongst those who transgress the righteous course of life; and he is lacking in good and constructive deeds.

(13) He is cruel, crude, quarrelsome and greedily swallows everything belonging to others. As he totally lacks the fine and pleasant things of life, he is mean and low.

(14) In spite of his low character, he has become the leader of people simply because of his wealth and large tribe.

(15) He is so intoxicated with wealth and power that when the divine laws are conveyed to him, he contemptuously says with hatred and arrogance that these are merely fables of ancient times.

(16) You will soon see how his false pride is destroyed; and how he is publicly humiliated.

(17) We will give them the kind of lesson We had given the people who owned a

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝

هَذَا مَشَاءُ بَيْنِي وَبَيْنَهُ ۝

مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ أَلِيمٍ ۝

عُتِبَ بَعْدَ ذَلِكَ زُنَيْمٌ ۝

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۝

إِذَا تُثْلَىٰ عَلَيْهِ أَيْتَانَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝

سَنِيبُهُ عَلَى الْفُرْطُورِ ۝

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْرِمِينَ ۝

certain garden<sup>(2)</sup>. They had a big garden laden with fruit and vowed that they would be harvesting its fruit in the morning.

(18) And they had no intention of giving any portion of it for the needy and poor.

(19) So what happened? While they were still sleeping, an unexpected and sudden calamity (a locust swarm) occurred and swallowed their entire crop;

(20) And left behind a barren field, instead of a lush green and blooming garden.

(21-22) At day break they called to each other and said, "Let us proceed early in the morning, collect the fruit and be free."

(23-24) So they left their houses and while walking whispered to each other "Be careful that no needy person comes near by."

(25) Thus they came close to the garden and made arrangements to stop any needy person from reaching there.

(26) When they reached there, they said (after seeing the garden and the fields) "Have we lost our way?" (These gardens and fields do not appear to be ours.)

(27) (When they were sure that the fields were actually theirs) They cried out, "We have surely been rendered destitute. We have lost everything."

(28) One of them who had always remained moderate said, "Did I not caution you to keep your struggle in conformity with the divine laws?" (You did not listen to me and now you have seen the result.)

(29) They said, "There is no doubt that we had ignored the rights of the poor and the needy. This amounts to *zulm*. *Zulm* always brings about such an end. (On the other hand Allah Almighty is far above destroying people's labour without any reason.)

(30-31) Then they started blaming each other saying, "Oh, it was you who persuaded

وَلَا يَسْتَشْفِقُونَ ۝

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِبُونَ ۝

فَأَصْبَحَتْ كَالصَّرِيرِ ۝

فَتَنَادَوْا مُصْبِحِينَ ۝ أَنْ اعْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝

فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ۝ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ۝

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ ۝

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ۝

بَلْ نَحْنُ مَحْرُومُونَ ۝

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تَسْبِعُونَ ۝

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ۝ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ۝

(2) Such an example has also been given in (18:32-44).

the others to adopt this attitude; and we became transgressors and rebelled against the divine laws.

(32) Now we turn again towards the divine laws and hope that He may give us better sustenance in exchange."

(33) O *Rasool!* You should tell these opponents that whoever rebels against the divine laws will face similar destruction in this world; and the chastisement in the hereafter would be more severe. If only they would understand this!

(34) On the contrary, people who are conscious of the divine law of *Rabubiyya* (and give priority to the rights of the poor and needy) will be bestowed with a blissful life in which every kind of comfort will be available.

(35) This is because We cannot treat people who obey Our laws, in the same way as those who rebel against them. (When their paths are leading them in different directions, how can their destination be the same?)

(36) (They believe that they can do whatever they like, as there would be no one to question them.) Ask them, "What has happened to you that you are taking such decisions?"

(37-38) Do you have a divine writ which says that no matter what course you adopt, the results would be to your liking?

(39) Or have you taken a promise from Allah that no matter what you decide, you are bound to gain? Heads or tails, you will always win! And that Allah will hold the promise good till the Day of Judgment; and that you can do whatever you like, for you will gain in every case?

(40) Ask them, "Who amongst you can dare say with absolute confidence that he has taken such a promise from Allah, which He is bound to honour?"

عَلَى رَبِّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

كَذَلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْجَاهِلِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَبَاءً تَحْزِنُونَ ﴿٣٨﴾

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْقِيَامَةِ ۖ إِنَّ لَكُمْ لَبَاءً تَحْكُمُونَ ﴿٣٩﴾

سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾



(41) Furthermore, do they have any other partners? Then let them to produce their partners to testify their claim.

أَمْ لَهُمْ شُرَكَاءُ فُلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

(42) (All these are their self-made stories. The Almighty's Law of *Mukafat* is unalterable and according to it, whatever is sown will be reaped. Therefore) That day on which the destructive results of their erroneous deeds will come before them, is approaching. It will be a titanic clash and they will be faced with severe calamities on all sides. At that time some of them shall consider bowing before the divine laws, but by then the time of respite will be over. It would no longer be possible for them to do so and avert destruction.

يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعُونَ إِلَى الشُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

(43) At that time, their gazes would be lowered in disgrace and their faces covered by the darkness of ignominy. Earlier, during the period of respite, they were asked to submit to the divine laws. Then it was still within their discretion to save themselves from destruction, but they did not care. How can they escape now?

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى الشُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾

(44) (So, O *Rasool!* Remain busy in completing your programme). As far as these people who belie Our Law of *Mukafat* are concerned, hand them over to Us. Step by step We shall lead them to destruction. And we will do this in a way that they will not know from which side the destruction came.

فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

(45) We are giving them respite and Our plan is very firm and strong. They cannot escape from it.

وَأْمُرْ لَهُمْ إِنْ كُنِيتِي مَتِينٌ ﴿٤٥﴾

(46) Just think; are you asking the people, who are running away from you like this, for any compensation? Compensation which they consider to be an unbearable burden on them (52:40)?

أَمْ سَأَلْتَهُمُ اجْرًا فَهُمْ مِنْ مَقْرَرٍ مُثْقَلُونَ ﴿٤٦﴾

(47) Or have they come to know from some hidden source (that whatever you say will not take place); and accordingly have jotted this down in writing, to preserve it

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

with them (and are therefore so bold about it)?

(48) You should not bother about them; and be steadfast in the fulfillment of the programme suggested by your *Rabb*. Do not be in haste like Jonah (of the fish. He got fed up with the opposition of his nation and left them before the appointed time - 21:87, 37:139.) He got into trouble and then cried out to Us in sheer agony and grief.

فَأَصْبِرْ بِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ  
مَكْظُومٌ

(49) Had he not received means of nourishment and relief from his *Rabb*, he would have been cast alone in a miserable condition, on a barren plain near the seashore. He could have never escaped from there (37:146).

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِتَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ

(50) (But this was a passing misfortune which befell him due to miscalculation. Otherwise) He was one of Our righteous and noble subjects and remains as such in Our sight. (Therefore, O *Rasool*, do not be in haste. Remain firm and steadfast in your programme and take every step accordingly. Thus you will remain safe from every danger.)

فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

(51) The main reaction of these *kuffar*, whenever they hear the Quran, is to (sometimes) call you insane (and sometimes an illusionist or a poet); and to stare at you so that you may get exasperated and leave your position.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ  
وَيَقُولُونَ إِنَّا لَنَجُنُّونَ

(52) (But do not worry. If these people refuse to adopt this code, for they may not. This code of life has not been revealed for them alone.) This is a code of life for the whole of mankind.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

(If they do not adopt it, some other nation will. Whoever adopts it will attain success, dignity and honour. The respect of human beings is only attached to this code of life. Any nation that wants to can adopt it.)

Surah 69 : Al-Haaqqah  
(The Truth)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) The destruction is bound to manifest itself as an absolute reality. And what is this destruction? Who else can explain this better than the Almighty (what the destruction is and why it is bound to come)?

الْحَاقَّةُ ۝ مَا الْحَاقَّةُ ۝ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝

(4) It is the same kind of destruction that befell previous nations, according to Our Law of *Mukafat*. (For example) The people of Thamud and Aad were warned by Us that if they did not mend their erroneous ways, a shattering destruction would overcome them. They belied the warning; and what was the result?

كَذَّبَتْ ثَمُودٌ وَعَادٌ بِالْقَارِعَةِ ۝

(5) With shocking thunder Thamud was hit by a very violent earthquake, which destroyed it.

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ۝

(6) The tribe of Aad was destroyed by a stormy, furiously raging and extremely violent wind.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝

(7) That wind storm continued to blow unceasingly over them for seven nights and eight days, and completely destroyed them. If you had been there, you would have seen how they were thrown to the ground, as if large palm trees had been uprooted (54:20).

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ أَيَّامٍ ۖ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى ۖ كَأَنَّهُمْ أُغْبَازٌ يُخَلَّى ۖ خَاوِيَةٍ ۝

(8) Do you see any of them surviving? All of them have been wiped out from the face of this earth!

فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ۝

(9) Similarly, there was the end of the Pharaoh and of other nations that had lived before him; and also the wrong-doers (the people of Lot) whose habitations were overturned.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْحَاطِيَةِ ۝

(10) They disobeyed the *rusul* of their *Rabb*, and the Law of *Mukafat* seized them with a tightening grip.

فَعَصَوْا رُسُلَ رَبِّهِمْ فَاخَذَهُمْ آخِذَةٌ رَّابِيَةٍ ۝

(11) (People who opposed the *rusul* were destroyed this way, but We saved those who supported the *rusul*.) For example, at the

إِنَّا لَنَّا طَعْنَا الْمَاءَ حَمَلَكُمُ فِي الْهَارِيَةِ ۝

time of Noah, during the great flood when the water level rose beyond limits, We boarded those people (who, O *Jamat-ul-Momineen*, believed in a creed like you) onto the floating ark.

(12) (We have narrated to you the stories of earlier nations so that) These may serve as historical evidence and reminders of the Law of *Mukafat* And attentive ears may become conscious of them (12:11).

A similar calamity is likely to befall these opponents.

(13-14) When the first trumpet of war is blown, the big leaders and their armies will all be destroyed. The rebellion and their pride (of national leaders) will be crushed in one leveling stroke.

(15) On that day, this destruction will come to pass.

(16) On that day, the power of the rebellious and arrogant would be torn to pieces and the grip of every tyrant shall be loosened.

(17) All the heavenly forces will surround them, and the central control of the order of *Rabubiyya* will be divided into eight departments.<sup>(1)</sup>

(18) On that day, all of you will be exposed and all secrets will be revealed. Nothing will remain hidden.

(19) The one holding a righteous record will happily say, "Come all of you, and read my record book!"

(20) (He will also say), "I always kept in mind that one day I will be called to give my account." (It was because of this precaution that I kept away from evil deeds.)

(21) He will thus be in the blissful state

لِيَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدُنَّ وَأَعْيَبُهُ ۝

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ  
فَدَكَّتَا دَكَّةً وَاحِدَةً ۝

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝

وَالْمَلِكُ عَلَىٰ أَرْجَائِهِا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ نَهِيَةٌ ۝

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۝

فَأَمَّا مَنْ أَدْبَرَ كِتَابَهُ يَمِينَهُ ۝ فَيَقُولُ هَٰؤُلَاءِ مِمَّا قَرَعُوا كِتَابِيَهُ ۝

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِيَهُ ۝

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

(1) In the above verses, allegorical meanings of the words have been derived and applied to the destruction of the Quraish at the hands of the *momineen*. This is because, in earlier verses, the destruction that has been described had taken place in this world. (Therefore, in these verses, the destruction of the Quraish should also be mentioned with reference to destruction in this world.) However, if one takes deeper meanings of these words, then these verses talk about a universal revolution which at this time we cannot understand. In this regard, please refer to the explanatory note given at the beginning of para 29.

of a life he desires;

(22-23) In a lofty heavenly society, wherein fruits will always be within everybody's reach.

(24) They shall be told, "Eat and drink to your full satisfaction. This is the reward for the work that you had been doing in the days gone by."

(25) The one whose record will be placed in his left hand will say (in utter despair), "How I wish this record was neither given to me;

(26) "Nor would I have known where I stand according to my record.

(27) "I wish death had ended my life.

(28) "Alas, all my wealth (which I felt so proud of) is of no avail to me.

(29) "All my power and authority (which made me arrogant) has vanished."

(30) Thereupon, the command will come, "Seize him and put shackles around his neck.

(31) "Then push him into *jahannam*.

(32) "And then tie him to a long chain there.

(33) "He is the one who did not believe in Allah's supreme Law of *Mukafat*.

(34) This is because of his attitude whereby he never persuaded other people to help in establishing a system in which every indigent person, incapable of earning, would continue to get means of nourishment.

(35) (He was under the impression that because of his great wealth, he did not need any system in which every person was an associate who cared for others. At that time however, he will realize how desperately everyone needs friends. But) At that time he shall have no friend or sympathizer.

(36) He shall get nothing but boiling

فِي جَنَّةٍ عَالِيَةٍ قَطُوفُهَا دَانِيَةٌ ۝

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْعَالِيَةِ ۝

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُدْنِينِي كَمَا أُوتِيَ كِتَابِي ۝

وَلَمْ أَدْرِمَا حِسَابِي ۝

يَلِيَّتَهَا كَانَتِ الْقَاضِيَةَ ۝

مَا أَغْنَىٰ عَنِّي مَالِي ۝

هَلَكَ عَنِّي سُلْطَانِي ۝

خُذُوهُ فَغُلُّوهُ ۝

ثُمَّ الْجَحِيمَ صَلُّوهُ ۝

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝

وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْيَاسِكِينَ ۝

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۝

وَلَا طَعَامٌ إِلَّا مِن غُسْلَيْنِ ۝

water to drink (which would further increase his thirst). In other words, he would drink his own tears;

(37) Which truly is the diet of those who sin!

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۞

(38-39) (O *Rasool!* Tell these people that whatever they are being told is not guesswork, but an absolute reality.) The events that have happened before you and those that are yet to come stand testimony to this fact.

فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ ۞ وَمَا لَا تُبْصَرُونَ ۞

(40) And these words are being spoken (and conveyed to you) by our most respectable messenger.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۞

(41-42) He is conveying Our commands to you. These are not the sayings of a poet or a soothsayer's guesswork. (This certainly is Allah's *wabi*.) There are however, very few who use their intellect and logic to ponder over it, and believe in the truth of these sayings and adopt them as a divine code.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۞ قَلِيلًا مَّا تُوْمِنُونَ ۞ وَلَا يَقُولُ كَاهِنٌ ۞ قَلِيلًا مَّا تَذَكَّرُونَ ۞

(43) The Quran has been revealed from the Almighty, Who is the sustainer of all the nations of the world. (The objective is that by following this code people should nourish and develop their self.)

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۞

(44-46) There is no mixture of human ideas in the *wabi* of Allah. If the *Rasool* had ever dared to attribute some (of his own) sayings unto Us, we would have indeed seized him firmly by his right hand and deprived him of his ability and power to act. We would never have allowed his programme to progress; and would have made his faculties ineffective and his plans lifeless.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۞ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۞ لَمَّا لَقَعْنَا مِنْهُ الْوَيْبِينَ ۞

(47) None of you would have been able to stop Us from doing so.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۞

(48) (Even after such clear and candid evidence, your people do not believe in the truth. This is because) Only those who want to be safe from the destructive effects of evil deeds, take heed.

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ۞

(49) And We also know that (while some people among you have, after using intellect and reason, professed *eiman* on the Quran) there are others who belie it.

(50) (But their denial does not make any difference. This revolution is bound to come and) It will remain a source of bitter regret for the rest of their lives for people who deny it.

(51) This is an absolute truth and a reality. (It will certainly come true. It is not conjecture or guesswork but *al-haqqa*, a concrete reality.)

(52) Therefore (O *Rasool!* Do not take any notice of their accusations and) actively fulfill the programme of your most sublime *Rabb*. (The results shall confirm that all your claims were based on truth.)

وَإِنَّا نَعْلَمُ أَنَّكُمْ مُنْكَرُونَ ﴿٤٩﴾

وَإِنَّ لَهَا لَسُورَةً عَلَى الْكَافِرِينَ ﴿٥٠﴾

وَإِنَّ لَهَا لِحَقًّا لِلْيَقِينِ ﴿٥١﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾



**Surah 70 : Al-Ma'arij  
(The Ways of Ascent)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) (O *Rasool!*) Your opponents, who deny the truth, repeatedly demand that you tell them about the chastisement that you warn them of. Ask them if they know that the chastisement about which they are so anxious is not a pleasant thing at all. That is a calamity, which will surely befall them and no power on earth can avert it.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۚ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۚ

مِنَ اللَّهِ ذِي الْمَعَارِجِ ۚ

(3) It is taking some time because it will occur according to Allah's Law of *Mukafat*. He completes all His schemes in ascending steps of evolution. He does not take it from the beginning to its culmination in one go; it is completed gradually.

تَعْرُبُ الْمَلَكُوتُ وَالرُّؤْمُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۚ

(4) He initiates His scheme from the lowest point and then the heavenly forces (which are functioning in the realm of creation - *khalaq*) and the divine energy (which is at work in the realm of *amr*) uplift that process and pass it through various stages of development. These stages take years and years to be completed. And the duration of some of them is thousands of years; maybe fifty thousand years (or even more - 22:47, 32:5, 35:10, 78:38, 97:4).

(5) (So you should not be perturbed by their persistent queries but) Remain gracefully steadfast in your programme. It will be completed in its own time.

فَاصْبِرْ صَبْرًا جَمِيلًا ۚ

(6) They think that the doom is far away;

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۚ

(7) But We see it close by.

وَنَرَاهُ قَرِيبًا ۚ

(8) At that time the authority and powers of these grand chieftains will wither away. Their high positions shall crumble to earth; and their firm grips will loosen (55:37).

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْلِ ۚ

(9) And the people who presently seem to be firmly fixed like mountains, will appear like flakes of wool blowing away in the air

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۚ



(101:5); and bent like a broken bow.

(10) Everyone will be so self-centered that even the dearest of friends will not care about each other (as to what is happening to them).

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝

(11-13) Although they will be within each other's sight, the guilty ones will see that their friends are not helping them. On that day, every sinner would like to redeem himself from the chastisement by offering a ransom, whether this be his son, wife, brother or other members of his clan who had claimed to stand by him, and for whom he had given up the principles of justice, equity and fair play;

يَبْصُرُونَهُمْ يَوَدُّ الْجَاحِمُ لَوْ يُفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ  
بِئْتِيهِ ۝ وَصَاحِبَتِهِ وَأَخِيهِ ۝ وَفَوَيْلٌ لِلَّذِينَ تَتَّبِعُونَ ۝

(14) And all the wealth on earth, so that he could save himself.

وَمَنْ فِي الْأَرْضِ جَمِيعًا لَنْ يُنْفِئَهُ ۝

(15) But he would never be able to save himself from the raging fire;

كَلِمَةً إِلَّا هَالِكًا ۝

(16) Which would draw out all his powers and make him a lifeless limb.

نَزَاعَةً لِّلشَّوَى ۝

(17) It is not far off. It is summoning back everyone who had turned away from the divine system and had sought avenues of escape.

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ۝

(18) In other words he does not keep his wealth freely available for public welfare, but amasses and hoards it by filling his coffers and blocking all its outlets (104:2).

وَجَمْعًا فَآوَى ۝

(19) (Just reflect on how, without the guidance of *wabi*, a human being comes down to the animal level.) He becomes narrow minded, greedy and restless.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝

(20) He is so impatient and restless that even if he is just barely afflicted, he raises a hue and cry. He is so miserly that although he possesses everything, he keeps denying that he has anything.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝

(21) He has the attitude of being so hungry that despite acquiring surplus wealth, he does not give even a penny to the needy.

وَإِذَا مَسَّهُ الْخَيْرٌ مَنُوعًا ۝

(22-23) However, the people who are

إِلَّا الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝

*musalleen* do not do this. Instead of following their selfish interests, they follow the divine law of *Rabubiyya* and are steadfast and firm in this attitude.

(24-25) Thus by showing their generosity, they are in fact admitting the reality that their wealth is not only for their own use, but also for those whose resources cannot meet their needs; or those who became incapacitated and are unable to earn, thus being deprived of the necessities of life.

This is their established right, which is well-known to everyone. Therefore the generous ones are only returning to them their right; and are not retaining anything which is beyond their needs (2:219).

(26) These people firmly believe in the Law of *Mukafat*, and with their actions they substantiate their claim to *eiman*.

(27) They are always fearful of the destructive results of violating the laws of their *Rabb*.

(28) These results will really be so awful that one should always be mindful of them; because nobody will receive protection against them anywhere. A society that is not built along the above lines is bound to perish.

(29) Besides, they also have other qualities. (For example) Both men and women, equally guard their chastity.

(30) However, this does not mean that they live a life of celibacy. Their sexual relations are within the divine limits. For this purpose they go to their wives or captive maids who were possessed by them (according to the Arab culture of that time). Later on these maids were brought into wedlock; and thus sexual intercourse with them was legalized (23:6). However, later still, the practice of acquiring female captives was stopped (47:4).

(31) Anyone who seeks another means to satisfy his sexual urge is surely a

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِّمَّا لِسَاءِلِ وَالْحَرُورِ ۖ

وَالَّذِينَ يَصَّدَّقُونَ يَوْمَ الدِّينِ ۖ

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۖ

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنُّوا ۖ

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۖ

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۖ

فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۖ

transgressor (and would be punished for that).

(Although *momin* women are themselves chaste, if men stay within the limits described above, women would automatically remain chaste. That is why being chaste has been particularly emphasized for men. This is in contrast to the emphasis which in a misdirected society is placed on only women to be chaste.)

(32) (And they also have the quality whereby) They keep their trust and fulfill all their pledges. (Trust includes that feeling of peace of mind which one has when giving something to others for safekeeping; and pledges include all individual as well as international agreements and obligations.)

(33) And whenever they stand as witness in any case, they are just, and firmly uphold their testimonies. (This does not refer only to a witness in a court of law. One has to stand witness in everyday life as well.)

(34) In short, they are the guardians of the *Nizam-us-Sala*. (Not only are they steadfast, but they also strive to keep the system firm and well established.)

(35) They are the people who deserve a very respectable heavenly life and society - 23:1-11 (in this world as well as in the hereafter).

(36-37) (This was being narrated to the *momineer*; but when the *kuffar* heard it, they thought that the blissful life of *janna* was being awarded as a booty, and thus they too would get a share of it. Under this impression) They are hastily flocking around you, from the right and left.

(38) Every one of them wants to receive the comforts, luxuries and bounties of the blissful life of *janna*, without changing his or her attitude.

(39) However, it is obvious that they cannot get the blissful life of *janna* in this

وَالَّذِينَ هُمْ لِأَمْتِنَاهُمْ وَعَهْدِهِمْ رَاعُونَ ۝

وَالَّذِينَ هُمْ يَشْهَدُ لَهُمْ قَائِمُونَ ۝

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۝

أُولَئِكَ فِي جَنَّةٍ مُّكْرَمُونَ ۝

فَبَالَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ ۝ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ  
عِزِينَ ۝

أَيُّهُمْ كُلُّ أَمْرٍ مِنْهُمْ أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ۝

كَلَّا ۝ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝

way.

They know full well that the essence of human creation is that they should live according to the divine laws (51:56). However, when they rebel against these laws, how can they expect to get all these pleasures? (How is it possible that, while they oppose efforts to establish a heavenly society, they expect to reap benefits from the same?)

(40-41) The system of divine nourishment, which in a very organized manner, is spread all over the universe from east to west, testifies to the fact that We are fully capable of replacing those who obstruct the establishment of the *Nizam-e-Rabubiyya* with better people. The opponents can neither go out of Our control, nor can they thwart Our schemes.

(42) Therefore, do not worry. Leave them to indulge in their useless planning, unnecessary discussions and amusements, until such time that they confront the revolution about which they have been cautioned. They consider life to be a joke; and humanity to be without a goal. What else but destruction, can be the result of such a mentality?

(43) On that day they will emerge from their hideouts and shoot out like arrows, heading straight towards their targets, gathering at the rendezvous of destruction. (Any nation that does not have a destiny is wasting all its efforts in different directions. Ultimately, however, the dispersed individuals of that society come together to the place of their destruction.)

(44) Their eyes will be cast down with shame and dejection; with ignominy pasted all over their faces. That will be the day about which they were being told again and again, that it was bound to come (and about which they persistently asked why it did not come soon - 70:1).

فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِسَبُوحِينَ ﴿٤٠﴾

فَذَرَهُمْ خَوْضًا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤١﴾

يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصَيْبٍ يُّوفُونَ ﴿٤٢﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٣﴾

Surah 71 : Nuh  
(Noah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) We sent Noah to his people before the grievous chastisement overcame them, to warn them about the destructive consequences of their erroneous deeds.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ  
عَذَابٌ أَلِيمٌ ۝

(2) So he told them, "O my people! I tell you in very clear and bold words that your present attitude is taking you straight towards destruction.

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝

(3) "If you want to remain safe, then the only one way is for you to obey the divine laws. Be conscious about these directives and guard them. The practical way to do so would be to follow the system that I am striving to establish; and of which I am the first head.

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۝

(4) "If you do this, then the Almighty will protect you from the damaging consequences of your previous attitudes and you will get nourishment for a period. In other words, you will remain safe as long as you tread the straight path; but if you do not, then the chastisement, which no one would be able to avert, will come over you. If only you can understand the Law of *Mukafat* (Law of Requital)!"

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ  
إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ۝

(5) (Noah tried his best to reform his people but they did not listen to him. Ultimately) He said to his *Rabb*, "I have been inviting this nation, day and night, to Your destined path.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝

(6) "However, their plight is such that the more I invite them, the farther they run away (from the right course).

فَلَمْ يَزِدْهُمْ دُعَاؤِي إِلَّا فِرَارًا ۝

(7) "I invite them towards peace and security so that they may avoid destruction, but to begin with they plug their ears with their fingers so that they may not hear me. If they do hear me out, they do so in a very hypocritical way. They appear to be listening but in fact they keep their hearts so wrapped

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْغُرًا ۚ إِنَّهُمْ وَاسْتَفْسَحُوا  
يُبَاهِهِمْ وَاصْتَبَرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ۝

up that not even one word reaches them (11:5). (Despite repeated warnings) They become more and more stubborn and downright arrogant.

(8-9) "I have addressed them in open public gatherings (as well as in private groups). I have tried to make them understand in public as well as in confidence. (In other words, I have left no stone unturned in trying to make them understand; but they just do not want to budge).

(10) "I have repeatedly told them, 'Your erroneous ways of life will produce destructive results for you. Therefore, you should arrange to keep yourselves safe from these results by obeying the divine laws. The divine laws will protect you.'

(11) "(And He will provide you with comforts and pleasures in this life as well as in the hereafter.) He will send abundant blissful rain over you, which will irrigate your barren lands.

(12) "He will thus increase your wealth and progeny. Lush green gardens will grow around you and canals will flow to irrigate them." (When a society is established on sound principles its balanced setup results in all sorts of abundance.)

(13) "(I am surprised about) What has happened to you, that you do not aspire to the graceful life which you can enjoy by following the divine law? That life has grace, stability, and balance, is self-growing, is firm on its feet, and is so integrated that it does not whither away. (In it your personality will be so integrated that even after death it will traverse further evolutionary stages.)

(14) "How can you attain this state of life? For this you should ponder over the divine law of creation, according to which you have passed through various evolutionary stages to attain a human form.

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ۖ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۖ

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۖ

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۖ

وَيُزِيدُكُمْ أَمْوَالًا وَيُزِيدُكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ۖ

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۖ

وَقَدْ خَلَقْنَاكُمْ أَطْوَارًا ۖ

(In this evolutionary process each step you took forward made you more superior. All this happened without your effort, knowledge or discretion, but the moment you started exercising your discretion, you went astray and slipped back.)

(15) “(You should observe the balance and harmony that is created when the divine laws are followed!) Do you not see how Allah Almighty has created various celestial bodies in outer space and how they move in harmony and discipline? They remain firm in their orbits in spite of the tremendous speed with which they move. This is because they do not exist individually. The pull of one becomes a source of stability for the other and in this way the entire celestial system functions without a clash. On the contrary, visualize your own life and see how your individual interests clash with each other.

(16) “And then how He has positioned the moon amongst them, as a (reflected) light and the sun as a (radiant) lamp. (But look how dark your life is. Should you also choose to follow the divine law, then it would brighten your path and you will also become a beacon for others.)

(17) “(You clash because you consider yourselves different from each other. Individual interests have kept you divided from one another - 2:36. Otherwise) Allah Almighty has created you from the earth, just like vegetation. (A stem emerges from the ground and it develops many branches. However, they are so interdependent that the nourishment the roots obtain from the earth is distributed to each and every branch and to the farthest leaf. Conversely, the energy which the leaves draw from the sun and the moisture obtained from the air are likewise distributed to each tissue of the plant. In this way the whole plant stays fresh.

أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۝

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۝

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝

Humanity has also been created like a flourishing tree. The secret of its freshness and greenery is a disciplined mutual relationship. This is the system towards which I invite you.)

(18) "Furthermore, the creation of mankind was initiated from inorganic matter (just like vegetation). Thereafter, by passing through various evolutionary stages, it reached the human level. This same evolutionary process of human life will continue even after death.

(19-20) "(He created you on this earth and at the same time, produced means of subsistence for you.) Just think of the earth which is spherical. In spite of its shape He made it into a wide expanse so that you may go wherever you like on its open and spacious paths."

(21) (By giving different examples, Noah tried his best to make them understand. But this was to no avail and ultimately he prayed to Allah Almighty) "O my *Rabbi*! You see that in spite of my best efforts they continue to oppose me and are following the one who has no merit except for plenty of wealth and a large progeny. These however, are the very things that prevent him from coming to the right path; and they have become the reason for his destruction (and for his followers).

(22) "They have devised a plot of great magnitude (against my mission).

(23) "And are advising the people never to abandon their deities - Wadd, Suwa, Yaguth, Yatuq or Nasr. (These stone and clay deities are in fact the manifestation of the idols formed in the hearts and minds of these people.)

(24) "They have thus misled the whole nation. Accordingly, you should accelerate the destruction of these rebellious and cruel people."

(25) Because of their misdeeds they

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۝ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ۝

وَمَكَرُوا مَكْرًا كَبِيرًا ۝

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝

وَقَدْ أَضَلُّوا كَثِيرًا ۝ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝

مِمَّا خَطَبْتَهُمْ أُعْرِفُوا فَأَذَلُّوا نَارًا ۝ فَلَمَّ يَجِدُوا آلَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۝



were drowned and were then subjected to the chastisement of *jahannam* (hell). Thus, they saw with their own eyes that no one other than Allah can help them. (Neither the deities they worshipped nor the leaders they had followed, came to their help.)

(26) (The whole community had transgressed all bounds and their crimes were becoming so destructive that it was necessary to save other people from their effects. With this intent) Noah prayed to his *Rabb*, "Do not leave any one of these rebels alive to inhabit the country.

(27) "If you let them live they will mislead Your subjects, to an extent that even their offspring, growing up under their guidance, shall become similarly rebellious and disobedient." (It is therefore better to eradicate them all, so that a better and healthier community can take their place. If a sick person's disease is contagious and incurable then it is better that he dies before it is transmitted to his progeny.)

(28) Noah said, "O my *Rabb*! Protect me from the excesses of these rebels. Protect me and my parents (who are *momineen*); my family members who have professed *eiman*; and the other *momin* men and women. As far as these *zalimeen* are concerned, continue their destruction (for this is the only way to save humanity from their outrageous crimes)."

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۝

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۝

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

Surah 72 : Al-Jinn  
(The Jinn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (O *Rasool*)! Tell them: I have been informed through *wahi* (revelation) that a group of people from an unfamiliar wandering tribe secretly listened to the Quran and then said, "Verily we have heard something wondrous (46:29).

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا  
عَجَبًا ۝

(2) "The gist of what we have heard is that it provides guidance to the right path. We have thus professed *eiman* (conviction) on it; and henceforth we will not ascribe any partner to Our *Rabb*.

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ۝

(3) "Our *Rabb* is sublime and exalted. He has neither a wife nor a son. (Such beliefs of ours were based on whims, which we now denounce.)

وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝

(4) "Such ignorant beliefs were in fact concocted by some foolish people amongst us and were then attributed to Allah Almighty.

وَأَنَّهُ كَانَ يَفُولُ سَهْبَةً عَلَى اللَّهِ شَطَطًا ۝

(5) "We (simple people) used to believe that human beings, whether living in urban areas or away in the desert, would not dare to attribute anything false to Allah Almighty.

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنِّ عَلَى اللَّهِ كَذِبًا ۝

(6) "In fact what happened was that people from urban areas, came to live with us and taught us such foolish beliefs. (Thus superstitions became part of our culture.)

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ  
رَهَقًا ۝

(7) "(They used to tell us) Your belief that no *rasool* will ever come to this part of the world (Arabia) was correct. They also believed the same. (Accordingly, under these circumstances only our soothsayers can be our religious leaders. Whatever they say would be taken as true.)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۝

(8) "(Influenced by such beliefs we used to think that our priests, astrologers and soothsayers) They find out the secrets of the heavens. However, (since the Quran has come before us, we are convinced that it is beyond human ability to find out these

وَأَنَّا لَكُنَّا السَّمَاءَ فَوَجَدْنَاهَا حَرَسًا شَدِيدًا وَشُهُبًا ۝

secrets and) we know now that the heavens are being guarded by mighty watchmen holding whips of shooting flames in their hands (15:17-18).

(9) "Earlier we believed that while sitting in (hidden but) well established stations, we could listen to heavenly talk. But now, whoever tries to listen is confronted with the shining flames (of intellect and knowledge). The era of soothsayers is thus over for the Quran has changed our views (37:6-9, 67:5).

وَإِنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْمَعِ الْآنَ بَيِّنَاتٍ لَّهُ  
شِهَابًا صَدَّآءً ۝

(10) "We cannot say with certainty what the outcome of the Quranic revolution will be. Will the people who oppose it perish; or will they attain a life of bliss and bounty by following the right course?

وَإِنَّا لَأَنذِرِي أُمَّةً بَعْدَ أُخْرَىٰ ۚ وَمَا كُنَّا بِمُرْسِلِينَ  
الْعَذَابِ إِلَّا لِقَوْمٍ أُوذِيَ

(11) "We are saying this because people do not have the same mentality, nor do they follow the same path. Some of us are noble and others are different. As different people take to divergent courses, their reactions too would vary. (There is therefore, the possibility of a struggle which can result in bloodshed.)

وَإِنَّا مِنَّا الظَّالِمُونَ وَمِمَّا دُونِ ذَلِكَ ۖ كُنَّا طَرَائِقَ قَدَدًا ۝

(12) "(We now realize that Allah's sovereignty is so powerful that) We can neither defeat Him in our country, nor can we escape to a place outside His jurisdiction. His Law of *Mukafat* operates everywhere.

وَإِنَّا ظَنَنَّآ أَن لَّنْ نُّعْزِلَهُ فِي الْأَرْضِ وَلَكِنَّا نُعْزِلُهُ حَرَابًا ۝

(13) "This was the reason why, as soon as we heard the (Quranic) guidance, we believed in its truth. We are sure that the one, who believes in His *Rabb*, should not be afraid of losing any of his rights, nor of any injustice or humiliation. He will be fully rewarded for his deeds and live a life of dignity and honour.

وَإِنَّا لَنَسْمَعُكَ الْهُدَىٰ أَمَّا بِهٖ ۖ فَمَنْ يُؤْمِنِ بِرَبِّهٖ فَلَا يَخَافُ بَحْثَنَا  
وَلَا رَهَقًا ۝

(14) "Therefore, some of us have already surrendered to these laws; but there are others who are still on the path of injustice. Those who have submitted, strive with determination for the attainment of guidance.

وَإِنَّا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا  
رَشَدًا ۝

(15) "And those who turn away and take the path of injustice and *zulm* (tyranny), are fuel for *jahannam*."

وَأَمَّا الْفَيْسُطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝

(16) (This was what the returning dwellers of the desert told their people.) "Thereafter, (O *Rasool* tell your people) if you remain firmly on the right path, Allah will bestow on you a life of abundant bounties and blessings!"

وَإِنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ۝

(17) This is a visible standard that makes the people who adopt the right course distinct from those who deny their *Rabb's* law of *Rabubiyya* (Universal sustenance) and who in turn face grievous chastisement (20:124).

لِيَفْتَنَهُمْ فِيهِ طُورٌ يُغْرِضُ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعَدًا ۝

(18) (Tell them in explicit terms that the true basis of *deen* is that) "You should obey only the divine laws. One should bow only before the divine laws and no one else's law should be associated with Allah's law (nor should obedience to anyone else be accepted - 9:17)."

وَإِنَّ السَّاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

(19) (This should have been their position. However, they did not bow before Allah's laws, but) When His subject (*Rasoolullah*) rose with His message, these people rushed at him like opposing forces, ready to crush him (22:72)

وَإِنَّهَا لَتَأْتِي قَوْمَ عِبَادِ اللَّهِ يَدْعُوهُ كَادُوا يُكْفُتُونَ عَلَيْهِ لِيَدَّ ۝

(20) Tell them, "My only crime is that I obey the divine laws and invite you also to do the same and not to associate anyone with His decisions and laws."

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝

(21) (Human beings follow that which they think will benefit them. However, here the situation is different. Accordingly) Tell them, "I too have no power or authority to cause you any harm or to benefit you (as all this takes place according to the divine laws)."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ صَرًا وَلَا رَشَدًا ۝

(22) Also tell them, "(Moreover) No power in the world can save me or protect me (if I violate His laws), and I cannot find any place of refuge except in His laws.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

(23) “(Thus I do not proclaim that I wield any authority or power.) My duty is only to convey to you the divine laws which have been revealed to me. (Thereafter, it is up to you to accept them or not. But remember one thing) For the one who opposes the divine system there shall be the fire of *jahannam*, where he will abide forever.”

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۗ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ قَاتِنًا لَهُ نَارٌ  
جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۗ

(24) (At present the opponents proudly feel that they are stronger and greater in numbers and that, in comparison, the *momineen* are fewer and weaker) But when the destruction comes, the reality of whose supporters are weaker and fewer in number would dawn on them.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ  
عَدَدًا ۗ

(25) (Then they ask you about when they would face the chastisement.) Tell them, “I do not know if the great punishment that has been promised to you shall come soon or whether my *Rabb* has set a long time for it (so that it will take place later).”

قُلْ إِن أَدْرِي أَكْرِيْبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۗ

(26) Only He knows the future; and He does not divulge His secrets to anyone else; (except that)

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۗ

(27) Through *wahi*, He tells the person who is chosen as His *rasool* (messenger), only what He wants (to tell). He appoints guards to safeguard it from the front and from behind. (This *wahi* is now preserved in the Quran; and its protection has been undertaken by Allah Himself - 15:9.)

إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
رِصْدًا ۗ

(28) These guards have been appointed to ensure that the *rusul* (messengers) have delivered the divine message safely. (The *Rasool's* responsibility is thus finished. Now it is up to the people to either obey or ignore the divine law and the results of their actions shall be accounted accordingly.) His Law of *Mukafat* encompasses everything that people do. And He takes count of everything (for nothing is beyond the ambit of the Law of *Mukafat*).

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَتِي رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ  
كُلَّ شَيْءٍ ۗ عَدَدًا ۗ

(This is how even the Bedouin Arabs of the desert understood the Quran and lived according to it.)

**Surah 73: Al-Muzzammil  
(The Enwrapped)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1) O Rasool! After undertaking the most important responsibility of *risala*, the first step is to organize and train your companions so that they have complete uniformity, homogeneity and harmony of vision. (This caravan should then march towards its destination in peace and order. Creating such an organization is the first responsibility of the leader.)

يٰۤاَيُّهَا الْمُرْسَلُ ۝

(2) It is for this purpose that their continuous education and training is very important. (You might not have enough time during the day, therefore) You will also have to work during the night (17:79, 76:26).

قُمِ اللَّيْلَ اِلَّا قَلِيْلًا ۝

(3) This does not mean that you have to stay awake the whole night - perhaps half of it, or more, or less (as required).

بِصَفَةِ اَوْ اَنْقُصْ مِنْهُ قَلِيْلًا ۝

(4) During these assemblies, explain the Quran to them in a manner that its comprehensiveness and discipline are beautifully highlighted. Then, inculcate this in the same order in their practical life. (You should work on its injunctions with harmony; in the same manner as we have tied its various verses - 25:32.)

اَوْزِدْ عَلَيْهِ وَرَزَلِ الْقُرْآنَ تَرْتِيْلًا ۝

(5) This is important because We are soon going to entrust you with a great responsibility (to revolutionize society according to the Quran and establish the divine order. This requires a lot of courage, steadfastness and endurance).

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۝

(6) (There are many reasons why We have asked you to undertake the task of educating and training your companions during night time.) Firstly, working at night enables man to overcome laziness and lethargy, thus strengthening his will power. Secondly, potent concentration is possible during the peaceful night hours, thus making the subject matter more clear and the mind

اِنَّ نَاشِئَةَ اللَّيْلِ هِيَ اَشَدُّ وُطْأً وَاَقْوَمُ قِيْلًا ۝

more receptive.

(7) Moreover, during the day you have to face many opponents and do various other tasks which keep you busy and on the move the whole day long. (During the day you can hardly find any time for work that needs peace and concentration.)

(8) Always (day and night) keep the attributes of your *Rabb* before you (for these have to be practically enforced in society.) Accordingly, withdraw yourself from other things and with full devotion concentrate exclusively on the attainment of this goal.

(9) You have the task of a universal revolution before you, which is to establish the authority of the Almighty. This is to be done after doing away with all other powers so that a human being does not have to be subservient to anyone except the divine laws. For this purpose keep moving ahead with full confidence in the divine laws. The system will cross the boundaries of Arabia, spread out from east to west, reach the Persian and the Roman empires and ultimately become universal.

(10) Do not be depressed by what your opponents say about you. Ignore them and remain firm and steadfast on your programme. Do not get involved with them. Save yourself by gracefully withdrawing from these people who are not prepared to even listen to you (5:13, 15:85).

(11) All those people who are intoxicated by their wealth, belie Our laws. Leave them to Our Law of *Mukafat*, and give them a little respite. Our law will take care of these capitalists.

(12) For them We have prepared fetters and handcuffs, which will put a stop to their wickedness and arrogance.

(13) And food will get stuck in their throats and choke them; a grievous painful torment. (Such will be the end of the

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ۝

وَإِذْ كُنَّا نَسْمُرُ بِكَ وَكُنَّا لِلَّهِ تَبَتُّلًا ۝

رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَقِهِمُ قَلِيلًا ۝

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝

capitalistic system, whereby their wealth becomes a punishment for them. What they have acquired by exploiting others chokes them to death. The destruction is built into the system itself.)

(14) On that day, all these great leaders and their followers shall tremble (before your power and strength). And the leaders who at present look like mountains will become like sand dunes, slipping away on their own.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَغِيَابٍ مُّهَيَّلًا ۝

(15) O *Rasool!* Tell them, "As has been shown to you, neither is the purpose for which I have been sent new, nor is the outcome of those who oppose. The earlier messengers also had such a revolutionary message and those who opposed them met a similar fate. Amongst them was the revolution brought by Moses; and the Pharaoh's end is known to all of you. We have sent you to these people, O *Rasool!*, so that you may supervise them and see what they do.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝

(16) The Pharaoh rebelled against the divine laws as presented by Our messenger (Moses). Our Law of *Mukafat* seized him (the Pharaoh) with such a severe grip that he could not get out of it.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِئْسَ لِلظَّالِمِينَ بَدَلًا ۝

(17) Tell them that when (such a powerful and strong ruler like) the Pharaoh could not escape Our grip after disobeying Our laws, how can they get away? The doom and destruction will be so severe that it would instantly age their children. (Normally, childhood goes through adulthood before the start of physical decline. But this revolution will instantly bring about the downfall of the wrong system.)

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝

(18) The severity will be such that it will make the skies burst. This destruction is unavoidable; and it is bound to come.

السَّمَاءُ مُنْفَطِرٌ بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا ۝

(19) What We are saying is a historic fact

إِنَّ هَذِهِ تَذَكُّرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝



and a clear reminder containing many lessons. Whoever wants to can learn a lesson from it and adopt a course that will lead him straight to the *Nizam-e-Rabubiyya* ordained by your *Rabb*.

(20) (We want to draw your attention to the point from where We started the discussion. That is) Your *Rabb* surely knows that you are busy accomplishing your programme for almost two-thirds of the night; or half of it; or sometimes one-third of it. Many of your companions are also with you. However, Allah has determined measures for the night and day. Night has been provided for rest (78:9-11). He knows (how enthusiastic and desirous you are to see that this programme is implemented as soon as possible; and that is why you do not care about your sleep or rest. However) you will not be able to sustain this schedule much longer. Thus He cannot permit you to undertake such strenuous and unbearably hard work, except in an emergency when one may have to work for long hours. Under normal circumstances reasonable limits should not be exceeded. Allah wants convenience for you. Hence, you should be content with small portions of the Quran, which you can conveniently inculcate into the hearts of your companion. These portions will thus take root therein and grow and flourish. He knows that some of you are weak and may fall sick. Some of you have to travel far to other places in search of livelihood. Some of you have to participate in wars in defense of this order, for which good health and stamina are necessary. Therefore, ponder over only smaller portions of the Quran so that these can be understood and assimilated easily. Establish the *Nizam-us-Sala* gradually and also make arrangements for the nourishment and development of mankind. For this objective

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ  
وَطَآئِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن  
لَّنْ نُحِصَّهُ فَتَأَبَّ عَلَيْنَا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن  
سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ  
فَضْلِ اللَّهِ ۖ وَآخَرُونَ يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَأُوا مَا تَيَسَّرَ  
مِنْهُ ۚ وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قُرْآنًا حَسَنًا ۚ وَمَا  
تُقَدِّرُ مَوَالِنَافْسِكُمْ مِّنْ خَيْرٍ يَّجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا  
وَاسْتَغْفِرُوا لِلَّهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝



give your wealth to the divine order as a loan and it will be returned to you manifold. In other words (in the initial stages of the establishment of the order) We shall credit your account with any good you do; and ultimately all will be returned to you together with a great reward. (This divine system will return to you every penny which you spend now; and along with it even your own self will be nourished.) Thus, seek protection from Allah against the dangers being created by your opponents. He will keep you safe from the dangers and also provide you abundant means of nourishment.



**Surah 74: Al-Muddaththir  
(The Entrusted One)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O you who have been entrusted with the revolutionary responsibility of establishing a new world order, through organizing and refreshing the vigour in the lives of mankind, so that it may overcome every unjust and false system;

يَا أَيُّهَا الْمُدَّثِّرُ

(2) Arise and warn the slumbering people of the outcome of their erroneous ways of life.

قُمْ فَأَنْذِرْ

(3) And establish the order of *Rabubiyya* so that it manifests the sovereignty of your *Rabb* and shows that all greatness should only belong to Him. (You too will thus attain eminence in the world - 2:152.)

وَرَبِّكَ فَكَبِّرْ

(4) To achieve this, it is very important that you purify your own conduct, character and personality; and that you keep this mission free from every kind of undesirable element. (This system cannot be operated mechanically by anyone. The mission should be clean and transparent; and the vision and character of all those who participate in it should be pure.)

وَيَا بَكَ فَطَهِّرْ

(5) Take such companions with you (73:1) and give them the training that will inculcate strength in their personalities, with which they can undertake this great responsibility with ease. They should not tremble when they rise up burdened with this responsibility.

وَالرُّجْزَ فَاهْجُرْ

(6) You should also explain to your companions that the basic principle of this mission is to keep the fruits of your labour open and accessible for the nourishment and development of others. When you render help to the needy, do not consider it to be a favour to them and do not expect a bigger return (30:39, 76:9).

وَلَا تَمُنْ بِتَسْلُوتِ

(7) This is the *Nizam-e-Rabubiyya*, for the establishment of which you always have to

وَلِرَبِّكَ فَاصْبِرْ

be active, steadfast and firm, so that you can proceed to your destination in peace and tranquility, without your sails becoming unbalanced along the way.

(8) (Also tell them that they will face stiff opposition from all around, so much so that) A time may come when your enemies will attack you from all around. The bugle will be sounded and you will have to come to the battlefield.

(9-10) Also, tell them that there will be many hardships in this clash. But the anguish of your opponents will be far greater (for they will be defeated and success will ultimately be yours).

(11) (During this period your opponents will do their best to involve you in irrelevant matters, so that your mission may not progress. But you should continue your march without caring about them.) Our Law of *Mukafat* will deal with them. When We created the leader of this selfish group, he was alone. At the time of his birth he had not brought with him any of the wealth or sources about which he is now boasting and being rebellious.

(12) Then We gave him plenty of wealth (73:11);

(13) And the progeny who are working hard in opposing Us.

(14) Nevertheless, for him We made life smooth and comfortable and provided him with all sorts of luxuries and ease.

(15) Despite this, his greed is not satisfied. He wants Us to give him more power and wealth (so that he can further strengthen his opposition).

(16) But this will not happen again, because he has rebelled against Our laws.

(17) (Now the time of the revolution is approaching when) He has to face acute hardships and climb the cliff of calamities.

(18) (When he came to you, you

فَإِذَا نَقَرْنَا فِي النَّاقُورِ ۝

فَذَلِكَ يَوْمٌ مَّيْذَنُومٌ ۝ عَسِيرٌ ۝ عَلَى الْكَافِرِينَ ۝ غَيْرٌ يَسِيرٌ ۝

ذُرِّيٌّ وَمَنْ خَلَقْتُ وَجِيدًا ۝

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝

وَبَنِينَ شُهُودًا ۝

وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝

تُرِيظُهُمْ أَنْ أَرْيَدَ ۝

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝

سَأَرْهُقُهُ صِعُودًا ۝

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝

explained to him about the pleasant life which he could live by obeying the divine laws, and the miserable life that would result by going against them. Then) He seriously thought it over, compared both ways and made his assessment as to which was more profitable.

(19-20) May he be doomed! What a wrong assessment He made for himself! An utterly erroneous judgment which will bring him only doom and destruction!

(21) Then he had a second look at the message.

(22) He frowned and puckered his brow.

(23) Finally he turned away in utter arrogance and pride, saying:

(24) "All this (that these are the divine injunctions) is wrong. In fact, these are just ancient fables; the same old falsehood being handed down since centuries.

(25) "All this (advice) has been concocted by this man himself (which he presents as *wahi* from Allah)."

(26) (The leader of this group went away after making these statements. However the Law of *Mukafat* proclaimed) Very soon his wealth and fame shall disappear and he will be cast into the burning fire which will melt all his arrogance and stubbornness.

(27) And do you know what this burning fire is and what it does?

(28) It does not spare anything and turns everything into a heap of ashes.

(29) It disfigures to the extent that a person cannot be recognized any more.

(30) (This is just one destruction that has been explained) There are scores of others (this one and nineteen more).

(31) All this destruction is brought about by Our designated forces. As far as their number is concerned, this is mentioned just as a parable. People who do not believe the

فَقَتِيلَ كَيْفَ قَدَّرَ ۖ ثُمَّ قَبِيلَ كَيْفَ قَدَّرَ ۖ

ثُمَّ نَظَرَ ۖ

ثُمَّ عَبَسَ وَبَسَرَ ۖ

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ

سَأَصْلِيهِ سَقَرٌ ۖ

وَمَا أَدْرَاكَ مَا سَقَرٌ ۖ

لَا تَبْقَىٰ وَلَا تَذَرُ ۖ

لَوْ أَحَاطَ بِالْبَشَرِ ۖ

عَلَيْهَا تِسْعَةَ عَشَرَ ۖ

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً  
لِّلَّذِينَ كَفَرُوا ۖ لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا  
إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۖ وَلِيَقُولَ الَّذِينَ

Quran take these parables as reality, attach literal meanings to the eschatological descriptions, raise objections and become confused. But those who comprehend the Quran in depth can understand the real intent of these parables and their conviction would be further strengthened (3:7). Even the members of the *Jamat-ul-Momineen*, whose knowledge is not so extensive, will consolidate their faith. The fact of the matter is that such parables do not create any doubt or anxiety in the minds of people who have a deeper knowledge of the Quran, or those who are still in the initial stages of *iman*. However, those who are perplexed or openly claim that the Quran is not the divine writ, without hesitation raise objections about what Allah Almighty actually means by giving such parables (2:26).

Accordingly, a person who develops a distorted vision and with his deeds adopts the wrong course, then in conformance with the Law of *Mukafat* he will never see the right path. However, the one who wants to go on the right course will receive guidance for it. The fact is that only Allah has the knowledge of how the divine forces work in the universe and how these actively fulfill His destined programme. These matters have been explained allegorically so that people can ponder over them; and so that the divine laws do not go out of their sight.

(32) (These people believe that the Law of *Mukafat* is not real and that the warning being given about the revolution is only an empty threat. This is not so. The revolution is a reality which is bound to occur. Tell them to look at the discipline and order with which the entire system of the universe functions according to the divine law. Then reflect: Is it difficult for the Almighty, whose limitless forces are doing such a wondrous work, to bring about such a revolution?)

فِي قُلُوبِهِمْ مَرَصٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

كَلَّا وَالْقَمَرِ

The moon (its appearance at the proper time and its passage through various stages);

(33) And the darkness of the night, when it turns into the gleam of dawn;

(34) And then the appearance of morning with full brilliance. All these changes are living proof of the working of the divine law of nature.

(35) (According to this law, the promised revolution will take place) The revolution will be one of the greatest events in human history. (It will rise gradually like the moon and all traces of the darkness of ignorance shall disappear by its light. And the truth shall dawn.)

(36) We hereby warn them that this is bound to happen. Let everyone be aware of it.

(37) Here all matters are decided according to the Law of *Mukafat*. The rise and fall of nations as well as the success and defeat of individuals are due to their own deeds. Whosoever amongst you chooses, can either move forward or lag behind. (The purpose behind the guidance and the struggle between right and wrong is that whosoever wants to move to the higher stages of evolution, can do so through his own effort. If one wishes to, he can stay behind.)

(38) Remember! Everyone is bound by his own deeds and the calamities that befall him are due to his own erroneous deeds. This is how wrong-doers suffer the consequences.

(39) But people who are on the right track will not be involved in calamities.

(40) Due to their noble deeds they shall abide among the pleasures of *janna*. They will ask

(41) The guilty ones,

(42) "What brought you to this *jabannam*? What were the crimes for which

وَاللَّيْلِ إِذَا دُرِّيَتْ ۝

وَالضُّحْرِ إِذَا أَاسْفَرَتْ ۝

إِنَّهَا لِإِحْدَى الْكُبْرَى ۝

نَذِيرًا لِلْبَشَرِ ۝

لَئِنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝

إِلَّا أَصْحَابَ الْيَمِينِ ۝

فِي جَنَّاتٍ شَتَّى تَسَاءَلُونَ ۝

عَنِ الْعُجْرَمِينَ ۝

مَا سَأَلَكُمْ فِي سَقَرٍ ۝

you are suffering?"

(43) They (the dwellers of *jahannam*) will say, "Our crime was that we did not join those who established the *Nizam-us-Sala*.

(44) "And we did not provide means of sustenance to those who were unable to earn.

(45) "(On the contrary) We were amongst those who talked vainly (and did nothing practically);

(46) "We thus belied the Law of *Mukafat*. We also considered the threat that one day our deeds would confront us in the form of destruction, to be a lie.

(47) "We maintained this attitude until the time that the destruction actually overtook us."

(48) At that time intercession by any of their supporters would not be of any use to them.

(49) When all these facts have been explained to them, why is it that they turn away?

(50-51) Not only do they turn away, they also flee like frightened asses which have just seen a lion.

(52) (It is not that they do not understand what they are being told. They certainly do understand it. But the fact of the matter is that their selfish interests do not allow them to come this way. The divine order requires a collective life where everyone's interests are common. However) Every one of them wants his business interests to be extended and to function independently. They desire that the socio-economic system should not be subjected to any common control; and that it should be left to one's own likes and dislikes. And that instead of striving for collective good, everyone should pursue individual interests<sup>(1)</sup>.

قَالُوا لَمْ نَكُ مِنَ الْمَصْلِيِّينَ ۝

وَلَمْ نَكُ نَطْعِمُ الضَّالِّينَ ۝

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۝

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۝

حَتَّىٰ آتَيْنَا الْيَقِينَ ۝

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۝

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ۝ فَرَّتْ مِنْ قَسْوَرَةٍ ۝

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مَنشُورَةً ۝

(1) The capitalistic system is based on individual enterprise and laissez-faire whereby the individuals are free to amass as much wealth as they desire. The collective system of government does not interfere in their business. These verses point in that direction.



(53) Their eyes are therefore set only on immediate gains. They neither have faith in future life, nor are they are afraid of it (the accountability therein).

(54) (But now it will not be so.) The Quran is an open admonition and a historical reality.

(55) So whoever wants to can lead his life according to its directives.

(56) But only those who harmonize their objectives and designs with the divine laws will keep it in mind. These are the people who guard the divine laws; and they will be safe from calamities and destruction (76:30, 81:29).

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝

كَلَّا إِنَّهُ تَذَكُّرٌ ۝

فَمَنْ شَاءَ ذَكُرًا ۝

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْبَعْفُرَةِ ۝



## Surah 75: Al-Qiyaamah (The Day of Reckoning)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Tell them that it is not as you think (that you can do whatever you like and no one would question you). I call to witness the period of *qiyama* (when the consequences of your deeds shall manifest themselves).

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ

(2) And I call to witness the person who is ashamed when he realizes his mistake<sup>(1)</sup> (12:53); that Allah's Law of *Mukafat* is an absolute reality; and that it brings out the result of every human deed, whether it manifests itself in this world or in the hereafter.

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۖ

(3) Does man think that after his death he would not be brought back to life again (36:78, 37:16)? (And that he would be saved from facing the consequences of his wicked deeds?) Does he think that the foundation on which the whole structure of life is raised will wither away with death and that it cannot be assembled again? There he is wrong!

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ ۖ

(4) For Us to do so is not difficult at all. We have the power to reconstruct the faculties which establish his life and which give him control over the use of other things.

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسْوِيَّ بَنَانَهُ ۖ

(5) The fact is that man does not deny the concept of life hereafter because he believes it to be impossible. Rather, he denies it because the consequence of this belief is that he has to take every step with full responsibility. He should realize his responsibility and not do anything wrong. However, man shirks this responsibility and wishes to be left unchecked for the remaining period just as he has already spent his life with utter irresponsibility. His desire to escape from the consequences of his erroneous deeds is the biggest hurdle which

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۖ

(1) It is commonly said that every person has power within himself to distinguish between right and wrong (the voice of conscience). This is not right. Man has no such power. This distinction can only be done by divine *wahi*. If anyone does something against his own conscience and is ashamed of it; that does not mean that what he thinks to be right is *really* right or that what he considers false is *really* false (12:53).

stops him from accepting the concept and reality of life after death.

(6) That is why when he is reminded about the day of *qiama*, he immediately starts to question, "When will it be the day of *qiama*?" (What self-deception! Would man be saved from the consequences of his deeds just because he does not believe in the divine Law of *Mukafat*? Whether he believes in it or not, the law will continue to work. There will be life after death and he will have to face the consequences of his deeds.)

(7) (As for the occurrence of *qiama* only the Almighty has knowledge about it. But this much can be said with certainty that) When it does happen, the eyes will be dazzled. (You should remember that one *qiama* occurs in this world as well, when one's deeds are manifested as results. The other *qiama* occurs after death when the results of deeds are manifested there. *Qiyama* here appears as conflict between nations, or in various other ways in life. When this conflict takes place here, the opponents shall be shocked; and)

(8) The moon will darken (as the authority and ignorance of Arabs would end).

(9) The sun and the moon would be brought together (the forces of Persia and Arabia would merge together)<sup>(2)</sup>.

(10) (On the day of accountability, whether it occurs in this world or in the hereafter) Man will say in utter bewilderment, "To which place can I flee to find refuge?"

(11) On that day there shall be no place for escape or refuge.

(12) At that time the journey's end would be the court of your *Rabb*. Man will not be able to escape.

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ۗ

فَإِذَا بَرِقَ الْبَصَرُ ۗ

وَحَسَفَ الْقَمَرُ ۗ

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۗ

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۗ

كَلًا لَوْ زُرَّ ۗ

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۗ

(2) The flag of pagan Arabs had an imprint of the Moon and the Persian Empire's flag had that of the Sun. If these verses point to the lesser *qiama* that occurred in this world, then that would be the revolution in Arab ignorance and the political life of Persia, due to the advent of Islam.

(13) On that day, the result of all his deeds, including whatever he had sent ahead and everything that he has left behind, will come before him.

(14) On that day, man will be a witness against his own self. (No external evidence or proof will be required. His own self, which would be carrying the imprints of his every action, will bear the evidence.)

(15) At present, his self-deceptive mind produces many excuses in support of his erroneous deeds and tries to cover up the reality. But at that time all his deeds shall be unveiled and no excuse whatsoever will be of any avail!

(16) All the people looking for excuses will be told, "There is no use of moving your tongue in such haste. Do you think that with this sharp talk the matter will be sorted out? No. The matter will not be settled in this way!"<sup>(3)</sup>

(17) We have undertaken the responsibility upon Ourselves to collect the entire stock of his deeds, past and present, and to preserve it with extra care.

(18) So (O mankind) when We have collected (your deeds) and preserved them carefully, you have to follow their outcome. You have to go in the direction they take you.

(19) In this way, We will bring forth to you the results of your deeds.

Oh *Rasool!* You should not hurry in taking action on any matter. You should wait until the whole programme has been revealed to you by *Wahi* (20:114). You need not worry about the fact that the Quran is being revealed to you gradually. Its collection and preservation is Our responsibility. Your responsibility is to follow these laws and injunctions. To do so, it is important that their meanings are understood very clearly.

يُنْتَوَى الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ۝

وَلَوْ أَلْفٌ مَّعَاذِيرَةٌ ۝

لَا تَحْرِكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ ۝

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ ۝

فَإِذَا قَرَأَهُ فَأَلَّيْمُهُ قُرْآنُهُ ۝

لَمَّا إِنَّا عَلَيْنَا بَيَانُهُ ۝

(3) If the explanations of verses 16-19 are considered to be in continuation of the previous verses, then it would be as has been noted above.

We have taken that responsibility as well. We repeat every subject many times and thus explain it fully. This is the way to understand the Quran.

(20) You are so averse to the concept of life after death because you have only immediate gains in mind. You think that the objective of life is only to have worldly gains;

(21) And neglect the future;

(22) Although the pleasures of the future life are far superior to the immediate worldly gains. Those who attain these pleasures have faces which are fresh and shining with happiness.

(23) They will enjoy the sights, the bounties and blessings of their *Rabb*.

(24) On the contrary, the faces of those who will not get any of these things will be sad and desperate,

(25) As they would be apprehensive about the great calamity that is bound to befall them.

(26) (They should be in absolutely no doubt about the life hereafter.) The fact is that when a man is breathing his last, and his breath gets stuck in his throat,

(27) Everyone says that whatever is possible should be done to help him. (And if no medicine is working then) Let some wizard or magician recite some charms or amulets.

(28) From this the dying person realizes that the end is near.

(29) Then the anguish and hardships, one after another, start befalling him and those who will be left behind.

(30) At that time the person will be driven from all sides towards the court of your *Rabb*.

(31) (In the light of these facts) Tell the person who does not testify to Our Law of *Mukafat*, who does not take the straight path; (who)

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۖ

وَتَذَرُونَ الْآخِرَةَ ۖ

وَجُودَ يَوْمَئِذٍ نَاضِرَةً ۖ

إِلَىٰ رَبِّهَا نَاطِرَةً ۖ

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةً ۖ

تَتَنَبَّأْنَ أَن يُنْفَعَلَ بِهَا فَاوْرَثَهُ ۖ

كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ۖ

وَقِيلَ مَنْ رَاقٍ ۖ

وَوَظَنَ أَنَّهُ الْفِرَاقُ ۖ

وَأَلْتَفَتِ السَّاقِ بِالسَّاقِ ۖ

إِلَىٰ رَبِّكَ يَوْمَئِذٍ السَّاقُ ۖ

فَلَا صَدَّقَ وَلَا صَلَّىٰ ۖ

(32) Instead belies and tries to escape from it; and (who)

وَلَكِنْ كَذَّبَ وَتَوَلَّى ۝

(33) With pride and arrogance goes back to his people:

ثُمَّ ذَهَبَ إِلَىٰ آهْلِهِ يَمْتَصِلُ ۝

(34) "Woe to you, O unfortunate person! How good it would have been for you (had you followed the divine law)?"

أُولَىٰ لَكَ فَأُولَىٰ ۝

(35) "Alas! You could have understood how useful this course would have been for you."

ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ۝

(36) The biggest mistake of man is that he thinks that life has neither any objective, nor a destination. He thinks that life has neither any established path, nor any directives guiding him to the right way. He believes he has been left alone (like a stray camel) to do whatever he chooses and go wherever he likes. Consequently, man only works towards the physical gains of life, without trying to develop his own personality. Thus, all his life's efforts go waste (despite the fact that life is the integration of short term and long term gains). (In other words, it is the integration of the worldly objectives and the principles of *deen*. If *deen* and worldly life; the spirit and matter; and permanent values as well as political and social ways are not integrated properly, then the purpose of human life cannot be achieved. Divine guidance teaches such integration and thus makes human effort meaningful.)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۝

(37) He should bear in mind that he has passed through various stages of evolution to attain the human form. In the beginning he was a drop of semen which was dropped in the womb;

أَلَمْ يَكُنْ نُطْفَةً مِنْ مَائِي يَمِينِي ۝

(38) Then in the mother's womb He formed it into an embryo that was suspended, and by various combinations, He fashioned it into an excellently proportioned shape; (and)

ثُمَّ كَانَ عَاقِلَةً فُخِّقَ فُسْوِي ۝

(39) Due to its distinction into sexes,

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۝

male and female were paired.

(40) Therefore, can He not bring the dead back to life again? Is He not capable of doing that? (If one accepts the concept of life after death, then it is not difficult to believe *wahi* and the Law of *Mukafat*. This is the foundation stone of the entire divine programme.)

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُنْزِلَ الْمَوْتَىٰ ۗ



Surah 76: Ad-Dahr  
(Time)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) It is a fact that the human being (who now exists in the present form) was for a long time not something which could exist on its own. (Then, by passing him through various stages of evolutionary development, We brought him to this stage.)

هَلْ أُنِى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكَورًا ۝

(2) During this process, one of the stages was the initiation of his creation from a sperm. (It was not just a drop of fluid, but in actual reality) It was a collection of numerous mixed potentialities; and so We made arrangements whereby these latent potentialities would develop gradually. For this, while in the mother's womb, it underwent many changes till it became a human being capable of hearing and seeing.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَبَعَدَهُ سَمِيعًا  
بَصِيرًا ۝

(3) It is because of this faculty of seeing and hearing (of intellect and reason) that he was not forced to adopt a particular set course, like the rest of the universe. He was given the discretion to select any one of the courses open to him. While his faculties can select a path, they cannot ensure that the selected course is also the right one. This can only be done through *wahi*. Hence Allah Almighty guided him to the right way through *wahi*, and then left him free to either adopt the right course or to deny it. That is why he is held responsible for his deeds, which are worthy of either reward or punishment.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝

(4) If he adopts the wrong path, there are chains and iron collars as well as destruction at every step along the way. (Chains refer to following blindly and iron collars to obedience of non-divine powers. It is to remove these that Our messenger has come - 7:157.)

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝

(5) On the other hand, the consequence of treading the right path shall be a large

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝



heart and a vast vision. This faculty is developed by keeping one's violent emotions under the guidance of *wahi*, which helps inculcate calmness and peace.

(6) This drink is available from the spring that the votaries of the Almighty bring out from the depths of their heart. Now it is within their discretion to make its channels flow in any direction (in other words they can use their capabilities as they like).

(7) These people voluntarily undertake the responsibility of universal *Rabubiyya* and then fulfill it cheerfully. They are always conscious that if such an action is not taken, then there is a possibility that the entire society would become polluted and that evil would spread far and wide. (There would be chaos all around.)

(8) In order to prevent this disorder and chaos, they make Allah's *Nizam-e-Rabubiyya* available to all. In effect they arrange to provide means of nourishment to those who are incapable of earning; or to those who are left alone in society (without any support); and to those who are entrapped in some calamity. Although selfish instincts demand that everything should be collected and kept for one's own self, irrespective of these desires, they arrange for the nourishment of others.

(9) And say to the people for whom they do all this, "We do not do this as a favour to you. No, not at all! We do not expect anything in return; not even a word of appreciation. In fact we are doing our duty; and our interest lies only in this. Accordingly, not only are our own selves nourished and developed, even the divine attributes grow in our personalities. This is the objective of human life."

(10) If we do not make these arrangements We know that a calamitous

عَيْنًا يَكْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝

atmosphere will prevail and all the pleasures of life will whither away. Life would become dismal. So many hardships and calamities would spread all around, that they would cause wrinkles on the faces of people. There would be no trace of peace or happiness visible anywhere.

(11) The outcome is that the Almighty's law of *Rabubiyya* protects them from the evil effects of such an era; and instead, happiness and joy embraces them.

(12) It is through their steadfastness and firmness that they are rewarded with this blissful life, in which they live in comfort and luxury, surrounded by lush green gardens and an invigorating atmosphere.

(13) In those gardens they would be sitting on seats of authority and power. There would neither be excessive heat nor bitter cold.

(14) Thick shades of trees would bow down on them and the branches would be laden with fruit. Everything of comfort and ease would be within their reach. They would not require any effort to get them; for the branches themselves would hang low to come within their reach.

(15) Food in silver utensils and drinks in crystal clear goblets would be served all around them.

(16) The silver itself would shine like crystals; and all the utensils and goblets would be made exactly to measure.

(17) The drinks they receive would be invigorating, enabling them to grow and progress in the evolutionary process (83:27). (In other words, should emotions get out of control, the divine *wabi* would neutralize the effect - 76:5. On the other hand, should the effort slow down, the divine *wabi* would invigorate it.)

(18) This invigorating drink will be available from a spring which would

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝

وَجَزَاهُمْ بِمَا صَدَقُوا جَنَّةً وَحَرِيرًا ۝

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ۝

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۝

قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝

وَيَسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝

continue flowing onwards (88:12). (In other words it would enable man to find new ways and avenues of life, moving onward amidst new inventions.)

(19) And children endowed with ornaments would be around them (56:17). On their faces would be perpetual freshness, alertness and brightness. You may imagine them as pearls scattered around; in that they would be physically healthy and their character would also be as pure as pearls. But they would not be in a shell. They would be moving around yet they would not let their character be polluted.

(20) In this society, wherever you look, you shall see peace and comfort; authority and power blended with beauty and grandeur; and a realm of delight and magnificence. (A combination of grandeur and beauty elevates the human personality to great heights.)

(21) Their life of comforts and luxuries will be clearly visible. They will be dressed in fine silk and brocade garments. And, as symbols of power, you will observe them wearing bracelets of authority. But this comfort and ease will neither create evils of joviality in them, nor will they become intoxicated with power or authority. Their *Rabb* shall provide them a drink that will purify their hearts and enlighten their vision (with the guidance of *wahi*).

(22) They will be told that all this is the consequence of their own endeavors, which has been manifested before them in the form of this reward. Now they have seen how their efforts have been recognized and rewarded.

(23) (This then, O *Rasool*, is the heavenly society for the formation of which) We have gradually revealed to you this code of life, the Quran, so that you can act upon it step by step.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝

وَإِذَا رَأَيْتَ ثَمَرًا رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝

عَلَيْهِمْ شِيَابٌ سُنْدِيئٌ خَضِرٌ وَأَسْتَبْرَقٌ وَحُلُوعًا سَاوِرٌ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ۝

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝

(24) Therefore, hold fast to the divine code and be steadfast on the programme ordained by your *Rabb*. Do not listen to anyone going on the wrong path. By pursuing the erroneous path of selfishness, the creative faculties of human beings become either degraded or stay subdued. The condition of whoever listens to them will also become like theirs. (His human faculties will not develop and even if they did, they would go to waste in useless destructive work. They will make him lethargic.)

(25) The way to save yourself from this outcome would be to keep in your view, from morning till evening the divine attribute of *Rabubiyya*; and to be actively involved in establishing the *Nizam-e-Rabubiyya*.

(26) Whether it is day or night, you should always submit to His laws and devote your full energy towards accomplishing your programme (73:1-3).

(27) The people who are opposing you are pursuing their immediate gains. The only objective of their lives is to acquire physical comforts in this world. They, thus ignore this glorious revolution (which guarantees comforts and luxuries in the present and in the future - 75:10).

(28) (They are very proud that they are mighty and strong; but they forget that) We have created them; and We have given strength and stability to their countenances. If they oppose Our laws, then according to Our Law of *Mashiyya*, it is not at all difficult for Us to wholly replace them with another nation.

(29) What is being presented before them is certainly a manifest reality. Hence, whoever so wishes can take heed, and adopt the path leading to Allah's *Nizam-e-Rabubiyya*.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيَةً أَوْ كَفُورًا ۝

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۝

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝

إِنَّ هَؤُلَاءِ يُجْحَدُونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا نَقِيلًا ۝

مَنْ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَالَهُمْ  
تَبْدِيلًا ۝

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝

(30) Tell them that the only way this can happen is if your own choice is in conformity with the divine laws. (You should desire only that which the divine law wishes, because) The divine law is based on knowledge and absolute wisdom - 74:56, 81:21.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(31) Should you so desire, the Almighty will bring you under the umbrella of His blessing and benevolence. However, if you do not desire what the divine law seeks, then this would amount to rebellion and *zulm*. (And remember) For those who resort to *zulm* and oppression, Our Law of *Mukafat* has prepared a grievous chastisement.

يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا



**Surah 77: Al-Mursalaat**  
**(Those Sent Forth)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The heavenly forces that We continuously send forth one after the other testify to the reality; so that,

وَالْمُرْسَلَاتِ عُرْفًا ۝

(2) They throw out of the struggle of life, just like dust or straw being blown away, those concepts, ideas and systems which lack the ability to develop and grow. Therefore, separate the grain from the husk (the truth from falsehood);

فَالْعَصْفَاتِ عَصْفًا ۝

(3) Revive and spread all over the land, the positive results which have the capability to grow and flourish. (The only system that will last in the world is that which benefits all humanity - 13:17)

وَالنَّشْرَاتِ نَشْرًا ۝

(4) And thus distinctly separate the positive elements from the destructive ones;

فَالْفُرْقَاتِ فُرْقًا ۝

(5) And present these concrete facts as historical evidence;

فَاللُّبُوتِ ذِكْرًا ۝

(6) So that whoever opts to perish, despite seeing how the negative and positive forces work and reach a definite end, may do so. On the other hand whoever wants to, will remain safe from all the dangers.

عَذْرًا أَوْ نَذْرًا ۝

(7) The discipline and order of the divine system, as manifested in the universe, testifies to the reality that the promised revolution is bound to occur. (When the forces of nature work alone it would take centuries to complete one stage. However, with the support of the *Jamat-ul-Momineen*, the same could be accomplished in days.)

إِنَّمَا تُوعَدُونَ لَوَاعِعًا ۝

(8) Opposition from small groups shall fade away;

فَإِذَا النُّجُومُ طُيَسَّتْ ۝

(9) And the greatness and grandeur of chieftains with a high status will be disintegrated;

وَإِذَا السَّمَاءُ فُرِجَتْ ۝

(10) And the mighty and strong groups standing like mountains will be blown away like straw. Alternatively, it may be said that they will be sifted in a sieve, and whoever is

وَإِذَا الْجِبَالُ سُيِّفَتْ ۝

capable of surviving will endure while the rest will perish (20:105, 56:5).

(11) And the time (programme) for all messengers shall be determined (that is who will do what and when).

(12) And for how long has this revolution been deferred?

(13) The day when every matter will be sorted out will be the day of distinction (between right and wrong).

(14) Who can tell you better than the *wahi*, what that day of distinction is?

(15) On that day (during that period) there shall be doom for those who belie the divine Law of *Mukafat*.

(16) (Ask those who belie) Have We not destroyed earlier nations who belied Our laws?

(17) And they were followed by other nations. (When they also followed the same attitude, they met a similar fate.)

(18) (This does not concern a particular nation nor a specific period of time.) We treat all offenders alike. (Our Law of *Mukafat* treats all offending nations the same way.)

(19) Accordingly, even during this period there will be destruction for those who belie Our laws.

(20) (Just ask them to consider the process of their own creation and the many evolutionary stages they have passed through.) We created you from a fluid which was insignificant;

(21) Then We placed it in a firm and secure place (the womb) where it lodged into the feminine egg (23:13).

(22) There it continued to receive nourishment and developed according to measures determined by Us.

(23) Likewise, We have devised measures for all matters; and Our measures continue to produce excellent results.

وَإِذَا الرُّسُلُ أَقْبَتَتْ ۝

لِأَيِّ يَوْمٍ أُجِّلَتْ ۝

لِيَوْمِ الْفَصْلِ ۝

وَمَا أَذْرَكَ مَا يَوْمَ الْفَصْلِ ۝

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝

أَلَمْ تَهْلِكِ الْأَوَّلِينَ ۝

ثُمَّ تَتَّبِعُهُمُ الْآخِرِينَ ۝

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۝

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۝

إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝

فَقَدَرْنَا نَافِعًا وَقَدَرْنَا ضَرَرًا ۝

(24) According to those measures human deeds also produce their results. Thus when the Day of Judgment comes, the people who belie Our laws will see the awful chastisement that awaits them.

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝

(25-26) (Then tell them to leave aside human deeds for a while and reflect on the outer world. They will, for instance) See how We have created the earth which moves so fast, taking everything living or inanimate along with it. (This is the force of gravity which does not let things get away from the earth, in spite of its fast motion.)

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۗ أَحْيَاءَ وَأَمْواتًا ۗ

(27) And placed such huge mountains on it; and made springs so that you can drink the sweet and refreshing water flowing continuously from them.

وَجَعَلْنَا فِيهَا رَواسِيَ شِجَابٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ۗ

(28) Just see how everything functions according to Our determined and set laws. Similar to this is the Law of *Mukafat*. And there will be doom for those who belie Our Law of *Mukafat*.

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝

(29) When the Day of Judgment comes, they shall be told to proceed towards the destruction which they had ignored; (that is)

إِنظَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ۝

(30) Proceed to the canopy of burning smoke which has three branches (one overhead, one on the front and one at the back).

إِنظَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۝

(31) But this is not a canopy which protects them from the sun and the blazing fire;

لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ النَّهَبِ ۝

(32) Not only does it not protect them from the blazing fire, but it itself throws out huge balls of fire.

إِنَّهَا تَرْمِي بِشَرٍّ كَالْقَصْرِ ۝

(33) But these do not look like flames; they are more like tawny camels (marching swiftly);

كَأَنَّهُ جُمَلٌ صُفْرَةٌ ۝

(34) How awful the day of doom shall be for those who belie Our Law of *Mukafat*.

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝

(35) On that day it will not be necessary that the offenders should make confessions to be found guilty. (On that day the criminals

هَذَا يَوْمٌ لَا يَنْطِقُونَ ۝



will expose their crimes themselves.)

(36) Nor will they be permitted to offer any excuses. (This is because the results of their deeds shall be determined by the Law of *Mukafat* of that God Who knows each person's degree of responsibility for every crime.)

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

(37) That day will be of great destruction for those who deny it (the Law of *Mukafat*).

وَيَوْمَ يَوْمِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

(38) (They will be told) "This then is the day of distinction for which We have gathered you all - you and the earlier generations."

هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأُولَئِينَ ﴿٣٨﴾

(39) You used to make big plans against Our programme. Now if you have any plan still left with you, then you may try that as well.

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٩﴾

(40) That day will be of great destruction for those who used to belie Our Law of *Mukafat*.

وَيَوْمَ يَوْمِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

(41) On the other hand people who are conscious of the divine laws and guard them, will be in the shade in gardens with springs running through them;

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾

(42) And fruits which they may partake as they wish;

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

(43) They shall be told, "All this is the reward of your own deeds. Eat, drink and relish.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

(44) "This is how We reward those who lead a righteous and balanced life."

إِنَّا كَذَلِكَ نَجْزِي الْحَسِينَاتِ ﴿٤٤﴾

(45) (There will be no cause for concern as) The destruction on that day shall only be for those who belied Our laws.

وَيَوْمَ يَوْمِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

(46) Tell them (as you are always chasing comforts and luxuries of your physical life and consider only these to be your sole aim and objective - 47:12) you can eat and drink and enjoy yourself for a while. (However, since you violate the divine laws your end result will be awful. Those who consider only physical life as their destiny live at an

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ﴿٤٦﴾

animal level with no other purpose but to eat and drink.)

(47) The end for whoever belies Our laws shall be awful.

(48) When told to bow before Our laws, they never do so;

(49) Instead they ignore them. (They are the *mukazzabeen* who ridicule and deny the Day of Judgment inevitably) The result of not believing is nothing but doom and destruction.

(50) We have explained all these matters in very clear terms. Despite this, these people do not profess *eiman*. Then ask them what other explanation they require before they profess *eiman* in the truth of Our laws?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾



**Surah 78: Al-Nabaa**  
**(The Great Event)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (O *Rasool!* Do you know) What are they asking one another about?

عَمَّ يَتَسَاءَلُونَ

(2-3) They are asking about that great event, about which they have different views.

عَنِ النَّبَاِ الْعَظِيمِ الَّذِي لَهُمْ فِيهِ فُتُوٰفُونَ

(4-5) However, their uncertainty and discord will not persist for long; and certainly they will come to know about it very soon.

كَلَّا سَيَعْلَمُونَ لَئِنْ كَلَّا سَيَعْلَمُونَ

(6) (Tell them that in order to understand the forthcoming revolution, they should try to comprehend the phenomena of nature and see how perfectly Our law functions therein. To start with) They should look at the earth upon which they dwell.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

(The earth is spherical and rotates very fast. In spite of this) We have made the earth a resting place for them.

(7) And We have made the mountains very firm, as if they are pegged in it.

وَالْجِبَالَ أَوْتَادًا

(8) (Then tell them to leave aside the outer universe and look at the human world.) See how We have created pairs, males and females, who carry forward the process of procreation, each complementing the other.

وَوَخَلَقْنَاكُمْ أَزْوَاجًا

(9-11) Then ponder over the changing of day and night. During the day you go out in search of livelihood. When you become tired you rest under the dark cloak of night and have a peaceful sleep. Thus, you regain your lost energies and the next day you are refreshed and able to start your work again.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَجَعَلْنَا اللَّيْلَ لِيَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا

(12) And over your head, in the vast open space, We have distributed celestial bodies which are firm and stable.

وَبَنَيْنَا فَوْقَكُمْ سَعَابًا سَدَادًا

(13) Amongst these, look at the brightly burning lamp (the sun) and see how We have made it a simultaneous source of light and heat.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

(14) And see the water-laden clouds! We

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً بَرًّا جَلًّا

pour torrential rain from them;

(15) So that various crops of grains and vegetables can grow;

(16) As well as thick and dense gardens.

(17) (When you see how wonderfully Our laws operate in the outer universe, you should understand that Our Law of *Mukafat* is similarly functioning in your world. Therefore) It is absolutely certain that the revolution that will sift falsehood from truth is bound to happen. Consider it to be the day for harvesting the crop which your deeds have sown. Just as the time for the ripening of a crop is certain and determined, the time for this revolution is also fixed. It will occur when its predestined time comes.

(18) And when the trumpet (of war) is blown and you enter the battlefield, one group after the other;<sup>(1)</sup>

(19) The exaltations of the groups which had so far been enjoying great pomp and show, would be unfolded (or the celestial bodies would burst open).

(20) The chieftains of various tribes, who stood firm like mountains, shall lose their ground as if it did not exist (or the mountains will be blown up as if they were a mirage - 20:105, 56:5, 77:10, 81:3).

(21-22) And *jahannam* is waiting in ambush for the transgressors, for that is in fact their abode (29:54, 79:36, 81:16);

(23) Wherein they shall live for a very long time.

(24) There they will not find any peace or comfort, so much so that they will not even get to drink anything which would satisfy them.

(25) On the contrary, they will either get boiling water which, instead of quenching their thirst, would increase it; or numbing

لَنُخْرِجَنَّهُمْ حَبًا وَنَبَاتًا ۖ

وَجَدَّتْ أَلْفَاقًا ۖ

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ۖ

يَوْمَ يَنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۖ

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۖ

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۖ

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۖ لِلظَّالِمِينَ مَا يَأْتُونَ

لَيْشِينَ فِيهَا أَحْقَابًا ۖ

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۖ

إِلَّا حَمِيمًا وَغَسَّاقًا ۖ

(1) From here onwards the verses could imply the revolution that occurred at the time of *Rasool* Allah; and also that which human beings have to face after death, or when the outer universe disintegrates. For this, please refer to the explanation given at the beginning of para 29.

ice-cold water. (Both these extremes destroy the results of human expectations - 38:57.)

(26) All this will be the requital of their own deeds, a very befitting recompense!

(27) These people did not believe in Our Law of *Mukafat*. They never expected that one day they would have to face the consequences of their deeds.

(28) That is why they used to belie Our laws.

(29) But We kept an account of all their deeds. (And they were duly warned that eventually they would have to face the consequences of their deeds.)

(30) (They will thus be told) "Taste the fruits of your deeds. Instead of decreasing, this torment will keep on increasing".

(31) On the contrary, there shall be every kind of success and achievement for those who guard the divine laws;

(32) Orchards to live in and vineyards to eat from;

(33) And graceful, healthy, compatible female companions who shall be the embodiment of virtue, grace and dignity, with no feelings of jealousy. All of them will have the same taste and aptitude. (In that society the relationship between husband and wife shall be one of complete harmony - 56:37);

(34) And overflowing goblets, pure and crystal clear (full of invigorating energy).

(35) There they will not hear any vain discourse, lies or disavowals.

(36) All this shall be a reward from your *Rabb*, the results of their deeds, which shall suffice all their needs.

(37) All this shall be from your *Rabb*, Who at the same time has provided means of nourishment to everything in the heavens and on the earth. He is so powerful that none in the universe dares to interfere in His work or to question Him.

جَزَاءٌ وَفَاءَةٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

وَكَذَّبُوا بِالآيَاتِ الَّتِي كُنَّا أَنْزَلْنَا

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

إِنَّ لِلْمُتَّقِينَ مَفَازًا

حَدَائِقَ وَأَعْنَابًا

وَكَوَاعِبَ أَتْرَابًا

وَكَأْسًا مِدْهَانًا

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا

جَزَاءً مِمَّنْ رَزَقْتَ عَطَاءً حِسَابًا

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

(38) At that time (on the day of accountability) the divine energies (functioning in the realm of *amr*) and forces of the universe (functioning in the realm of creation) shall stand in ranks (to bring forth the results of human deeds). And no one will dare to utter a word except those who speak the truth according to the code laid down by *Ar-Rahman*.

يَوْمَ يَقُومُ الزُّوْمُ وَالْمَلِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُوْن لَهُ  
الرَّحْمَنُ وَقَالَ صَوَابًا ۝

(39) This era is an established truth and there is no doubt whatsoever in its occurrence. Therefore (there is still time to prepare for it) whoever so wishes, may make Allah's *Nizam-e-Rabubiyya* an ultimate goal of his life and work for it.

ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءَ ۝

(40) Thus We have warned you that (if you do not adopt this course) doom and destruction will soon overtake you. Man will then see the results of his deeds unveiled before him. And when he sees that (destruction), the one who denies the occurrence of that event, will cry out, "Alas! I should have been a heap of dust (instead of a human being endowed with life, intellect, perception and sense of responsibility.)"

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۙ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ  
وَيَقُولُ الْكَافِرُ لَيْسَتَنِي كُنْتُ تُرَابًا ۝



**Surah 79: Al-Naaziat**  
**(Those Who Tear Out)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The tyrant forces crush the oppressed ones. So much so that the potentialities and energies of the oppressed are totally suppressed; and they end up looking like the barren land which has no trace of life. However, with obedience to the divine laws the revolutionary forces come into being. These can pull up to eminence the subdued potentialities of this oppressed class.

وَالْتَزَعَّتْ غَرَقًا ۝

(2) And all obstacles created along the way by the tyrant class are removed by these forces, thus undoing the bonds of slavery of the weak. The weak then become active in a free atmosphere.

وَالنَّشِطِ نَشْطًا ۝

(3-4) And in this way they (the weaker class), floating swiftly in the sea of activity, move onwards without any obstacles in their way;

وَالسَّيِّئَاتِ سَبْحًا ۝ فَالسَّيِّئَاتِ سَبْحًا ۝

(5) Until the time when power and command are snatched away from the tyrants and passed on to the weaker class, who can then themselves plan and direct their affairs in the light of the divine laws.

فَالْمُدِيرَاتِ أَمْرًا ۝

(6-7) This revolutionary class of *momineen*, which uplifts the oppressed, stands testimony to the fact that the revolution is bound to come. The revolution will cause violent jolts, one following the other; and with every jolt the lower classes will climb a step higher, while the upper classes will descend.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝ تَتَّبِعَهَا الرَّادِفَةُ ۝

(8) On that day the hearts of tyrannical and aggressive leaders will pound fast. They will be greatly perturbed.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝

(9) Their eyes will be downcast (due to embarrassment over their failure and defeat).

أَبْصَارُهَا خَاشِعَةٌ ۝

(10) (At present, they are so proud and arrogant that whenever they are reminded

يَقُولُونَ إِنَّا لَكَرِدُونَ ۝ إِنَّا لَكَرِدُونَ فِي الْكَافِرَةِ ۝

of the Law of *Mukafat* they say) "They say that all the wealth, power and authority which you have usurped from the weaker classes shall be confiscated from you; and that you will return to the same old position from where you started.

(11) "And become hollow crumbling bones<sup>(1)</sup>."

وَإِذَا كُنَّا عِظَامًا تَجْرَعَةً ۝

(12) And they say, "If this does happen and we revert to the original state, then it will be an awful reversal causing us extreme loss." (They say such things tauntingly.)

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝

(13-14) Tell them that it is not at all difficult for Us to do so. It would be such a threatening call that everyone would be out in the open. (All matters would be decided in that battleground.)

فَأَنبَاهُنَّ زَجْرَةٌ وَاحِدَةٌ ۝ فَإِذَا هُم بِالسَّاهِرَةِ ۝

(15) This would be one more in the series of revolutions which have been occurring since the beginning; for tyrannical forces have always suppressed the weaker ones. The *anbiya* and their companions and followers have always endeavoured to uplift the weaker classes. Take as an example the episode of Moses' conflict (with the Pharaoh).

هَلْ أَتَتْكَ حَدِيثُ مُوسَى ۝

(16) Begin this story from when the lengthy process of trial and error by human intellect had ended, and Moses had reached the stage when guidance through *wahi* had begun (20:12); and he was bestowed with *nabuwva*. At that time his *Rabb* called him and said;

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝

(17) "Go to the Pharaoh, who has become rebellious. He has created chaos and has suppressed the weak."

إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝

(18) "Go and tell him, (You have amassed wealth and strength but you have never thought of the intrinsic value of your self.) Do you not desire that your human dignity be nourished and developed?"

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزُولَ ۝

(1) These verses can also refer to life after death. However, since the revolution that was brought about by the struggle between Moses and Pharaoh has been mentioned in Verse 15, we have preferred explaining these verses with reference to revolutions that appear in this world.



(19) "Should I tell you about the way leading towards Allah's universal *Rabubiyya*?" (Tell him this and) It is quite possible that he may understand and stop the erroneous ways which are leading him towards the doom of *jahannam*. (At least this will exhaust all possibilities of his reform.)

(20) Moses went to him and presented before him the divine code which could bring about such a revolution (20:23).

(21) But the Pharaoh ignored him and remained rebellious.

(22) He turned his face away and started planning how to defeat Moses;

(23) And for this purpose he gathered all his chiefs and nobles around him and proclaimed,

(24) "I give you nourishment (and provide you everything to eat and drink). Thus I am your supreme *Rabb*. (Moses' contention that Allah alone is your *Rabb* is wrong)."

(25) (When he transgressed all bounds) Allah's Law of *Mukafat* seized him completely, destroying him in his present life as well as the future one. This was the outcome of crimes he had committed prior to Moses' arrival; and even of those he had continued thereafter.

(26) In this historical struggle between Moses and the Pharaoh there are lessons for those who are afraid of being seized by the divine Law of *Mukafat*

(27) (O *Rasool!*) Having narrated these historical episodes to your people, tell them once again to ponder over the creation of the cosmos and of themselves. Then ask) "As a creation, are you tougher and stronger than the celestial bodies We have created?"

(28) Allah created these huge bodies high up in space. He then gave them balance and equilibrium so that they would remain stable and continue on their path.

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْتَلِي ۝

فَأَرَاهُ الْآيَةَ الْكُبْرَى ۝

فَكَذَّبَ وَعَصَى ۝

ثُمَّ أَدْبَرَ يَسْعَى ۝

فَحَشَرَ فَنَادَى ۝

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۝

فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْرِقَةِ وَالْأُولَى ۝

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَتَخَلَّى ۝

عَاثُمْ أَشَدَّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۝

وَرَفَعَهَا فَوَسَّوَاهَا ۝

(29) And in space, He made the night dark and brought forth light during daytime.

وَإِذَا غَشِيَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝

(30) Next look at the earth. The earth and all the other celestial bodies were one mass, a nebula. The earth was taken and thrown out of this, just like a stone being propelled away by a catapult (21:30)<sup>(2)</sup>.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝

(31) The water was taken from the oceans by distillation (to regions of dry land). Thereafter, We made vegetation grow in these regions;

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝

(32) And raised huge and firm mountains in these regions.

وَالجِبَالَ أَرْسَاهَا ۝

(33) And We fashioned the entire system in a way that it would produce means of sustenance for you and your cattle. (Land is the source for producing sustenance. One can benefit from it but not become its owner.)

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۝

(34) (However, if the established system is so unjust that instead of making land a source of nourishment for human beings, it oppresses and subjugates weak people, then) A great revolution will come (like that which has been mentioned in the opening verses).

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝

(35) Through this revolution a society in which no one will be able to usurp the labour of others, shall be established. Everyone will see the fruit of his labour; and none of it shall go waste (20:15, 53:39, 56:63-73).

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۝

(36) At that time *jabeem* will become visible to those who are capable of seeing it. (*Jahannam* still exists, but is invisible. At that time it shall emerge and become visible - 29:54, 39:48, 82:16).

وَبُورِيتِ الْجَحِيمِ لِمَنْ يَرَى ۝

(37) Remember! Whoever rebels against Our law of *Rabubiyya*;

فَأَمَّا مَنْ طَغَى ۝

(38) And gives preference to immediate gains in this life, over the pleasures of life;

وَأَثَرَ الْحَيَاةِ الدُّنْيَا ۝

(2) In verse 2:29 the word *thumma* is not for sequence. The sequence of creation of celestial bodies is the same as has been described here. Modern day knowledge has revealed that the rapid rotation of the Nebula resulted in the scattering of matter that eventually became these bodies. The meaning of the Quranic parable may be easily understood from this. That is, the earth separated from the Nebula just as a stone moves out of a catapult, and while spinning, moves away.

(39) (Will find that) His abode is *jabeem*, a place where further development of the human self stops.

(40) But the one who understands that one day he has to stand before the divine court (where the results of his deeds will come before him, then he) has to keep in check his desires and feelings from going against the divine laws.

(41) Then he will be the one whose abode is *janna*, in this world and in the hereafter.

(42) (After hearing all this about the revolution) They ask you, "When will that revolution occur?"

(43) (O *Rasool!* Tell them), "This is not within the sphere of my knowledge; I do not know when that will happen - (7:178, 33:63, 42:17)."

(44) Determining the time of this revolution rests only with Allah Almighty. He alone knows it. All these matters will ultimately be settled according to His Law of *Mashiyya* (53:42).

(45) (O *Rasool!* Tell them that) Your duty is only to warn the one who is conscious of the divine Law of *Mukafat* and fears the destructive results of an erroneous way of life.

(46) When those who are anxious about knowing the time of this revolution actually face it, they will cry and pray, "We got very little time for respite; no more than an evening or a morning." (If we had more time we would have changed our ways. However, at that time such excuses shall be of no avail.)

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۖ

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا ۖ

فِيمَا أَنْتَ مِنْ ذِكْرِهَا ۖ

إِلَىٰ رَبِّكَ مُتَّهَمَةٌ ۖ

إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ۖ

كَأَنَّهُمْ يَوْمَئِذٍ يُرَوُّنَهَا لِئَمَّا كَلَبُوا إِلَّا عَشِيَّةً أَوْ ضَعِيفًا ۖ

**Surah 80: Abasa  
(He Frowned)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۖ

(1-2) (In order to establish the divine order, the principle that should always be kept in view is the motive and enthusiasm of the people who are desirous of joining it, and not their worldly status or position. What you should consider is the desire in someone's heart.) Why should (the one inviting others to this system) frown and turn his face away just because a poor, invalid or blind person has come to him for guidance (6:52, 8:62-64, 11:27, 18:28, 26:111-114)?

(3) How do you know that this blind man cannot become a virtuous man whose personality would nourish and develop?

(4) Or that he cannot understand the teachings and gradually derive some benefit from them?

(5-6) On the contrary, you should not tire yourself for a person who thinks he does not need your guidance and in turns ignores it.

(7) (O *Rasool!*) "If such a person is not reformed, then it is not your concern and you will not be blamed;

(8-10) But if someone who fears the consequences of an erroneous way of life and wants to save himself from them, comes to you for guidance and you give him a cold shoulder, then you are to be blamed (2:2)."

(11) (As regards the Quran it should be clearly understood that) It is a book of manifest guidance. One can attain dignity and grace by following it;

(12) But only the person who comes towards it of his own free will can get benefit from it.

(13) That is why We have not kept it secret; and have had it written on very honorable pages (so that whoever so desires,

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۖ

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۖ

أَمَّا مَنِ اسْتَغْنَى ۖ فَإِنَّ لَهُ تَصَدَّى ۖ

وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ۖ

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۖ وَهُوَ يَخْشَى ۖ فَإِنَّ عَنْهُ تَلَهَّى ۖ

كَلَّا إِنَّهَا تَذْكِرَةٌ ۖ

فَمَنْ شَاءَ ذَكَّرَهُ ۖ

فِي صُحُفٍ مُّكَرَّمَةٍ ۖ

can read and benefit from it).

(14) Its teachings aim at producing a sublime intellect and purity of character.

(15-16) And those who scribe it and disseminate it further are highly truthful, respectable and virtuous.

(17) Just think who else could be more prone to self-destruction than the person who refuses to accept such pure and sublime teachings (on the basis that he has a lot of wealth, power and high lineage).

(18) (He should at least reflect on the process through which his own life passes and the various means of sustenance We provide to him; Also) He should understand how his creation started.

(19) We created him from a drop of semen and then fashioned him according to a very special measure and scale.

(20) Then We endowed him with the faculties of hearing and seeing and provided him with means of sustenance, so that life becomes easy and comfortable for him.

(21) However, most of them do not utilize these faculties and continue to lie about like dead bodies in graves.

(22) But there are others who adopt the course of life ordained by the divine laws. Thus they acquire the energies of life and rise from these graves (this is just like their physical death and the life hereafter).

(23) (Those who live like the half dead) Their state is such that they have never fulfilled the purpose of their creation. (All through their lives they chase their own selfish interests and never think about the universal order of *Rabubiyya*.)

(24) Although, if they think about the sources of their food (then they would conclude that human beings obtain their nourishment free of cost from Allah Almighty. Therefore, everyone has a share in it according to his need.) They should also

مَرْفُوعَةً مُّطَهَّرَةً ۝

بِأَيْدِي سَفَرَةٍ ۝ كِرَامٍ بَرَرَةٍ ۝

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۝

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝

تُمَرِ السَّيْلِ ۝ يَسَّرَهُ ۝

تُمَرًا مَاتَهُ فَأَقْبَرَهُ ۝

تُمَرًا إِذَا شَاءَ أَنْشَرَهُ ۝

كَلَّا لَهَا يَفْضُ مَا أَمَرَ ۝

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝

think about how

(25) The rain, upon which the production of crops depends, falls according to Our law (not according to their planning or craft - 56:63-73, 67:30).

(26) (Man does sow seeds in the land but) Then the earth opens up to allow the shoot to sprout according to Our law. (It is not within man's reach to turn a grain into a sprouting shoot.)

(27) It is also according to Our law that the grains come out of the crop. And other things (from other crops) like

(28) Grapes and vegetables;

(29) Olives and dates;

(30) Dense gardens with lofty trees;

(31) And different kinds of fruits and fodder for animals.

(32) All these provisions are sustenance for you and your cattle.

(33) (However, a clash becomes inevitable when people turn these gifts of nature into their private property and deprive others. Therefore) When it is time for that clash, the clattering of armour will really be deafening;

(34) The confusion at that time would be such that man would run away from his own brother;

(35) Children would desert their parents;

(36) The husband would abandon his wife and parents their children; and

(37) Every man will have enough of his own worries to make him indifferent to others.

(38) (When the decision for the clash is taken) The faces of the group (which had adopted the right course of life in line with the divine laws) will gleam with happiness

أَنَّا صَبَبْنَا الْمَاءَ صَبَابًا ۝

ثُمَّ شَقَقْنَا الْأَرْضَ شَقَاقًا ۝

فَأَنبَتْنَا فِيهَا حَبًّا ۝

وَعِنَبًا وَقَضْبًا ۝

وَزَيْتُونًا وَنَخْلًا ۝

وَحَدَائِقَ غُلْبًا ۝

وَفَاكِهَةً وَأَبًّا ۝

مَتَاعًا لَّكُمْ وَلِأَنعَامِكُمْ ۝

فَإِذَا جَاءَتِ الصَّاعِقَةُ ۝

يَوْمَ يَفِرُّ الْغَرُّ مِنْ أَخِيهِ ۝

وَأُفٍّ وَأَبِيهِ ۝

وَصَاحِبَةٌ وَبَنِيهِ ۝

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝

and joy.

(39) They would laugh and rejoice over their success and achievements.

(40) The faces of those in the second group would be covered with dust;

(41) And be overspread by the darkness of disgrace (10:27).

(42) This would be the end of those who conceal from others the means of nourishment gifted by the Almighty, and deny them His bounties and gifts. This attitude splits human beings into schisms, creating disorder and chaos which is a terrible crime in the divine court. (What We desire is that humanity should be one entity; and not split into factions.)

صَاحِكَةً مُّسْتَبْشِرَةً ۝

وَوُجُوهُ يُؤْمِنِينَ عَلَيْهَا غِبْرَةٌ ۝

تُرْهِقَهَا قَتَرَةٌ ۝

أُولَئِكَ هُمُ الْكَفَرَةُ الْغَجْرَةُ ۝



### Surah 81: At-Takweer (The Overthrowing)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1) (Sometime in the future, when man-made socio-economic systems would be replaced by the Quranic order, the revolutionary conditions at that time would be such that) The rule of monarchy would be eliminated;<sup>(1)</sup>

اِذَا الشَّمْسُ كُوِّرَتْ ۝

(2) And their small satellite states would collapse and scatter. Their luster and power would fade away;

وَاِذَا النُّجُومُ انْكَدَرَتْ ۝

(3) And the nobles and chieftains, who stand like mountains, would be drifted away from their places (20:105, 56:5, 78:20).

وَاِذَا الْجِبَالُ سُيِّرَتْ ۝

(4) And the means of travel and transportation (for example the camels) which at present are very important, will become obsolete;

وَاِذَا الْعِشَارُ عُطِّلَتْ ۝

(5) And uncivilized tribes and undeveloped nations will also adopt a collective social life;

وَاِذَا الْوُحُوشُ حُشِرَتْ ۝

(6) And transportation across the seas will increase so much that they (the seas) would appear to be all filled up with huge habitations developing on the shores;

وَاِذَا الْبِحَارُ سُجِّرَتْ ۝

(7) When habitations all over the world would start intermixing;

وَاِذَا النُّفُوسُ زُوِّجَتْ ۝

(8-9) And when all the girls for whom no one cared and who were buried alive by society, will ask about the crime for which they were slain. (This is when women will be given their due rights);

وَاِذَا الْمَوْءُودَةُ سُئِلَتْ ۝ بِاَيِّ ذَنْبٍ قُتِلَتْ ۝

(10) When information systems shall spread all over;

وَاِذَا الصُّحُفُ نُشِرَتْ ۝

(11) When celestial bodies will be unveiled one by one (the conditions

وَاِذَا السَّمَاءُ كُشِطَتْ ۝

(1) At the time of the Quranic revelation, the largest state in the neighbourhood of the Arabs that had monarchy was Persia. Their flag had the Sun on it (just as the symbol on the Arab flag was the Moon.) In this verse, although the Sun has been mentioned, it implies the monarchy which the Quran had been revealed to eliminate. The system was eliminated by the *Nabi* and his companions, but it was re-established. These verses refer to a forthcoming era when monarchy will again be eliminated. The other indications of that era resemble present day life. It is just possible that the enormous changes taking place today are a prelude to the Quranic system.



prevailing over there would be discovered).

(12) (Then the working of the divine Law of *Mukafat* will also be accelerated, because at that time the system in which everything is decided according to the law, would have been established. Accordingly) For the guilty the blazing fire of *jahannam* will flare up more fiercely.

وَإِذَا الْجَحِيمُ سُعِرَتْ ۖ

(13) And for those who follow the divine system, the heavenly society shall be brought nearer.

وَإِذَا الْجَنَّةُ أُنزِلَتْ ۖ

(14) Then every person shall see for himself the outcome of his deeds.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۖ

(15) (We are not saying these things without a purpose; for the entire system of the universe stands testimony to it.) The stars that recede slowly after rising are witness to it.

فَلَا أُقْسِمُ بِالْخُنُوسِ ۖ

(16) And those which move fast, traverse their courses and go into hiding (53:1, 56:75);

الْجَوَارِ الْكُنُوسِ ۖ

(17) And the (darkness of) night that comes quietly and goes away;

وَاللَّيْلِ إِذَا عَسْعَسَ ۖ

(18) And the (light of) dawn which appears with a message of new life.

وَالضُّبُرِ إِذَا تَنَفَّسَ ۖ

(19) (All these signs of nature bear testimony to the fact that) The person who is giving you this message is Our messenger; the most honourable messenger.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ

(20) He has the support and backing of *wahi* from the Almighty, in Whose hands is the central control and command of the entire universe. (Just as the laws of nature in the universe are made by God and not by nature itself, the laws regarding human life, as presented by this *Rasool*, are also not made by him but by God.)

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ

(21) This *Rasool* is extremely trustworthy and he is delivering Our message with utmost honesty. In addition to delivering the message, he is establishing a system for actually manifesting it. Therefore, it is necessary that all who are convinced of the

قُطَاعٍ ثَمَّ أَمِينٍ ۖ

truth of this system should trust him and obey his decisions (without this no system can be established properly).

(22) Remember! This companion of yours does not speak like an insane person. Whatever he says will happen.

(23) Because he has found himself at the highest and the broadest level of knowledge, where a human being is endowed with *wahi* from God. (Thus whatever the *Rasool* is saying is as if he has seen it with his own eyes -53:1-7.)

(24) And whatever he receives through *wahi*, he does not keep to himself but very generously conveys it to others. He shares it with everyone.

(25) These assertions (whatever he says) are neither coming forth from a rebellious mind, nor are they based on any guesswork which is away from truth and reality.

(26) When this is the reality, then why are you drifting, leaving aside this set of laws?

(27) (Your turning a deaf ear will do no harm to the code, because it is not meant for a particular nation or country. It is for all nations of the world.

(28) Hence, whichever nation desires to go on the straight and balanced path, can do so if it wills (1:5).

(29) But it is necessary that you keep your personal likes, feelings and interests aside and desire only that which the law of Allah demands; the Allah Who has taken upon Himself the responsibility of providing sustenance to all nations of the world. (Therefore only that nation which resolves to establish the *Nizam-e-Rabubiyya* for the universal good of mankind can benefit from it.) In this manner that nation harmonizes its aims and objectives with those of the divine law (74:56, 76:30).

وَمَا صَاحِبُكُمْ يَخْتُونَ ۙ

وَلَقَدْ رَآهُ بِالْأَفْقِ السُّبْحِ ۙ

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۙ

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيزٍ ۙ

فَأَلَيْنَ تَذَهُبُونَ ۙ

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۙ

لِيَمَّنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۙ

وَمَا تَنفَعُؤْنَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۙ

**Surah 82: Al-Infitaar**  
**(The Cleaving Asunder)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (The revolution that has been referred to will be such that) The forces diffused all over will disintegrate;

إِذَا السَّمَاءُ انْفَطَرَتْ ۝

(2) And the stars shall be dispersed (or small groups will disperse);

وَإِذَا الْكَوَاكِبُ انْتَحَرَتْ ۝

(3) And the oceans (or rivers) will start flowing (meaning that communication on them would increase);

وَإِذَا الْبِحَارُ فُجِّرَتْ ۝

(4) And the earth's treasures shall be dug out (100:9).

وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝

(5) Then (a social system will also be established in the world of human beings. In it) Everyone will see the results of their past and present deeds unveiled before them.

عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝

(6) O human being! (You are revolting against the divine laws in this manner.) What is keeping you away from the most respectable law of Allah's *rabubiyya* and inciting you to such violation?

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۝

(7) The *Rabb* (Who according to His law of creation) took you through various evolutionary stages one after the other; and fashioned you by removing unnecessary elements, thereby creating excellent balance, proportion and symmetry in you (95:4).

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝

(8) Thereafter, according to His Law of *Mash'iyya* (plan), He gave you a suitable form (54:29).

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

(9) Just think; can you dare deny His Law of *Mukafaf*? (In any case, what difference would your denial make?).

كَلَّا بَلْ تُكذِّبُونَ بِالذِّينِ ۝

(10-12) He has appointed the most honorable and trustworthy guardians over you. They know all that you do. They are continuously recording everything (and this forms the basis of the divine Law of *Mukafaf*).

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝

(13) According to this law, the one who broadens in human life will live in comfort and luxury;

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

(14) As for those who create disintegration in society and in their own self, their further development would come to a stop (2:27).

(15) And on the Day of Judgment, they will find themselves inside *jahannam*.

(16) Remember! Even now they are not out of the sight of *jahannam* (29:54, 79:36).

(17) (*Jahannam* is watching them even now, but at that time they will see *jahannam*.

This shall happen on the day of *deen*, the period when the results would be manifested.) Who can tell you how the day of *deen* will be?

(18) Of course, who else but Allah Almighty can tell you how that period would be.

(19) That will be the day when everyone will see his deeds in front of him. Neither will anyone be able to do anything for the other; nor would one have any authority over the other. All power and authority will rest with the divine laws; and only these laws will prevail. (In other words, man will neither be subservient to anyone, nor will he be needy. No one will be able to save any criminal from the punishment for his crime. This will be the day of *deen* - 1:3.)

وَإِنَّ الْفِتَانَ لَغِيَّابٌ ۞

يَصَلُّونَهَا يَوْمَ الدِّينِ ۞

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۞

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۞

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۞

يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۞



**Surah 83: Al-Mutaffifin**  
**(The Fraudsters)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1-3) The fate of the capitalistic system and business mentality will ultimately be doomed. The importunity of such a mentality is to take the full measure when receiving; but to give less than due at the time of giving. They like to exploit the capabilities of others to the fullest extent, but do not want to give them full recompense. They pay the minimum to workers and keep the maximum for themselves. Not only do they do so in terms of material things, but even when assessing the worth of other people, they try to restrict their growth. They should never be allowed to grow to their full potential. They should be groomed only to the extent that suits the investor. They should not be given unnecessary freedom.

وَيْلٌ لِّلْمُطَفِّفِينَ ۗ  
الَّذِينَ إِذَا كَانُوا عَلَى النَّاسِ سَتُوا فُونَ ۗ وَإِذَا  
كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۗ

(4) Are they under the impression that this system will last forever and that no one will be able to change it? This however, is their self-deception. The time will certainly come when the people who they have chained to their economic captivity, will rise and free themselves, pushing the oppressors out of their way.

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۗ

(5-6) The great revolution will occur in this way, and mankind will rise universally to establish the divine law of *Rabubiyya* (39:69, 45:36-37, 84:6-8, 89:16-22).

لِيَوْمٍ عَظِيمٍ ۗ  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۗ

(7) At that time, the very scroll of their deeds will tie down the people who have split mankind into various factions. (Thus their own system shall become the cause of their destruction.)

كَلَّا إِنَّ كِتَابَ الْفُتُورِ لَفِي سِجِّينٍ ۗ

(8) (You will surely be anxious to know what this tying down will be like.) Who else can tell you this better than the Almighty? So listen.

وَمَا أَدْرَاكَ مَا سِجِّينٍ ۗ

(9) It will be according to the Law of *Mukafat*, which is constantly pointing out the

كِتَابٌ مَّرْقُومٌ ۗ

end result (of everyone's deeds).

(10-11) There will be doom and destruction for the *mukazzibeen*, the people who belie the day of judgment.

(12) Obviously, the only person who would belie the Day of Judgment is the one who is fearlessly committing every kind of offence. Such offences may affect his own personality and that of others; and incite rebellious feelings or result in depression and lethargy. (Such a person is deceiving himself by assuming that there is no law that can punish him for his crimes. Even plundering nations have the same attitude.)

(13) When he is presented with these historical facts which prove that nations committing such offences are destroyed, instead of learning something he deceives himself saying, "These are merely fables of ancient times. (They have nothing to do with me)."

(14) (Tell them) "It is not so. The fact is that their hearts have been corroded by what they have been doing and, as such, they have lost the capability to distinguish between right and wrong (2:7)."

(15) When mankind will stand up for the establishment of the universal system of *Rabubiyya*, these people will be deprived of their *Rabb's* bounties. Their life shall be laid barren. (This will be their plight in this world as well as in the hereafter.)

(16) In other words, their development will come to an end (because the human self develops by providing nourishment to others and not by usurping their rights.) They will thus enter *jahannam*.

(17) There they will be told, "This, according to Our Law of *Mukafat* which you used to belie, is the result of your deeds."

(18) On the other hand, the status of those who broaden their lives shall be very lofty; in fact heights above heights. They will

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝ الَّذِينَ يَكذِبُونَ بِبُيُوتِ الدِّينِ ۝

وَمَا يَكذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝

إِذَا تَنَالَىٰ عَلَيْهِ إِبْتِنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَجْهُوُونَ ۝

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تَكذِّبُونَ ۝

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۝

be at a very advanced stage of evolutionary development.

(19) Who else besides Allah Almighty can tell you what these higher stages of development are?

(20) This will also take place according to Our Law of *Mukafat*, which constantly points out the outcome of everyone's deeds.

(21) The honoured ones shall see these higher stages of development open before them. These people would have inculcated divine attributes in their personalities, to the maxim extent that is humanly possible.

(22) Indeed the virtuous ones, who possess highly expanded personalities, shall benefit from comforts and luxuries;

(23) While they are enthroned on the seat of power and authority, they shall keep everything around them in their sight. In other words they will have the qualities of insight and vision, to see and oversee.

(24) Their faces will reflect the delight produced by these gratifying comforts and pleasures.

(25) For drinking they will have the choicest (life-invigorating) wine which would be contained (in decanters) and be free from impurities.

(26) The container itself will be of invigorating musk.

These are the means and elements which increase strength and vitality. In order to acquire them you should try to excel over each other. The urge to excel and go ahead of others is inbuilt in all human beings. However, people without vision select wrong fields in which to excel. They only work towards maximizing gains for their physical life, and use all possible means to achieve this. The correct manner for satisfying this urge is to struggle for providing nourishment to mankind. This in turn will provide you with the invigorating wine (56:11, 74:37-38, 57:20, 10:21).

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝

كَيْتَبُ مَرْقُومٍ ۝

يَشْهَدُهُ الْمُقَرَّبُونَ ۝

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

عَلَى الْأَرْكَانِ يَنْظُرُونَ ۝

لَعَرَفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

يُسْقَوْنَ مِنْ رَحِيقٍ مُمْتَوٍ ۝

حُمَمٌ مَسْكٌ ۝ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

(27) This wine will be blended with sweet cold water which will flow from the fountain of exaltation; and this nectar will promote human potentialities to their fullest extent (7617).

وَمِرَاجُهُ مِنْ تَسْنِيمٍ ۙ

(28) The only people to benefit from this fountain will be those who inculcate divine attributes to the fullest extent that is humanly possible.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۙ

(29) Those who take away the product of other's efforts laugh at seeing those who believe in the truth of the divine *Nizam-e-Rabubiyya* striving hard for its establishment.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۙ

(30) When they pass by them (the *momineen*), these people wink at each other (in mockery as if the *momineen* had lost their wits);

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۙ

(31) And when they return to their own people they do so with arrogance; and are full of jest about the group of *momineen*.

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۙ

(32) (In short) Whenever they see these people they say, "Look at them. They have truly gone astray."

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۙ

(33) They did so although they were not sent as guardians over them (the *momineen*) and as if they had to account for them.

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ۙ

(34) (At this time this revolutionary programme is going through its initial stages. On the face of it, it appears as if these people are so deeply involved in accomplishing their mission that they have no concern about their profit or loss. However) When this programme reaches its destined completion, then the people who have professed *eiman* will have reason to laugh at the *kafireen* who deny Allah's law of *Rabubiyya*.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۙ

(35) They will be enthroned on the seats of power and authority (and watch the miserable plight of those who made fun of them).

عَلَىٰ الْأَرْكَانِ ۙ يَنْظُرُونَ ۙ

(36) Their plight will be the result of their own deeds. In fact, everyone's deeds will come back to him. (This is how his *janna* or *jahannam* would be formed).

هَلْ نُؤِيبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ۙ



**Surah 84: Al-Inshiqaaq  
(The Splitting Asunder)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(1-2) When all energies and forces in space explode - this happens according to the law of Allah Who provides nourishment to the entire universe. It is under His law that the entire system functions. He has made it such that every occurrence fits perfectly in His programme;

اِذَا السَّمَاءُ انشَقَّتْ ۙ وَاذِنْتَ لِرَبِّهَا وَحَقَّتْ ۙ

(3-5) And when habitations shall spread out to far off places on earth. The earth will give forth its treasures and become emptier. This will also happen according to the divine law, the obedience of which is in the very nature of these things. They have been made this way.

وَإِذَا الْاَرْضُ مُدَّتْ ۙ وَاَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۙ وَاذِنْتَ لِرَبِّهَا وَحَقَّتْ ۙ

(6) O man! There is absolutely no doubt that by dint of your own experiments and observation, you will ultimately reach the divine order which has the responsibility for nourishing all humanity. However, this shall happen only after a lot of striving and strenuous effort. (In contrast, under the guidance of *wahi* that stage can be reached in a much shorter time, with minimum effort.)

يَا أَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَى رَبِّكَ كَدْحًا فَمُلِئْهُ ۙ

(7-8) The fact is that the deeds of one who follows *wahi* carry bounties and joys; and all his affairs are conveniently settled.

فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ بِيَمِيْنِهِ ۙ فَسَوْفَ يَحٰسِبُ حِسَابًا يَّسِيْرًا ۙ

(9) He happily returns to his people. (He has no difficulty in adjusting with like-minded people and thus a happy universal brotherhood comes into being.)

وَيَنْقَلِبُ اِلَى اَهْلِهِ مَسْرُوْرًا ۙ

(10-12) But the one who follows the path of ancestor worship sees his past as having been bright; and his future as dark. He invites destruction to his house and thus experiences the chastisement of *jahannam*.

وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ وَّرَآءَ ظَهْرِهِ ۙ فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ وَيَصْلٰى سَعِيْرًا ۙ

(13-14) He joyously lived among like-minded people and never imagined that such a change would come in his life. He was under the impression that he could continue doing whatever he liked; and that his power

اِنَّهٗ كَانَ فِىْ اَهْلِهِ مَسْرُوْرًا ۙ اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّجُوْرَ ۙ

and authority would never suffer a setback.

(15) But he did not know that Allah's Law of *Mukafat* watches over all his actions and that his future would be determined according to his deeds. (People following an erroneous way of life may get some immediate gains, but their future remains bleak.)

(16) The cosmic system stands testimony to this reality. For example, just observe the setting of the sun as (its light disappears from view but) its afterglow remains visible for some time.

(17) Gradually this twilight also disappears. Thereafter, the darkness of night envelopes everything (and out of this darkness appear the shining stars and bright moon).

(18) And the moon, passing through various stages, slowly becomes full.

(19) These cosmic phenomena are testimony to the fact that you too would ascend, through various stages of development, towards new heights. When you conform with one stage, you will attain the capability to go to the next, thus attaining new heights stage by stage (with the process continuing even after death).

(20) It really is surprising that (in spite of all this clear evidence) these people believe in neither the divine Law of *Mukafat*, nor in life hereafter (which in fact is another name for a further evolutionary stage of life);

(21) And when the Quran is presented to them they do not bow in complete submission.

(22) Instead they reject its truth and belie its laws.

(23) (And they do all this because it affects their personal interests. However) The Almighty knows everything about what these people collect and hoard in their lockers, for spending on themselves only

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝

فَلَا أُقْسِمُ بِالشَّفَقِ ۝

وَاللَّيْلِ وَمَا وَسَقَ ۝

وَالْقَمَرِ إِذَا اتَّسَقَ ۝

لَتَرَ كُتُبًا رَاقِيًا ۝

فَبِأَلْحَمِّ لَا يُؤْمِنُونَ ۝

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۝

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۝

(70:18, 104:1-9).

(24) (O *Rasool!*) Convey to them the warning that the outcome of this attitude is a very painful chastisement (9:34-35).

(25) Only those who have faith in the truth of the divine laws and do virtuous deeds to improve their own self as well as universal mankind, will be safe from this devastation. The outcome of such behaviour would be never-ending comfort and pleasures (14:24-25, 41:8, 68:3). They will receive all this not as charity, but as a matter of right.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝



**Surah 85: Al-Burooj**  
**(The Great Constellations)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The locations and movements of the stars, which manifest themselves in space;

(2) And the revolution, the occurrence of which has been repeatedly promised (in the Quran);

(3) And this *Rasool* who stands witness to the occurrence of this revolution and the very system whose establishment and stability is being assured.

(4-5) All the above bear testimony to the fact that people who oppose this system, to the extent that they are preparing to wage war to annihilate it, will ultimately perish. With their planning they are digging trenches and igniting the fire of discord (in them).

(6) They are sitting firmly over their programme.

(7) They also watch, as outsiders, what other people are planning and doing against the *Jamat-ul-Momineen*.

(8) They want to take revenge against the *momineen*, for no reason other than the fact that they (the *momineen*) have professed *eiman* in Allah Almighty, Who is worthy of all *hamd* (5:59, 22:40);

(9) (*Eiman* in the One) Whose power and authority spread over the entire universe, the heavens and the earth; and He watches over everything.

(10) (Tell them that) For those who persecute *momin* men and women, without making any amends thereafter, there will be burning chastisement, which reduces everything to ashes.

(11) On the other hand, for those who profess *eiman* in the truth of the divine laws and work on the invigorating programme suggested by it (in this world as well in the hereafter), there shall be a life of *janna*, the

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝

وَالْيَوْمِ الْمَوْعُودِ ۝

وَشَاهِدٍ وَمَشْهُودٍ ۝

قَتِيلٍ أَصْحَابُ الْأُخْدُودِ ۝ النَّارِ ذَاتِ الْوَقُودِ ۝

إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝

وَمَا نَقَبُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ كَفَرُوا فَ لَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝

freshness of which will never fade away. This certainly is a great achievement.

(12) (Tell these opponents not to be obstinate because) The grip of Allah's Law of *Mukafat* is very severe!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

(13) He creates everything from its beginning and then, passing it through various stages of evolution, takes it to its destined completion.

إِنَّهُ هُوَ بَدِئُ وَيُعِيدُ ۝

(14) He protects all things in the universe from destructive elements, because

وَهُوَ الْغَفُورُ الْوَدُودُ ۝

He wishes them to become what they are destined to be (thus taking His programme to its completion).

(15) For this purpose He has kept the central control, which is extremely powerful and exalted, in His own Hands.

ذُو الْعَرْشِ الْحَمِيدُ ۝

(16) Only His authority and discretion prevail in the universe. It is according to these attributes that He devises laws for the universe and ensures their accomplishment. No one else can interfere in this. He alone decides what law should be made for which thing. (These unchangeable laws, which Allah Almighty makes in the realm of *amr* by His absolute authority, are called His *mashiyya*.)

فَقَالَ لَهَا يُرِيدُ ۝

(17) (His law is also in force in the human world in the form of the Law of *Mukafat*. As evidence that this law is in fact in force) He has narrated episodes of those who came with large armies to oppose the divine laws; (namely)

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

(18) The people of the Pharaoh and the tribe of Thamud (and the pages of history bear testimony to what happened to them).

فِرْعَوْنَ وَثَمُودَ ۝

(19) (Therefore O *Rasool*) Tell these people that those who violate and belie Our laws;

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

(20) (That) This law surrounds them from all sides.

وَاللَّهُ مِنْ وَرَائِهِمْ مُبِيطٌ ۝

(21) They do not know that the divine code, the Quran, which they oppose is

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝

indeed sublime.

(22) In order to keep it safe from extraneous effects, it has been inscribed upon an imperishable tablet. (It is preserved as a divine writ in the universe as well as in the pages of the Quran. Therefore nobody can efface it - 56:78.)

(The unalterable law of Allah Almighty, whether it pertains to the physical universe or to the human world, can never be obliterated. The first category is the law of nature and the second the Quranic code of life. Both are safely preserved - 15:9.)

فِي لَوْحٍ مَّحْفُوظٍ ۝



**Surah 86: At-Taariq  
(The Bright Star in the Night)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) The cosmic heights and *At-Taariq*, stand testimony to a great reality.

وَالسَّمَاءِ وَالطَّارِقِ ۝

(2) Who other than Allah can tell you what is meant by *At-Taariq*?

وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝

(3) The bright star which shines with piercing brightness in the darkness of the night. (It appears at night, but its brightness is not lost during daytime. It is only that during daytime it cannot be seen with our naked eye.)

النَّجْمِ الثَّاقِبِ ۝

(4) (Exactly the same condition applies to human deeds. In deceiving himself, a person is under the impression that his deeds which are hidden from the eyes of others are lost. Therefore, how can he be asked to account for them? This is a false idea. Human deeds, whether visible or invisible, are never lost.) We have made proper arrangements for preserving everyone's deeds.

إِنَّ كُلَّ نَفْسٍ لَبَّاءٌ عَلَيْهَا حَافِظٌ ۝

(5) (Sometimes they are hidden and at other times visible; just as at times you see life in a manifest form while at other times it is latent. Should one seriously reflect on this, it would not be difficult to understand. For instance) He should ponder on how he was created.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝

(6) He was created from a (seminal) fluid which ejaculates into the womb.

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝

(7) It does not draw directly from its place of creation to the womb. It oozes out, passes between the sacrum and pelvic bones of the man and then reaches its destined point. (The sperm in the fluid carries life in a latent form; and after passing through various stages in the mother's womb, it appears in a visible form.)

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝

(8) (Ask the people who say that a human being cannot regain life after death, what is impossible about it? Life exists in a

إِنَّهُ عَلَى رَجُوعِهِ لَقَادِرٌ ۝

manifest form in this world; with physical death it becomes hidden. The Almighty previously brought it into a manifest form from its hidden state. So) Does He not have the power to bring it to a manifest form once again? Most definitely He has the power to do so!

(9) At that time, just as life will become visible again, the hidden results of human deeds will be also be exposed.

(10) At that time neither would there be any power which could stop the results of human deeds from taking form; nor would man have any helper who could save him from the results of his deeds.

(11) (That was about life after death. However, a great revolution is about to come here also. And for this) New facets of heavenly bodies appear before us due to their continuous revolving state;

(12) And the earth, which splits open the seed, brings forth the shoot from it (thereby manifesting life from a latent condition).

(13) (In short) All these phenomena of nature, in which the process of destruction and reconstruction continues, stand testimony to the fact that a revolution in the social life of human beings (as mentioned repeatedly) is an established certainty. (Presently, its initial destruction phase is in progress. With time, this seed will sprout and become a plant and at an appropriate time it will become a crop - 48:29.)

(14) This is not an absurd claim or the loquacity of an insane person.

(15) These opponents are making plans (to stop its occurrence);

(16) But Our law is not negligent. It is also busy making its own plans.

(17) The question is only that of respite which is the time-lag between sowing the seed and the sprouting of verdure. Thus leave them alone for the time being (to their

يَوْمَ تُبْلَى السَّرَائِرُ ۖ

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۖ

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۖ

وَالْأَرْضِ ذَاتِ الصَّدْعِ ۖ

إِنَّهُ لَقَوْلُ فَصْلٍ ۖ

وَمَا هُوَ بِالْهَزْلِ ۖ

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ

وَأَكِيدُ كَيْدًا ۖ

فَمَهْلِكُ الْكَافِرِينَ الَّذِينَ كَفَرُوا ۖ



own doings). They are getting a little respite according to Our Law of *Mukafat*. Eventually, they will be seized and the revolution mentioned earlier will come.



**Surah 87: Al-A'laa  
(The Most High)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (O Rasool!) You should ardently continue to establish the sublime *Nizam-e-Rabubiyya* of your *Rabb* (56:96).

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

(2-3) The *Nizam-e-Rabubiyya* of the *Rabb*, Who:

الَّذِي خَلَقَ فَسَوَّى ۗ وَالَّذِي قَدَّرَ فَهَدَى ۗ

(a) Creates everything by combining different elements and giving it a particular form;

(b) Thereafter, by eliminating extra and unnecessary elements, creates proportion and balance in it;

(c) Then, according to a set and determined measure, inculcates in it the capability for further development and growth (this is called the *taqdeer* of that thing).

(d) He then guides it on the course which will help it attain its completion. (This guidance is inherently placed into everything. It is called its nature or instinct.)

In this way, according to the divine law everything in the universe reaches its destination, starting from the point of its creative initiation and progressing in a step by step manner. This is the *Rabubiyya* order.

(4) (For example) A seed is sown in soil eventually takes the form of (green and luscious) fodder, according to Allah's law of creation. The fodder in turn provides nourishment to cattle. (However)

وَالَّذِي أَخْرَجَ الْمَرْعَى ۗ

(5) When the fodder disassociates itself from life-infusing elements or reaches its final stage, it becomes dry and turns into stubble. (This process of life, whereby development and eventual death take place according to the divine law, has been inherently placed in everything.)

فَجَعَلَهُ غَتَاءً أَحْوَى ۗ

(6) (This law of life, including development and death, is also in force in the human world. However, the knowledge

سَتُفْرِكَ فَلَا تَنسَى ۗ

about this law has not been inherently placed in man (like other things in nature). (Man gets this knowledge through *wahi* which is revealed to the *anbiya*. So O *Rasool*) We have given this *wahi* to you, and have arranged it so that you can neither forget nor ignore anything from it.

(7) If it were the will of Allah, you could have forgotten something from it (or ignored it), but (as has been mentioned earlier in 17:86) that was not His will. That is why you cannot forget or ignore anything from it. This has been so ordained.

The *wahi* has been revealed from Allah Who knows what the latent potentialities in a human being are and how these can be developed. (Therefore this *wahi* is complete in every way and sufficient for the purpose it has been revealed.) *Wahi* is revealed for the development of the human self (personality).

(8) (Not only will you never forget the *wahi*) We shall also provide you with facilities for establishing society in accordance with this *wahi*. Thereafter, you will gradually take the system to its completion.

(9) Thus you should continue presenting it before the people, but if you feel that a person is not at all interested in benefiting from it, then leave him alone. (You had better spend your time and energy somewhere else, where your teachings may bear fruit - 15:85, 73:10).

(10) This is because the only person able to benefit from it is the one who cares for his future, is conscious of his profit and loss, and also wants to be safe from the negative results of pursuing a wrong course of life (2:2).

(11) But the one who does not adopt it will do no harm to you or anybody else. He alone will be the most unfortunate one, depriving himself of all the pleasures of life.

إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۗ

وَنُيْتِرَكَ لِلْيُسْرَى ۗ

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۗ

سَيَذَكِّرْكَ مَنْ يُخْفَى ۗ

وَيُجَنَّبُهَا الْأَتْقَى ۗ

(12) He will enter *jahannam* which burns everything down to ashes.

الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ۖ

(13) The man in it (*jahannam*) is in such a miserable condition, that he neither dies (to get rid of the chastisement), nor is he considered among the living ones (14:17, 20:74).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ

(14) (Remember!) Only the one who (besides nurturing and developing his physical life) nourishes and develops his self, can flourish.

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ

(15) And the self of only that person who gives practical shape to Allah's attribute of *rabubiyya* and closely follows His laws in every walk of life, will receive nourishment.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۖ

(16-17) (Tell your opponents) "You give preference to the worldly gains of this physical life, although future gains would be better and everlasting." (In other words, when you have to choose between physical needs and permanent values, then the proper behaviour would be the preservation of the latter. Physical needs should be sacrificed. This will nourish and develop the human self and future life would be successful.)

بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ ۖ

(18-19) This is not being stated (in the Quran) for the first time. It has also been mentioned in the earlier books. (For instance) The books given to Abraham and Moses also contained the same message. (The basis and foundation of *deen* has always been the same - 53:36-37.)

إِنَّ هَذَا نَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۖ



### Surah 88: Al-Ghaashiyah (The Overpowering)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Should We tell you about the universal revolution that will prevail over all these people (who are planning to subvert it)?

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝

(2) (At that time) People will be split into two groups. The faces of one group will be depressed and downcast with humiliation and shame;

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝

(3) The end result of all their efforts and labour would only be weariness and fatigue. (This is because they followed a wrong path; and although the one who does so, becomes weary and fatigued, he does not reach his destination.)

عَامِلَةٌ تَأْسِبَةٌ ۝

(4) Their erroneous way of life will take them to the *jahannam* of a blazing fire.

تَصَلُّ نَارًا حَامِيَةً ۝

(5) In *jahannam*, water from a boiling spring will be given to them to drink. Instead of quenching their thirst it will inflame it further,

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ۝

(6) To eat they will get bitter, smelly and thorny bushes thrown on to the shore by the sea. (This is similar to the leftovers of large nations, which are thrown, as charity, towards backward nations. What a degrading help!)

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝

(7) This neither provides nourishment, nor does it satisfy hunger.

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۝

(8) (On the contrary) People of the other group will have all the pleasures and comforts of life; and

وَجُوهٌ يَوْمَئِذٍ تَأْمِنَةٌ ۝

(9) The results of their efforts would conform to their wishes!

لَسَعِيهَا رَاضِيَةٌ ۝

(10) They shall be in a blissful and sublime heavenly society which will amply reflect their high status. In addition to being at this high status, they will receive comforts and luxuries.

فِي جَنَّاتٍ عَالِيَةٍ ۝

(11) There they will not hear anything absurd!

لَا تَسْمَعُ فِيهَا لَاغِيَةً ۝

(12) Out of the overflowing springs of life, they will obtain invigorating drinks (76:16-17).

(13) They will be enthroned on elevated couches of authority and power;

(14-16) They will have neatly set goblets for drinking; and high quality carpets with cushions set in rows, for sitting.

(17) (The reality of how a society functioning according to the divine laws produces wonderful results, can only be understood and appreciated by one who ponders over how perfectly the outer universe works according to the divine laws, producing excellent results. For this purpose) They should see:

(i) How water-laden clouds are formed. (The salty sea water is turned into clear and sweet water; and clouds suspended all around become sources of subsistence for the whole world.)

(18) (ii) And how the huge cosmic bodies suspended in space continue to revolve;

(19) (iii) And how the lofty mountains stay firmly fixed (while the earth rotates so fast).

(20) (iv) And how (beautifully) the earth itself is spread out (so that you do not even feel that it is spherical and is continuously in motion).

(21) (After inviting their attention to these wonderful phenomena of nature) You should present Quranic teachings to them; for it is your duty and responsibility to present the Quran.

(22) (But do not force them to accept the same as) You have not been appointed a warden over them.

(23) (Just present the Quran before them) Thereafter, whoever turns his back and refuses to follow this book,

(24) According to the divine Law of

فِيهَا عَيْنٌ جَارِيَةٌ ۝

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝

وَأَكْوَابُ كَوْسٍ ۝ وَنَهَارٌ مَّصْفُوفَةٌ ۝ وَزُرِّيٌّ مَّبْثُورَةٌ ۝

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ۝

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ۝

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ۝

فَذَكِّرْهُنَّ إِنَّهِنَّ أُنْتِ مُذَكَّرَةٌ ۝

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝

إِلَّا مَن تَوَلَّى وَكُفِّرَ ۝

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝

*Mukafat*, he will be caught in a great chastisement.

(25) (They cannot escape the consequences of rejecting these laws.) Every step of theirs takes them towards that law. They just cannot go anywhere else.

(26) And verily, the accountability of every action will be done according to that law; and that is bound to happen!

إِنَّ إِلَيْنَا أِيَابَهُمْ ۙ

تَمَّارًا عَلَيْنَا حِسَابُهُمْ ۙ



**Surah 89: Al-Fajr  
(The Dawn)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-4) (The great congregation of *Hajj* was proposed to discuss and sort out complicated issues affecting mankind. But just see what these pagan Arabs have turned this event into.) They have earmarked the first ten nights of this congregation for merrymaking, and indulging in every kind of lewdness. Gambling, played by throwing dice odd and even, takes place all around. During the last night the merrymaking reaches its climax, and when they wake up in the morning to celebrate the function of *Hajj*, that too is a passing manifestation of their lewdness. Wealthy traders of Quraish and the custodians of Ka'bah do all this, intoxicated by wealth and power. (They wastefully throw away their wealth, while the poor around them starve.)

(5) Anyone using intellect and reason, even casually, will easily conclude that the ultimate end of these people will be the same as that of earlier nations.

(6-7) (For instance) Consider the end of the people of Aad, who were from the progeny of Erm and who had abundant and reliable means of sustenance (26:132-134). They constructed huge buildings and great memorials for themselves (26:128).

(8) They occupied a unique position amongst their contemporary nations.

(9) And consider the end of the people of Thamud, who carved out strong forts on the mountainsides (7:74, 15:82);

(10) And the end of the Pharaoh, master of the most powerful forces, who was firmly established in the land.

(11-12) These rebellious people had transgressed all bounds, creating chaos and disorder.

(13) So what was their end result? The

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا يَسْرِ ۝

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ۝

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ إِرْمَ ذَاتِ الْعِمَادِ ۝

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝ فَاكْتَرُوا فِيهَا الْفِسَادَ ۝

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝



Law of *Mukafat* of your *Rabb* let loose on them the scourge of diverse chastisement (and all of them perished).

(14) The Law of *Mukafat* of your *Rabb* is ever alert and He watches everyone from His ambushade. Nothing is hidden from His sight. (Thus, whatever happened to those tribes and people, will also happen to these Arab chiefs who have transgressed all bounds of wickedness.)

إِنَّ رَبَّكَ لَبِالْأَعْيُنِ

(15) (The fact is that when human beings turn away from the guidance of *wabi* and stop using their minds, the concept of law disappears from their sight. They forget that any good or bad that happens is the result of individual or collective deeds. The one who does not recognize this reality believes that all these things occur by chance. For instance) Owing to this erroneous thinking whenever life takes a favourable turn, a person does not try to find out which actions of his brought about such blessings in his life. Instead he says, "This is Allah's blessing which He bestows on anyone He likes (meaning that there are no set laws or regulations in this regard)."

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ  
رَبِّيَ أَكْرَمَنِ

(16) However, when life takes an adverse turn and his sustenance becomes restricted, he does not bother to ponder on which action or attitude of his brought this about. He immediately cries out, "My *Rabb* has despised and humiliated me for no crime or reason."

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّيَ أَهَانَنِ

(17) Tell those who think this way that they are absolutely wrong. Allah does not despise or humiliate anybody without reason. The reason for your being disgraced is that you have established a society in which people, who are not considered worthy of respect, have been left alone. Only the one who has a strong party is considered worthy of respect.

كَلَّا بَلْ لَأَكْثَرُ الْمُؤْمِنِ الْيَتِيمِ

(18) And in that society there is no

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَتِيمِ

arrangement that a person whose business is affected for any reason, should not be deprived of sustenance. The affluent neither help him, nor do they persuade others to do so.

(19) On the contrary, you greedily devoured all that which came into your possession by way of inheritance from your forefathers.

وَتَأْكُلُونَ الثَّرَاثَ أَخْلَابًا

(20) At the same time, just as water flows down the valley towards the low-lying places, you planned that the wealth of other people should also be sucked towards yours.

وَتُحِبُّونَ الْمَالَ حُبَّ جِثَاةٍ

(In the capitalistic system, small amounts of wealth continue to flow into the hands of the rich; and all wealth is thus collected in the hands of a few. Such an economic system cannot last for long. That was why you were so humiliated and disgraced. One doesn't receive respect and honour from Us just by chance, nor can this be indiscriminately snatched away. Both are the results of man's deeds.)

(21) (So, tell the chiefs of the Quraish that their system cannot last for ever. The era shall dawn when) The socio-economic inequalities in society will be replaced by economic justice;

كَلَّا إِذَا دُغِبَتِ الْأَرْضُ دَغْبًا دَاكًّا

(22) And the *Rabubiyya* order of your sustainer, along with all the heavenly forces, arrayed rank upon rank, will be established on earth. (In that system the gains made due to the forces of nature would be endowed and utilized for nourishing all humanity, instead of adding to the power and strength of a particular tribe or nation.)

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

(23) And *jahannam*, which is the natural consequence of their unjust socio-economic system and which has been kept hidden from people by their wickedness, will appear before them. (Presently people are burning in the fire ignited by them but they do not reveal as to who is responsible for it. At that

وَجَاءَ يَوْمَئِذٍ يَوْمِيذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ  
الذِّكْرَى

time this deception shall be exposed.) Then the people who have been mentioned will try to escape the chastisement by changing their attitude. However, their desire to change will be of no avail when the results of their deeds become evident for then one cannot learn from mistakes.

(24) At that time man will cry out in utter despair, "Oh! How I wish I had also done something good. That would have given me real life today!"

(25) On that day he will receive severe punishment from the Almighty, such that no one has been given before;

(26) And His grip would be so severe, that it would have no parallel.

(27) On the contrary, the person who would have attained tranquility and peace of mind by following the divine laws (13:28), thus developing his personality properly and acquiring perfect balance in it (91:9), would be told,

(28) "Your life-style was in complete harmony with the divine laws. Therefore from your *Rabb*, you will have all the pleasures and comforts you desire."

(29) (But O *Rasool* tell them, "You cannot attain this individually, but through collective living." For this it is important that) You should join the group of people (the *Jamat-ul-Momineen*) who are obedient to Allah.

(30) And in this way you shall enter the blissful society of *janna*, which has been established according to the divine laws (9:119) - (a blissful life in this world as well as in the hereafter!)

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۖ

فِيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۖ

وَلَا يُؤْتِي وَرَاقَةً أَحَدٌ ۖ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَةً ۖ

فَادْخُلِي فِي عِبَادِي ۖ

وَادْخُلِي جَنَّاتِي ۖ

Surah 90: Al-Balad  
(The City)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) I call to witness the sanctity of the city of Makkah and the law of procreation by which old life (of parents) gives birth to new life (in the form of their offspring). O *Rasool* Tell the adversaries who are pestering you so much and who are completely oblivious of the sanctity of this city, that what they think (that the system you present would fail) will never come true. Tell them that your mission will after all be a success; and that ultimately this city will become the centre of the divine order which will replace the old unjust system.

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۖ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ۖ وَوَالِدٍ وَمَا وَلَدٌ ۚ

(4) The fact is that We created man so that he could live a balanced life (keeping himself under the guidance of *wahi*) and thus develop balance and proportion in his personality. (However, since in this way he has to face a lot of hardships and trials)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبِيرٍ ۝

(5) Instead of accepting restrictions as determined by the *wahi*, he remains under the false presumption that there is no power over and above him, whose laws are to be followed. He thinks of himself as being sovereign.

أَحْسَبُ أَنْ لَنْ يُقَدِّرَ عَلَيَّ أَحَدٌ ۝

(6) (He is enamoured by this self-deception and continues to oppose Our system. However) Ultimately, he realizes that all his plans have gone to waste and then he says, "Alas! I have wasted a lot for nothing."

يَقُولُ أَهْلَيْتُمْ مَا لَا لَبَدَاءَ ۝

(7) Does such a person think that no one keeps a watch over what he does; and that there is no one to question him?

أَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۝

(8) His perception is wrong. We have given him sources of knowledge; two eyes;

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝

(9) A tongue and two lips (So that with these two eyes he should see everything in the world; and by conversing with others remove doubts and suspicions to reach the

وَلِسَانًا وَشَفَتَيْنِ ۝

right conclusion).

(10) And through *wabi*, we visibly and clearly showed him the right and wrong ways (human intellect and divine guidance).

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝

He thus becomes accountable for his deeds. This is exactly what is meant by saying that there is always someone with control over him, to monitor his actions.

(11) Of the two ways one is to seek selfish ends, whereby through every possible way one usurps the earning of the other's labour and lives a life of comfort and ease. His selfish intellect incites him to adopt this course because it is the easy one.

فَلَا اقْتَحَمَ الْعَقَبَةَ ۝

On the contrary, the other way requires a lot of hard work and patience. It amounts to climbing uphill, whereupon at every step one runs short of breath. However, every such step elevates him more.

(12) And what is this steep uphill ascent? Who else can tell you better than the Almighty? So listen.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝

(13) The uphill ascent is that a man should not only look after himself. Wherever he sees a human neck caught in any kind of subjugation or bondage, he should free it.

فَكَرَّ رِجْلَهُ ۝

That is to say, the first and foremost thing to do is to establish a system where no one is subdued by another. Everyone walks with his chin up, with total physical and mental freedom. (He should not have to obey any law except that of Allah Almighty.)

(14-16) And during the period when oppressive forces take over all primary sources of subsistence and create a state of general distress and hunger, this system should look after the needs of those who, despite living among other people, feel lonely and helpless; or of the needs of those who have to labour hard for a morsel. (They have to exist under the yoke of a capitalistic system and work hard for it.)

أَوْ اطَّعِمُوا فِي يَوْمِ ذِي مَسْغَبَةٍ ۝ يَتِيمًا ذَا مَقْرَبَةٍ ۝ أَوْ مِنْكُمْ مَرْجُومًا ۝

(17) This course of life is arduous, but

لَنْ نُرَىٰ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

having taken to it one joins those who firmly believe in the divine system of *Rabubiyya* and urge one another to remain steadfast. They also enjoin others to share the means of nourishment bestowed on them by Allah Almighty.

(18) They are the auspicious and prosperous people on the right path, enjoying the pleasures of life.

(19) Against this are those who reject Our laws and adopt an easy going course of life. Only failures and deprivations fall to their lot.

(20) They live in that hell-like society from whence there is no way out (in this world or in the hereafter).

أُولَٰئِكَ أَصْحَابُ الْيَمِينِ ۝

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمِ ۝

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۝



**Surah 91: Ash-Shams  
(The Sun)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Consider the Sun and its radiant brilliance;

وَالشَّمْسِ وَضُحَاهَا ۝

(2) The moon and its pursuit of the sun to receive its light;

وَالْقَمَرِ إِذَا تَلَّهَا ۝

(3) The day as it uncovers the splendid landscape of the world;

وَالنَّهَارِ إِذَا جَلَّهَا ۝

(4) The night and its darkness which covers everything;

وَاللَّيْلِ إِذَا يَغْشَاهَا ۝

(5) The heights and expanse of space and the wondrous nature of heavenly bodies within it;

وَالسَّمَاءِ وَمَا بَنَاهَا ۝

(6) The earth and the way it spreads out (in spite of being spherical);

وَالْأَرْضِ وَمَا طَرَاهَا ۝

(7) And (away from the external world) the human self and how it is formed and fashioned;

وَنَفْسٍ وَمَا سَوَّاهَا ۝

(8) And the way it is endowed with the capability to self-disintegrate by following an erroneous path; or with choice to save itself from disintegration and become firmer and stronger every day.

فَالهَبْهَا فُجُورَهَا وَتَقْوَاهَا ۝

(9) (The total programme functioning in the cosmic world and the human self stand testimony to the fact that) Whosoever nurtured and developed his self, did indeed attain success;

قَدْ أَفْلَحَ مَنْ رَزَقَهَا ۝

(10) But the life of one who suppresses his self (*nafs*) under the burden of selfish gains and does not let it develop, becomes ruined. All his latent abilities remain undeveloped.

وَقَدْ خَابَ مَنْ دَسَّاهَا ۝

(11) (Even historical episodes stand as testimony to this fact. For example) The tribe of Thamud denied the divine law, by its rebellious attitude.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝

(12) And the one with the most disintegrated personality became their leader.

إِذِ ابْتِغَتْ أَشْقَاهَا ۝

(13) Their *rasool* had asked them to keep open for all the sources of nourishment granted to them by Almighty Allah. (The

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝

proof of their abiding by this agreement would be) "This is a she-camel belonging to no one. Let us call her Allah's she-camel (on Allah's land). Let her drink water on her turn (7:73, 26:155)."

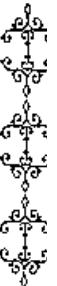
(14) They promised and made a commitment. But later they retracted from it and hamstrung the she-camel (and thus openly showed that they would not stop opposing the divine law of *Rabubiyya*). As a result of their attitude, and His Law of

*Mukafat*, their *Rabb* sent down upon them a crushing destruction which obliterated them and leveled their dwellings to the ground.

(15) And while doing so He was not perturbed about the consequences since this action was not based on injustice, but was a natural consequence of their deeds. (The divine law is therefore not disturbed by such situations. Justice is above all such emotions.)

فَكَذَّبُوهُ فَعَقَرُوهُمَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمُ بِذُنُوبِهِمْ فَسَوَّاهُمْ ۗ

وَلَا يَخَافُ عُقْبَاهُمْ ۗ





Surah 92: Al-Lail  
(The Night)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Just take a look at the universe and it will appear to be a collection of opposites. For example on one side is the night which covers everything in darkness;

وَاللَّيْلِ إِذَا يَغْشَى ۝

(2) And on the other side is the day which brightens everything by its light.

وَالنَّهَارِ إِذَا تَجَلَّى ۝

(3) Among living beings, males are created along with females whose physical functions are different.

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ۝

(4) This diversity is for the distribution of functions (labour). (Due to this distribution, the aims of your endeavors in social life are different. This is how the system functions so smoothly. However,

إِنَّ سَعْيَكُمْ لَشَتَى ۝

If you consider that this distribution of labour divides humanity into schisms, one having no connection with the other, then this is a misconception. If you look at day and night superficially, or at the distribution of men and women, you will find that each one of them appears to be different from the other. However, if you look more closely, you will notice that both are linked with each other. They are branches of the same origin as well as facets of the same fact. In spite of this distribution of labour, human beings are an indivisible unit.

(5) Therefore, remember that whoever, considering all mankind to be one entity, gives out of his hard-earned money for the nourishment of others is careful not to create unevenness in society (92:18-19);

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝

(6) And gracefully keeps its balance intact, gives practical proof of the truth of his conviction (that on the basis of their origin all human beings are alike).

وَصَدَّقَ بِالْحُسْنَى ۝

(7) Thus Our law of *Rabubiyya* helps him pass with ease through various stages of life.

فَسَيِّئِرَةٌ لِّلْبِئْسَى ۝

(8) On the other hand, for the one who amasses everything for himself thinking that

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝



he is self-sufficient and independent of others (96:7),

(9) Thus practically belying and disturbing the balance of society;

(10) Our Law of *Mukafat* makes the passages of his life difficult.

(11) When he falls into the ditch of destruction, the wealth which he thought made him independent of others, would be of no avail to him (69:28, 111:2).

(12) (He had adopted this course of action relying only on his intellect. However, intellect alone teaches one to safeguard personal interests only, because it is incapable of looking beyond personal gains. The correct guidance in this respect can only be given by Allah's *wahi*.

(13) This is because *wahi* has in view man's immediate gains as well as his future pleasures (93:4).

(14) (So O *Rasool!* Caution the people who do not accept the guidance of Our *wahi* that) Their attitude is taking them towards the path of *jahannam*, the blazing fire which will burn everything to ashes.

(15) Only the one who rebels against Our laws will fall into this *jahannam* of destruction;

(16) That is the one who belies Our laws and seeks ways of digression.

(17) The one who guards the divine laws is however, kept away and safe from this destruction.

(18) He is the one who (in time of need) gives away everything that he owns for the nourishment of others. In this way his own self also receives nourishment and develops (9:111).

(19) Also, he does not expect recompense for whatever he gives them (76:9). In fact the recipients do not possess anything from which they could pay him back.

وَكَذَّبَ بِالْحَسَنَىٰ ۝

فَسَنِيْرَةُ لِعُسْرِ ۝

وَمَا يَغْنَىٰ عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝

إِنَّ عَلَيْنَا لَلْهُدَىٰ ۝

وَإِن لَّنَا لَلْآخِرَةَ وَالْأُولَىٰ ۝

فَأَنْذَرْتُكُمْ نَارًا تَلَظَىٰ ۝

لَا يَصْلُهَا إِلَّا الْآسَفَىٰ ۝

الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝

وَسَيَجْزِيهَا الْآتَقَىٰ ۝

الَّذِي يُؤْتِي مَالَهُ يَتَزَلَّىٰ ۝

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۝

(20) The only thing he aims for is the establishment and strengthening of the universal order of *Rabubiyya* ordained by his supreme sustainer.

(21) Accordingly his labour and efforts continue to embrace appropriate results. This is his real reward, bringing him genuine happiness.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝

وَلَسَوْفَ يَرْضَىٰ ۝



**Surah 93: Ad-Duha**  
**(The Bright Morning)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-3) (The time that is required to make your efforts fruitful according to the divine law is causing you some concern. O *Rasool!*) Rest assured, neither has your *Rabb* abandoned you nor is He displeased with you. Do you not see how before daylight appears, the darkness of night covers everything and makes the whole atmosphere calm and quiet; and how long these hours of darkness and stillness are? These facts show that:

(4) The initial stage of this programme would be difficult, requiring forbearance and courage. Ultimately it will turn out to be a source of all blessings; and everything in future will be better than the earlier part of your life.

(5) It will not be long before your *Rabb* bestows so much on you that all your wishes and desires are fulfilled.

(6) In this regard, O *Rasool*, consider your own life. Is it not a fact that once when you were alone, He provided you protection and shelter; and

(7) Is it not a fact that when you were wandering in search of truth, He guided you through His *wahi* to the right path; and that

(8) He found you needy and gave you so much, making you secure and independent of everyone?

(9) (Thus you have seen how ease and comfort come into your life after every hardship. This is also likely to happen with your mission. Therefore, be firm and steadfast in your programme, so that in your society) If someone becomes lonely and helpless, no one should suppress him or push him away; and

(10) No needy person should be despised (he should not become dejected by

وَالضُّحَىٰ ۚ وَاللَّيْلِ إِذَا سَجَىٰ ۚ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۚ

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۚ

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۚ

أَلَمْ يَجِدَكَ يَتِيمًا فَآوَىٰ ۚ

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۚ

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۚ

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۚ

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۚ

the arrogant and indifferent attitude of people who are in a position to fulfill his needs).

(11) In order to bring about such a change in society, make it known to everyone that the bounties of your *Rabb* are not for any one group to take into their exclusive control, and deprive others. These should be equally available to every needy person (41:10). (This is the first and the foremost link of the programme).

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝



### Surah 94: Al-Inshirah (The Opening Up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (O *Rasool*, the fact that you are encountering difficulties and that final success is being delayed should not upset you. Recall the circumstances and your own state of mind before *nabuwwa*; and how thereafter the difficulties were gradually removed and how various avenues opened up with divine guidance.)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ

This strengthened your heart so much that difficulties, which had seemed almost impossible to overcome, appeared to be easily surmountable. You became much more courageous and your spirits soared (20:25).

(2-3) At this time (in the initial stages of this programme when you alone had to face tremendous hardships) your back almost gave way under the weight of responsibilities. However, gradually the number of your companions increased (due to which your burden lessened).

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۖ الَّذِي أَنْقَضَ ظَهْرَكَ ۖ

(4) (Initially, nobody was prepared to listen to you seriously. Instead, all kinds of accusations and ridicule were hurled at you, causing you much distress and anxiety. But gradually the situation changed and now) Your very name is being mentioned with dignity and reverence. Your fame has spread to far-off places and the message of the Quran has attained an exalted position.

وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ

(5) The earlier hardships of life in Makkah were eased by the advent of *Hijra*.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ

(6) (Now the opponents have started waging wars against you. This has created new difficulties, but you will see that even) After these hardships there shall be ease and comfort. (This in fact is a principle of life, that for those who in the beginning face hardships with fortitude and steadfastness, later on there shall be ease and comfort.)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ

فَاذَا فَرَغْتَ فَانصَبْ ۝

(7) But keep one particular thing in mind! Do not be under the impression that once the divine order is established, the era of difficulties would be over and that you will be relieved of your duties. No! This will not be the case. Thereafter, a new mission will commence and you will have to carry this message from national to international dimensions. For this, you will have to face the whole world and as such, you will still have to remain firm and steadfast.

وَالِي رَبِّكَ فَارْجَبْ ۝

(8) Therefore, when you have accomplished the previous task, you should prepare yourself to embark on another one to further expand the *Nizam-e-Rabubiyya*. Always remember that in this programme, your attention should never be diverted. (This is what ordinary reformers do! When they campaign they talk of high morals, but once they succeed, they move away from these. This is great fraud.) Whether successes or hardships come your way, every step you take shall be towards the destined programme of the divine order. Never budge even a little from that course (110:1-3).



### Surah 95: At-Teen (The Fig)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ ۝

(1-3) (O Rasool! The clash between good and evil that you are facing today is not something new. Similar situations have arisen from the beginning of time and will continue to do so. Whenever a divine revolutionary voice was raised, the forces of selfish interests, despotic rulers, capitalists and priests always opposed it. Hence, history bears testimony that) When this proclamation was made by Noah from the Mount of *Teen*, it met similar opposition; and the same happened when Jesus spoke from the Mount of Olive. When Moses commenced the same revolution from the Mount of Sinai, he too was similarly confronted. Now, when you are undertaking this mission from the city of Makkah (the city which is to become the centre of peace and security - 2:126), it is facing similar opposition.

(4) This struggle occurs because We have bestowed man with the ability to nourish and develop his self and lead a balanced life in a dignified manner.

(5) However, his selfish interests pull him down to the level of animal life. (The heavenly revolution wants to raise him to an elevated human level, but this goes against the vested interests of selfish people. A clash thus occurs between these forces and as a result, one group attains a high position in human dignity. But later generations start interpolating the divine code and subsequently again fall to the lower animal level. This is the situation of the Arabs who are being addressed here.)

(6) The only way to ascend to the highest human level is to believe firmly in the truth of the divine laws and to act upon the virtuous programme determined by them.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

لَعَلَّ رَدُّدُنَّهُ أَسْفَلَ سَافِلِينَ ۝

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝



As long as a nation continues to follow this programme it will keep deriving benefits, which it will get, not as charity but as a matter of right (11:108, 84:25).

(7) After you present these unalterable facts and historical evidence, what other argument could there be for one to lie to you about Our Law of *Mukafat*?

(8) The Law of *Mukafat* testifies that no one has supreme authority and power, except Allah Almighty. The final judgment in all matters is always made according to His laws. (The Quranic order means a state in which sovereignty is only exercised by the divine laws, namely the Quran. It is only this order which maintains human dignity and through which mankind is saved from falling to an animal level.)

فَمَا يَكْذِبُكَ بَعْدَ بِالذِّينِ ۝

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۝



Surah 96: Al-Alaq'  
(The Clot)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

(1) O *Rasool!* You should proclaim the attribute of *rabubiyya* of your *Rabb*, Who is the creator of the universe. Proclaim that the One who has created living beings has also created means for their nourishment.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

(2) Man however, differs from everything else. On the one hand he happens to be social and has to live alongside other people. On the other, if he was not guided by *wahi*, everyone would adhere to the means of nourishment like leeches; and continue to suck the blood of other people (17:100, 70:19).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

(3) In order to overcome this conflict, it is important to unite all human beings in understanding that Almighty Allah has created means of nourishment in abundance. It is thus available for everyone. Accordingly, the socio-economic system you establish should fulfill this objective.

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

(4) To achieve this objective, the Almighty gave man the capability to communicate his ideas to distant places through writings. This brings human beings closer to one another, despite long distances and differences in time, and paves the way for the unity of mankind.

(5) Then (through *wahi*) He imparted knowledge that man did not have before.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۝

(6-7) However, man believes that he does not need *wahi* and devises his own system, based on selfish interests. In that system, the person who somehow amasses immense wealth, believes that he does not need others and thereby rebels against the concept of universal nourishment of mankind.

كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّيْطٍ ۝ أَنْ رَأَاهُ اسْتَغْنَى ۝

(8) However haughty and rebellious he may be, one day he has to come to the system of his *Rabb*. This is so because there is no

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ۝

other solution to his problems.

(9-10) Have you ever pondered on the state of mind of a person who rebels against *wabi*? Not only does he himself go astray, but he also becomes a big hurdle for others who want to follow the divine law.

(11-12) Just think. If a person who is on the right path persuades others to do the same, advising them to remain conscious of the divine laws and guard them (and thus establish a system based on justice and equality), then what right does anybody have to stop him from doing this?

(13) And telling people that this person's claim of universal *rabubiyya* is absolutely false; that this has never happened in the past, nor is it ever possible in the future. By propagating such ideas and blocking the way to human progress, he persuades people to adopt a retrogressive attitude.

(14) Does he not know that Allah's Law of *Mukafat* keeps an eye over all his movements and actions?

(15) (Does he think that he can go on doing this unchecked; that no one will stop him?) No, not at all! If he does not desist from this, however strong he may be, We shall drag him down by his forelock, in a way that he will not be able to move even a little.

(16) He is a liar who belies the concept of *Nizam-e-Rabubiyya* and rebels against the divine laws. The guilty one considers himself to be a big lord!

(17) Tell him to come forward (in the open field) along with his associates.

(18) We too shall call all the forces who are ready to defend the truth; so that they can push these adversaries back.

(19) Therefore O *Rasool*, you should never feel the necessity of compromising with them. (The question of any compromise between conflicting ideologies of life does not arise. What you have to do is)

أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى ۖ

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۖ أَوْ أَمَرَ بِالتَّقْوَىٰ ۖ

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۖ

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۖ

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۖ

فَلْيَدْعُ نَادِيَهُ ۖ

سَنَدْعُ الزَّبَانِيَةَ ۖ

كَلَّا لَا تَطِعَهُمْ وَأَسْجُدْ وَاقْتَرِبْ ۖ

Obey the divine laws to the maximum possible extent as, in this way, every step of yours will take you nearer to your destined goal.



Surah 97: Al-Qadr  
(Destiny)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) We revealed the Quran with permanent values and principles at a time when the world had become dark, without the light of *wahi*. Hence, the night when the revelation started was indeed the beginning of a new era (2:185, 14:1, 44:1-4, 81:17-19).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

(2) Who can tell you better than Allah Almighty, how sublime and dignified the night was when these illuminating values and principles were revealed?

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

(3) This one night is better than the thousands of months when mankind had been deprived of the light of *wahi*.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

(4) This night is in fact the harbinger of the era which is destined to emerge with the revelation of the Quran; the specialty of that era is that gradually the heavenly forces (forces of nature) and the divine revelation<sup>(1)</sup> would supplement one another. Under divine guidance, human beings will continue to conquer the forces of nature and gradually utilize them for the universal *rabubiyya* of mankind. Peace and order shall thus prevail in every aspect of human life.

تَنزِيلُ الْمَلَكِ وَالرُّؤْيُ فِيهَا يُدْرِكُ رَيْبَهُمْ مِنْ كُلِّ أَمْرٍ

(5) The world would thus be rid of all darkness and ultimately the earth will glitter with the most wondrous light of its *Rabb* (39:69, 83:6).

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

(1) *Al-Rooh* is the divine energy that makes laws in the world of *amr*. This divine energy revealed *wahi* to the heart of the *Nabi*. That is why *wahi* has also been called *Al-Rooh*. So, considering the context, we have taken *Al-Rooh* to mean divine energy at times, and *wahi* in other places (see 16:2, 42:53, 17:85-86, 2:97-87, 26:193, 70:4, 78:38).

### Surah 98: Al-Baiyyinah (The Clear Proof)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) These people who call themselves *Ahl-ul-Kitab* are in fact those who reject Allah's *deen* (and follow their self-made religions); and the Arab *mushrikeen* (polytheists) who claim to have never received the divine scripture, could not have freed themselves from the chains to which they were fastened, until they had received clear *wahi*. (This *wahi* has now come in the form of the Quran; and its sole objective is to free them from the chains to which they have fastened themselves - 7:157.)

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ  
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۗ

(2) They have received this *wahi* through the *Rasool*, who presents before them pure (Quranic) verses which are free from defects;

رَسُولٍ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۗ

(3) These are the verses of the Quran which contains unchangeable divine laws and permanent values of life.

فِيهَا كُتِبَ قِسْمَةٌ ۗ

(4) But such is the state of these *Ahl-ul-Kitab* (People of the Book) that despite the clear and candid laws that have been revealed, (instead of believing in the Quran and paving the way for the unity of mankind) they started to create factions.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۗ

(5) They did so in spite of being commanded by the Quran to follow only the divine laws; to deny anyone else as their sovereign; and to leave everything else aside in order to unite on one point. They should concentrate their efforts on establishing the system of *Sala* and providing for the nourishment and development of mankind. This is the only firm system that guarantees benefit and uplift to mankind.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حَقَّاءَ وَيُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۗ

(6) However, the *Ahl-ul-Kitab* adopted divergent ways in this regard. Some accepted it, while others rejected it; and the *mushrikeen* have the same attitude. The end result for all those who have refused to accept the truth

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ  
خَالِدِينَ فِيهَا ۗ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۗ

of the (divine) system would be awful destruction in which everything would be reduced to ashes; and they would abide therein (for ever). (This state of affairs would continue even after death.) Such is the life of the worst of creatures.

(7) On the contrary, people who believe in the truth of the divine system and work in accordance with the constructive programme (as determined by the Almighty) are the best of creatures.

(8) The results of their righteous deeds shall come before them according to Allah's Law of *Mukafat*. They shall abide forever in a heavenly society, the freshness of which would never fade (because this state would not end with death). This is because they have brought themselves into harmony with the divine laws, and the results of their deeds shall be drawn up according to the promises made to them by the Almighty.

All this happened because these people had wisdom and far-sightedness. They were afraid that if they did not lead lives according to the divine laws, then the outcome would be doom.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْمَعْرِيَةِ ۖ

جَزَاءُ وَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۖ



### Surah 99: Az-Zalzalah (The Earthquake)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) When that great revolution occurs, the present unjust socio-economic system will be completely overturned; and

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

(2) The oppressive forces which impose their authority on earth will be thrown out; and

وَأُخْرِجَتِ الْأَرْضُ أَنْفَالَهَا

(3) Human beings (who never imagined that a revolution, whereby the powerful and wealthy people and nations would meet such a miserable consequence) would be extremely surprised at how this change took place.

وَقَالَ الْإِنْسَانُ مَا لَهَا

(4) Then history would repeat itself; and the episodes of earlier nations would stand out as a stark reality.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

(5) All this shall happen exactly according to the divine law.

بِأَنَّ رَبَّكَ أَوْحَى لَهَا

(6) On that day, a new system of justice will be established; the noble and the guilty will be separated (36:59); every group will clearly see the results of their deeds.

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

(7) Whosoever follows the divine laws, even to a very small extent, and does noble deeds will see pleasant results.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

(8) And whosoever goes against the law, even to a very small extent, would get appropriate punishment.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

All this shall happen in this world also, both when the Quranic order is being established (as it happened during the time of *Nabi* Muhammad, as well as in the hereafter, when the deeds of all human beings will manifest themselves in front of them.



**Surah 100: Al-Aadiyaat  
(The Chargers)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Just look at the plundering bandits who come on galloping and snorting horses, charging on to the people who are enjoying peaceful sleep!

وَالْعَادِيَاتِ ضَبْحًا

(2) They make the steeds run at such speeds that their hooves give off sparks.

فَالْمُورِيَاتِ قَدْحًا

(3) No one knows from how far they have come, but at the crack of dawn when people are still in deep sleep, they make their assault for the sake of looting and killing.

فَالْمُغِيرَاتِ صُبْحًا

(4) To create panic and confusion, they raise a huge cloud of dust so that nothing is clearly visible; and

فَأَثَرُنَّ بِهِ نَقْعًا

(5) Then they penetrate deep into the ranks of the sleeping folks and create havoc.

فَوَسَطْنَ بِهِ جَمْعًا

(6-8) Man's tendency to loot and plunder shows that when he insanely pursues the acquisition of wealth, he forgets the codes and rules of law. Instead of developing means of sustenance by using his innovative creativity, he wants to usurp the hard earned money of others and hoard it for himself. He thus shows his ungratefulness to the divine order of *Rabubiyat*. Furthermore, he never acknowledges this mentality. Instead, he presents looting and plundering as great feats; and his own life shows that he does all this for his limitless greed and love of wealth (102:1-2).

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ وَإِنَّهُ عَلَىٰ ذَلِكِ لَشَهِيدٌ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

(9-10) Is he not aware that Our Law of *Mukafat* exposes everything that is hidden, including the innermost thoughts and secrets passing quietly through one's mind? A man may assert that he is not doing all this for his love of wealth, and that his intentions are different. However, Our Law of *Mukafat* shall expose his real intentions.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ

(11) Although all these secrets will be unveiled on the day the deeds are

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ

manifested, Allah Almighty knows them even today. He knows what the human heart actually holds back and what it reveals! (No capitalist will ever accept that he collects money due to greed. This however, is self-deception. A time will come when they will not be able to hide these desires and the world will become aware of them.)

#### Note

In the first five verses of this *surah*, the holy Quran has not clarified the parties that were looting. Considering Verse 6 and others thereafter, we have concluded that the earlier verses refer to groups who used to attack to loot, which was a common practice at the time of Arab ignorance (*jahlia*). However, if these verses are for the *mujahideen* (Muslim soldiers) who used to attack to conquer opponents, then these would imply praise for their effort. The later verse would complement it by saying that should man be left on his own, he would tend to collect everything for himself leaving nothing for poorer people. To stop them from this one has to break their strength with *jihad* (war). The *mujahadeen* sacrifice their lives and their horses for this purpose.

Surah 101 : Al-Qaariah  
(The Calamity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Yes! That extremely noisy and thundering revolution! That uproar and stormy clash (which is likely to happen soon)!

الْقَارِعَةُ ۝

(2) How awful that revolution will be (69:4)!

مَا الْقَارِعَةُ ۝

(3) Who else, except Allah Almighty, can tell you what will happen in that revolution?

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝

(4) People will be like scattered moths;

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ ۝

(5) And their mighty chieftains will appear like fluffy tufts of wool flying around in the air.

وَيَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝

(6-7) However, the revolution will not merely be an aimless riotous event. It will help establish a system based on justice and fair play, instead of the current unjust and unfair order. Everyone in it will be assigned a position according to his deeds. The one whose deeds weigh heavier in the scales will find himself in a happy and blissful life, just as he desires.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

(8-9) And the one whose deeds are lighter on the scales will fall in the depths of degradation. His mind (or intellect) would not be of any help, and he will wander in utter suffering and despair.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝

(10) And what is this depth of degradation?

وَمَا أَدْرَاكَ مَا هِيَ ۝

(11) It is a fiercely blazing fire burning everything down to ashes. (The rebellious emotions of man, which do not stay under the *wahi*, produce such results.)

نَارٌ حَامِيَةٌ ۝

**Surah 102: At-Takaathur  
(Greed for More)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O people, do you know what makes you oblivious to the real destination of mankind? The answer is obsession, avarice and rivalry, because of which each tries to excel above the other (in amassing wealth and acquiring more and more - 57:20, 83:26).

أَلَمْ تَرَ أَنَّ التَّكَاثُرَ

(2) (If you confine your demands to fulfilling only your own needs, then what is acquired would be limited. However, when the motive is to excel over each other, then there can be no limit. In that case) The more you acquire the greedier you become, till such time that you reach your grave.

حَتَّى زُرْتُمُ الْمَقَابِرَ

(3) This is not something which cannot be comprehended. If you think of it dispassionately you would soon realize how destructive this attitude is.

كَلَّا سَوْفَ تَعْلَمُونَ

(4) Of course you can quickly understand the outcome of this way of life.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

(5-6) If you apply your mind and seriously think about it you will see, with your own eyes, the *jahannam* towards which this life is taking you (29:54, 79:36, 82:16).

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ

(7) But it appears that you will not use your intellect and reason; and you will blindly continue to follow this way till you fall into *jahannam*. Then for sure you will see it with your own eyes.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

(8) At that time you will be questioned about the bounties the Almighty had bestowed for the nourishment of mankind, but which you collected to satisfy your own greed. You will also be asked whose toil and blood it was that decorated your palaces of joy and pleasure and what right you had to usurp them (21:13).

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

**Surah 103: Al-Asr**  
**(The Flight of Time)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

(1) The time which has passed, the entire history of mankind testifies that

(2) Human efforts have always ended in failure and man's labour has gone to waste. After every step and at each stage, he was unsuccessful and in loss. He has never been able to achieve his objective.

(3) There is however, an exception. Who are the people who were successful, triumphant and victorious?

These are the people who believe in the stability and strength of the unalterable principles of life and permanent values given by Allah Almighty. They do righteous deeds which help sort out intricate problems of mankind, thereby creating equality (evenness) in society, which in turn develops every individual's latent potentialities.

However, this cannot be done individually. It can only be achieved through collective efforts. As such, these people live a collective life where everyone not only performs his own duty and does the work assigned to him, he also persuades his colleagues to do their best and to face the difficulties which come their way, with fortitude and steadfastness. Their common pursuit for truthfulness and firmness thus becomes a binding link between them. They firmly and continuously adhere to this attitude, leaving behind their imprints for coming generations.

These are the characteristics of the Muslims thus ensuring their success and victory. The stories of the lives of other human beings are full of failures; and pages of history bear testimony to this fact!

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا  
بِالصَّبْرِ



**Surah 104: Al-Humazah**  
(The Slanderer)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) (O Rasool! Tell these people explicitly that) A person whose only aim in life is to amass wealth and then keep on counting how much he has collected (this becoming his main purpose in life - 70:18), develops a tendency to find a hundred and one faults with any reformer who stands up to criticize the capitalistic system. He even slanders such a reformer, making all this effort mainly to cause a split amongst his followers.

(3) Does he believe that his wealth will always save him from calamities?

(4) If he believes this, he is under a false impression. All his wealth will be thrown into *jahannam* (destruction), which in turn will break it into crumbs. It will thus be of no use to anyone (9:35).

(5) Who else except Allah Almighty can tell you what this *jahannam* of destruction is?

(6-7) This is the fire ignited by Allah's Law of *Mukafat*, the flames of which engulf their hearts.

(8-9) This fire has been kept enclosed in lofty columns, which (out of sheer ignorance) these people consider to be an everlasting source of life. (Their own wealth, which they were so proud of, will turn into fire, reducing the very substance of their life to ashes.)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَبَةِ ۝

وَمَا أَذْرَكَ مَا الْحُطَبَةُ ۝

نَارُ اللَّهِ الْمَوْجُودَةُ ۝ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۝

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝ فِي عِبَدٍ مُّتَدَدَةٍ ۝

**Surah 105: Al-Feel  
(The Elephants)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) (If these opponents are under the false impression that no one can defeat a powerful and mighty force like theirs, you should tell them) "Have you not seen, with your own eyes, how your *Rabb* dealt with the army which had elephants?"

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝

(2) "You saw with your own eyes how He rendered their artful planning utterly unsuccessful.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

(3) (They had selected an unknown pass on the other side of the mountain, so that they could lead a sudden attack and take you unawares.) "But flocks of eagles and vultures (which normally fly over the armies to pick up remnants of dead bodies or eatables) started hovering over their heads. In this way you realized from a distance, that some army was on the move behind the mountains (their secret plan was thus exposed).

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

(4-5) "Therefore you climbed over the mountain and started pelting them with stones, crushing their army and making them look like chewed-up stubble."

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

(All this happened before your very eyes. When such a mighty army can be defeated, then what about yourself? All your secret plans will also fail.)



## Surah 106: Quraish (Quraish)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1-2) The Quraish are the custodians of the Ka'ba and therefore they are held in great esteem by the people. It is due to this respect, status and commanding influence that neighbouring tribes and states have entered into covenants giving a guarantee that these tribes would not plunder their caravans. Accordingly, they can continue to dispatch their trade caravans everywhere, all year around. They can do so in summer and winter, always safely and securely.

لَا يَلْفُ قَرَيْشٍ إِلَيْهِمْ رِحْلَةَ الْشِتَاءِ وَالصَّيْفِ ۝

(3-4) Because of their position as custodians of the Ka'bah, they enjoy many facilities. They have however, neglected the reason for which they were made the custodians. The Almighty had given them protection against hunger and fear, so that happily satisfied, safe and secure, they could make the Ka'bah the centre of the divine system. (In fact, they became holy priests, making the Ka'bah a shrine for visiting pilgrims.)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ  
مِنْ خَوْفٍ ۝

This is wrong. They should obey the divine laws of the *Rabb* Who owns this house and with Whose reference they enjoy this status. (Now this task will be undertaken by the Muslim community, which is being formed for this purpose.)





**Surah 107: Al-Ma'oon**  
**(Assistance)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) Have you ever pondered over the plight of the person who verbally submits to Islam but in practice belies it? In other words, his conduct testifies that if *deen* is represented by his deeds, then all its claims are wrong (53:33, 95:7, 75:32-33).

أَرَأَيْتَ الَّذِي يَكذِّبُ بِالذِّينِ ۖ

(2-3) (The essence of *deen* is that no one should, in the slightest, feel helpless. If for some reason a person's needs are unfulfilled, then he or she should be helped at once. However) Look at the attitude of this religionist. He pushes away the helpless, neither assisting the needy nor encouraging others to do so (69:34, 89:10).

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۖ وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۖ

(4) In order to show himself to be a religious person, he offers a lot of prayers. For such people prayers become a source of self-deception because they are deceiving themselves (and others) that they are virtuous.

قَوْلٍ لِلْمُصَلِّينَ ۖ

(5-6) They, in fact, are oblivious of the concept of *sala*. The objective of *sala* is to establish a society in which everyone follows divine laws and every human being continues to receive nourishment. People are oblivious to its objective and their consequential responsibilities; and after performing visible rites, they believe they have fulfilled the duties assigned by the Almighty (9:54).

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ الَّذِينَ هُمْ يُرْءَوُونَ ۖ

(7) The outcome of such self-deception is that while, on the one hand they do offer prayers, on the other they take total control of the sources of nourishment. These however, should remain open and available, like ever-flowing springs, for all needy people. They are depriving the needy of the sources of nourishment (and thus belying *deen*).

وَيَسْتَعِينُونَ الْمَاعُونَ ۖ

**Surah 108: Al-Kauthar**  
**(Abundance)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) O *Rasool!* We have bestowed unbounded blessings upon you in the form of the Quran, which is the fountainhead of all good in the world. It is full of knowledge, truth, wisdom and insight, which as time passes, will continue to be manifested. No shortage will ever occur in this abundant benevolence (13:35, 14:24-25).

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ

(2) Now it is incumbent on you to propagate its teachings and spread this mission far and wide. Therefore, remain busy in fulfilling your programme and discharge to the best of your ability your duty to establish the *Nizam-e-Rabubiyya*. Have full command and control, utilizing knowledge, intellect, experience and observation; and along with this make arrangements for the subsistence of your companions<sup>(1)</sup>.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

(3) Presently your *jama* (Muslim community) is somewhat weak and the opponents are very strong. But you will ultimately see that the people who oppose you today will be completely obliterated; and that this system which is the fountain-head of all goodness, will survive and be strengthened further.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

(1) *Nabr* means slaughtering camels. This was considered by the Arabs to be the best meat. However, it was forbidden in the Jewish religion to eat the meat of camels. The Jews were well-established in Madina. They thought that the Muslims migrating from Makkah were weak and would thus be subservient to them. The Muslims, on the other hand, were told at the outset that they did not have to be afraid of the Jews. The slaughtering of camels would thus be a defiant indication of their lifestyle, showing the Jews that they could not change their way for them. The truth can never compromise with falsehood.

**Surah 109: Al-Kafiroon**  
**(The Disbelievers)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ

(1) (O *Rasool!* You have spent a lot of time and energy to direct these people on to the right path. You have done your best to save them from destruction; but it seems that they will not take the right course. They still believe that you will either give up or compromise with them, and therefore, in that hope they do not accept this call. So now the time has come that they should be told in clear and no uncertain terms.) Openly tell the people who oppose your mission,

(2-3) "My destination, and yours, are distinctly different and the paths leading to them are also separate. The goal we are trying to achieve is different; and the means are also different. Your deities and the one I obey are different. Your concept of obedience is different from mine. Your deities are carved out from your own imagination and the One I obey is the Creator of the entire universe! You worship your deities; and I consider obedience to the divine laws as worship. The two of us cannot come to one point; and therefore, the question of a compromise with you does not arise at all.

(4-5) Do not ever consider this difference to be temporary and that, with the passage of time, it will end on its own. No not at all! This difference is fundamental and on principles. It will not end now, or ever in the future.

Your deities and the One I obey will always be different. Your obedience means worshipping these deities; and mine means following the divine laws and upholding their ultimate sovereignty. These are ineffaceable differences.

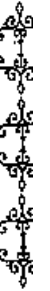
(6) Therefore as your programme is different from mine, you may follow your

لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۚ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ

لَكُمْ دِينُكُمْ وَلِي دِينِي ۚ

own programme and let me pursue mine.  
(The outcome will reveal which programme  
is successful (6:136, 10:41, 42:15, 60:4; 15:85,  
73:10.)



Surah 110: An-Nasr  
(Succour)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝

(1) (After making the proclamation mentioned in the previous *surah* you should separate yourself from these people and commence the next part of your programme. You will see how quickly the results ensue. However, at this juncture keep it clearly in mind that) When succour and victory are achieved according to the divine law and opposition from these people dies off, the avenues of *deen* open up;

(2) And you see people joining the divine order in groups, one after the other (19:96); (then)

(3) (You should not think that the task is over and that the objective has been achieved. No, not at all! This in fact increases your responsibility and in order to discharge it) You should become intensely busy in order to make His *Nizam-e-Rabubiyya* worthy of all *band* (94:7-8). At that time some evil and mischievous forces will surely try to hatch conspiracies to create chaos in your system; and to defend it you will have to seek protection from your *Rabb*. If you do so then divine assistance will come forth very swiftly.

(This message through you, is for your entire *ummah*, including the present one as well as the coming generations. Tell them that they will have to adhere to this programme under all circumstances. If they leave it or became lazy in its implementation, then another nation, which will be better, will take their place - 47:38.)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝



### Surah 111: Al-Lahab (Father of Flame)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

(1) Look at the great representative of your opponents. He is mainly responsible for all the socio-economic evils of the Quraish and is the biggest supporter of this evil and unjust system. The custodian of the Ka'ba) Abu-Lahab has been rendered completely helpless in opposing the divine order and he has been destroyed. (This is not the destruction of one person, but that of the entire social system he represents.)

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

(2) All his riches and whatever he had acquired, for which he was offering such stiff resistance, was of no avail to him. (All these could not save him from destruction. An unjust system cannot sustain itself on the strength and support of wealth, for its destruction is inherent in its very foundations - 69:27-28, 92:11, 96:7.)

سَيَصْلَىٰ نَارًا إِذَا تَلَهَبَ ۝

(3) You shall see how he falls into that blazing fire of *jahannam*, the flames of which are so destructive!

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝

(4) Along with him will be his wife who (as an equal partner in his deeds and because of her backbiting and carrying concocted tales) carried the fuel of *jahannam* on her back.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

(5) You will see that her (rebellious) neck, which never bowed before anyone, will be disgraced and humiliated by coil of rope twisted around her neck. (The unjust order will be defeated in this way and the system you uphold will be triumphant.)

**Surah 112: Al-Ikhlaas  
(The Unity)**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ

(1) (In this connection it should also be clearly explained to your own people that your victory and success are not merely on account of your armed strength. Your success is in fact the result of the ideology which you present with reason and which you make people accept through logical arguments. The fundamental point of this ideology is the concept of Allah Almighty. In the way you present this concept of Allah, it is not possible for a man who ponders intelligently over it, to refuse to accept it. That concept is that)

There is only one Allah Almighty, Who is unique in His person and attributes. No one shares these with Him. Only His law is in force in the entire universe; and all mankind should live under that one law. This will create unity in mankind. (The inevitable outcome of the concept of oneness of the Creator is the singularity of law and unity of mankind.)

(2) Allah is self-sufficient and everything else is dependent on Him for its survival, nourishment and development. He is like a firmly established lofty rock which itself is safe from all dangers. And everyone else rushes towards it to seek safety and protection from a deluge.

(3) He has brought into existence every living being through the process of creation; not of procreation. (In procreation a part of the producer is passed on to the product. Thus the father, namely the producer, becomes somewhat deficient. This is not the case in creation.) Neither did He give birth to any one, nor is He Himself a product of the process of procreation.

(4) There is no one who can ever be His equal or His like.

اِنَّ اللّٰهَ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

(Leaving the few atheists aside, the majority of people in the world proclaim that they believe in God. However, God is not visible so everyone can see Him and believe in Him in the same way. God is non-physical, non-visible and beyond perception. Therefore, a person has to tie his belief in God to the concept of God which he has. If you have only one concept of God, it means you believe in God. If at the same time you also have another concept, it means that you do not believe in God in spite of your claim that you do. The true concept of God is that which God Himself has given in the Quran. A purer or higher concept about Him cannot be obtained from any other source of knowledge. The secret of success lies in believing in God and as far as humanly possible, reflecting God's attributes in one's personality. The nation that bears such high qualities will be invincible.)





### Surah 113: Al-Falaq (The Rising Dawn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

(1) (The stage which this revolution is now entering is likely to produce a clash with the opposing forces. You thus have to be very careful. Just as a newborn baby needs its mother for protection, you should tell your followers) Say, 'I take refuge under Allah's *Nizam-e-Rabubiyya*, Whose law of creation and evolution stipulates that something new always results from the clash of positive (constructive) and destructive forces. The seed bursts and the shoot emerges (6:96).

(2) It would be good if whatever Allah has created in the universe is utilized according to the values and laws determined by Him, but it creates evil if it is utilized in an unjust and unlawful manner. Hence, it is very important for us to remain cautious of this type of evil. Utmost caution is required to avoid the unjust and wrong utilization (against the dictates of *wahi*) of the heavenly forces.

(3) Furthermore, we have to be extremely cautious when utilizing things, the non-availability of which would hinder growth and development (for example the lack of water hinders the growth of plants).

(4) The opponents of this system will unleash propaganda which, through its psychological effect, could weaken our firm resolution; dampen our spirits; and create doubts in our minds. This may result in shaking our convictions. Therefore, we also have to be cautious of such activities of the opponents.

(5) Also there will be people who will be extremely jealous of our successes. We also have to be careful of their jealousy and malice.

(These are the evil and destructive forces about which we have to remain careful. The

مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

practical way to ensure this would be to fully obey the divine laws, and so remain within His protective custody.)



**Surah 114: An-Naas**  
**(Mankind)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

(1) (To achieve the objective mentioned in the preceding *surah*) We should come closer to the divine law which provides for the nourishment of the whole of humanity (and not for a particular group of people or tribe). He is the *Rabb* of the whole world (1:1);

مَلِكِ النَّاسِ ۝

(2) This is the law of the Almighty, Who is the only One with the right and authority to ask for obedience from mankind. His authority prevails in the universe, so people should accept only His sovereignty. He is the sole sovereign of all mankind.

إِلَهِ النَّاسِ ۝

(3) Only His law can provide protection to all mankind and it is only in this way that human beings can be safe from all dangers. He is the *ilah* of the whole of mankind.

(4-5) While strictly adhering to the divine laws, we have to be extremely cautious of the people who come stealthily to whisper into people's ears and then withdraw, thus creating doubts in their minds and weakening their firm resolve.

مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝

(6) All this is done by people who are known to you as well as by strangers; and also through intangible forces (which operate through imperceptible psychological propaganda).

مِنَ الْجِنَّةِ وَالنَّاسِ ۝

In order to sustain the divine system, one has to be very careful and cautious of these evil and destructive forces. The only way to do so is to always obey the divine laws.

## A GLOSSARY OF CONCEPTS AND TERMS OF THE HOLY QUR'AN

### Introduction

Allah, the creator and the sustainer has declared that the Holy Qur'an is His last and final book revealed to humanity for its guidance (6:115). As such, it should contain a complete code of life and permanent values which would remain unalterable with the passage of time and give guidance for all the problems which mankind would face for all times to come. This message should obviously be in a language, which, on the one hand, should be simple, clear, unambiguous and definite, and on the other, comprehensive, deep, dignified and consciously superior. Arabic seems to be the only language in the world that has all the characteristics mentioned above, and therefore, is suitable to meet these challenges.

No *rasool* (messenger) appeared in Arabia between the time of Ishmael, the progenitor of the Arab nation and his descendant Muhammad (ﷺ). It seems that during these 3000 years, the Arabs remained busy in enriching their language so that it would be capable of bearing the last message of Almighty Allah. The Arabic language has 80 different words for honey, 200 for snake, 500 for lion, 1000 for sword, and 5744 for camel (*Cosmic Consciousness*, by Canadian psychiatrist Richard Maurice Bucke (1837-1902) pp. 30-31). That illustrates the greatness of this language. Therefore, when an Arab used a particular word for a camel, the listener would know its age, colour and its numerous traits. This was the befitting language, in which Allah revealed the Holy Qur'an. The mode of expression of the Qur'an is neither poetry nor prose, but it has its own style and rhythm. It has a rare beauty and grandeur, which is sublime. To translate such a language into another while retaining its spirit, beauty, force, seriousness and depth is just not possible. One may nevertheless, make an attempt if it is an ordinary piece of literature; however, when it is a book of Universal Constitution, containing a charter of human rights, one has to be very careful. Another problem stems from the fact, that a language coins particular words according to its traditions, culture, concepts and values. Therefore, how could it be possible for English or, for that matter, any other language to use one word for a concept that does not exist in its culture? This difficulty is apparent when one reads a Persian or Urdu translation - which per force, retains the original Qur'anic words such as *kafir*, *momin*, *mushrik*, *rahman*, *sabr*, *sawab*, *sala*, *zaka*, etc. All these words existed in the Arabic language before the advent of Islam; therefore, the Arabs knew who was a *kafir*, a *mushrik*, or a *momin*. Similarly, they knew the meanings of *eiman*, *shariah* or *sala*, etc. It is, therefore, very important for the reader to know the exact meanings of these words as they carry specific Qur'anic concepts. Their simple translation in English would either give Biblical meanings or negate the very spirit of the message. Lastly, these words are repeatedly used in the Qur'an and it is not possible to give a detailed explanatory note every time - hence the necessity of retaining these words and preparing this glossary.

This glossary is alphabetically arranged to help the reader find the required word easily; in Arabic dictionaries, the meanings of words are listed under their roots. The fact that each

word has a root is a distinctive feature of the Arabic language. Various words originate from that root according to the accepted principles of grammar, but whatever the formation, these different derivatives do not lose the basic sense of the root.

While explaining various words I have adopted the following procedure:

First, the root of the word, which is normally of three letters, is given. Second, its basic meanings and characteristics are given. Lastly, it is examined in the light of *muhawaratul-arab*, i.e., how the Arabs used to use that word in various situations. Through examples from daily usage, the basic concept of that root would become clearer. It is rather difficult to comprehend the meanings of words unless the concept is fully explained.

I have attempted to tabulate some verses of the Qur'an or give their references, wherein a particular word has different meaning and concept with different emphasis by consulting some classical dictionaries. Compilation of the glossary, besides *Lughaat-ul-Qur'an* (dictionary of Qur'anic words) and *Islam - A Challenge to Religion*, which formed the basic reference sources, numerous other works were also consulted, the list is attached at the end under Works of Reference.

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## GLOSSARY

1. Aad
2. *Aale-Imran* - (alif-wao-lam)
3. Aaron / Harun / Haroon
4. Abraham / Ibrahim
5. Adam - (alif-dal-meem)
6. *Adl*
7. *Ahl-ul-Kitab*
8. *Ajal*
9. *Aleem* - (ain-lam-meem)
10. Allah - (alif-lam-ha)
11. *Amr* - (alif-meem-ra)
12. *Anbiya*
13. *Anfal* - (noon-fa-lam)
14. *Ansar* - (noon-sad-ra)
15. Arafat
16. Azar
17. Babel / Babylon
18. Badar - (ba-dal-ra)
19. Baheerah - (ba-ha-ra)
20. *Bani-Israel*
21. *Batil*
22. Book / books
23. David / Dawood / Daud

24. *Deen* - (dal-ya-noon)
25. *Eiman / Iman / momin / momineen* - (alif-meem-noon)
26. *Fasaad* - (fa-seen-dal)
27. *Fatara* - (fa-ta-ra)
28. *Fitna* - (fa-ta-noon)
29. *Gabriel / Jibraeel*
30. *Ghafoor* - (ghain-fa-ra)
31. *Goliath / Jaloot*
32. *Hajj* - (ha-jeem-jeem)
33. *Halal* - (ha-lam-lam)
34. *Hamd* - (ha-meem-dal)
35. *Hami* - (ha-meem-ya)
36. *Haneef* - (ha-noon-fa)
37. *Haqq* - (ha-alif-qaaf)
38. *Haram* - (ha-ra-meem)
39. *Haroot/Harut*
40. *Hijra(t)* - (ha-jeem-ra)
41. *Hoor*
42. *Hud*
43. *Hunain*
44. *Iblees* - (ba-lam-seen)
45. *Imam*
46. *Imran*
47. *Injeel / the Gospel / the Bible*
48. *Ins* - (alif-noon-seen)
49. *Ishmael / Ismail*
50. *Islam* - (seen-lam-meem)
51. *Israeli anbiya*
52. *Israeli/-s*
53. *Izn*
54. *Jacob / Yaqoob*
55. *Jahannam*
56. *Jabeem* - (jeem-ha-meem)
57. *Jabileen* - (jeem-ha-lam)
58. *Jamat, Jamat-ul-Momineen*
59. *Jannah, jannat* (jeem-noon-noon)
60. *Jesus*
61. *Jews*
62. *Jihad*
63. *Jinn* - (jeem-noon-noon)
64. *John the Baptist / Yahya*
65. *Judi*
66. *Ka'bah* - (kaf-ain-ba)

67. *Khabees* - (kha-ba-sa)
68. *Khair* (kh-yeh-ra)
69. *Khalq* - (kha-lam-qaf)
70. *Kufr / kafir / kafireen* - (kaf-fa-ra)
71. Luqmaan/Luqman
72. Midian
73. Makkah
74. *Malaika - malik* - (alif-lam-kaf or meem-lam-kaf)
75. *Mannun* - (meem-noon-noon)
76. Maroot / Marut
77. Marwah
78. Mary/Maryam
79. *Masajid* - (seen-jeem-dal)
80. *Mashiyya* - (sheen-ya-hamza)
81. Messiah
82. *Mobsineen* - (ha-seen-noon)
83. *Momin*
84. Moses/Musa
85. *Mufsideen*
86. *Muhajireen* - (ha-jeem-ra)
87. Muhammad
88. *Mukafat*
89. *Munafiqeen* - (noon-fa-qaf)
90. *Mushrikeen*
91. *Musliheen* - (sad-lam-ha)
92. Muslim
93. *Muttaqeen* - (wao-Qaf-ya)
94. *Mutrifeen*
95. Muzdalfa
96. *Nabi* - (noon-ba-alif or noon-ba-wao)
97. *Nabuwat / nabuwah*
98. *Nafs* - (noon-fa-seen)
99. Osiris/Uzair
100. PBUH
101. Pharaoh
102. *Qibla*
103. Qur'an
104. Rabb - Rabubiyya
105. *Rabeem - Rahmat - Rahman* - (ra-ha-meem)
106. Ramadan
107. *Rusul*: Plural of *rasool* - see *rasool*
108. *Riba*
109. *Sabath*

110. Sabeieen / Sabians  
 111. *Sabireen* - (sad-ba-ra)  
 112. *Sadaqat* - (sad-dal-qaf)  
 113. *Saiba* - (seen-ba-ya)  
 114. *Salat* - (sad-lam-wao, sad-lam-ya)  
 115. Saleh / Salih  
 116. *Salibeen* - (sad-lam-ha)  
 117. *Shaitan* - (sheen-ta-noon)  
 118. *Shariah / Shariat* - (sheen-ra-ain)  
 119. *Shiateen*  
 120. *Shirk / Mushrik / Mushrikeen* - (sheen-ra-kaf)  
 121. Shuaib  
 122. Solomon / Suleman  
 123. Surah (or soorah)  
 124. *Taqwa* - (wao-qaf-ya)  
 125. *Tasreef-e-Ayaat*  
 126. *Taubah* - (ta-wao-ba)  
 127. *Tawwab*  
 128. *Tayyab* - (ta-ya-ba)  
 129. Thamud  
 130. Taurat / Torah  
 131. Uhud  
 132. *Ummah / ummi* - (alif-meem-meem)  
 133. *Umra* - (ain-meem-ra)  
 134. *Wabi* - (wao-ha-ya) - (revelation)  
 135. *Waseela* - (wao-sad-lam)  
 136. Zaboor / the Psalms  
 137. Zachariah / Zacharias  
 138. *Zakat* - (za-kaf-wao)  
 139. *Zalim* - (za-lam-meem)  
 140. *Ziker* - (za-kaf-ra)

## Glossary

### 1. Aad

The people known as Aad were successors of Noah's people (7:69). They had a flourishing economy (26:128, 89:8) but were destroyed because they opposed the laws of Allah sent to them through different *anbiya* (messengers), the last being Hud (11:58-60) (7:71-74). (For details, please refer to the book *Joo-e-Noor* by Ghulam Ahmad Parwez in Urdu).

### 2. Aale-Imran - (alif-wao-lam)

*Aal* generally means the progeny or family of an individual. Thus, *aale-Imran* means the



family of Imran. The name of the father of Moses as well as that of Mary was Imran. *Aale-Imran* is generally used for *Bani-Israel*.

### 3. Aaron / Harun/Haroon

Aaron was the elder brother of Moses. Both the brothers were *nabi* (messenger), got wahi from Allah and guided the *Bani-Israel* out of Egypt (19:51-53), where the Pharaoh had enslaved them. Both of them got revelations in the form of books (21:48), (37:117). Moses asked Allah to appoint his brother his helper and partner in fighting Pharaoh and his people (20:25-36).

### 4. Abraham / Ibrahim

Abraham, father of Ishmael and Isaac and grandfather of Jacob, was the first in the line of *anbiya* sent to the people of Arabia, Palestine, Babylon and Assyria. *Rasool* Allah Muhammad (PBUH) was a descendant of the branch of Ishmael, who had settled in Makkah as directed by Allah (2:125), where Abraham and his son Ishmael built the K'abah in the centre of Makkah.

Abraham is mentioned 69 times in the Holy Qur'an. His life as a *nabi* (messenger) has been well documented. Besides Muhammad (PBUH), Abraham is the only *nabi* who is presented as the best role model for *momineen* (60:4). He argued with his father, Azar, his people, and the king (2:258), to convince them of the folly of idol worship and to obey the oneness of Allah (29:16-25). Eventually the king and his people decided to burn him but Allah saved him and his cousin Lot (21:68-71). He was the first one to declare that nationality is based on ideology (14:36), and not otherwise.

### 5. Adam - (alif-dal-meem)

*Ud-matun* means the human characteristic of living together. *Al-idam* means anything, which is favourable (*Taj-ul-Urus*). Ibn-e-Faris says that the basic meaning of this word is mutual understanding, love, and affection. The word *adam* is also used for any outstanding individual, by whose virtue a tribe is recognized (*Taj*).

It is believed that Adam, supposedly the first man created by Allah, (whose story is narrated in the Qur'an regarding his exit from *jannah*) was the first *rasool*. This is not supported by any verse of the Holy Qur'an, neither is the name of Eve (*Hawwa*) mentioned in the Qur'an.

The story is narrated in a symbolic form and does not pertain to a particular person or a couple; in fact, this is the story of mankind and Adam is its representative. The word Adam occurs 25 times in the Qur'an and only in one place (3:32) it appears that Adam was also the name of a chosen person. The greatest quality of *adam* or man is that he has been bestowed with the potential to acquire knowledge of how everything in the universe functions (2:33), then all the *malaika* (divine forces) were ordained to bow down before him - come within his reach (2:34). Now it is up to him to utilize his potential and conquer all that lies in the universe.

### 6. *Adl*

(Ain, Dal, Lam) means 'justice', but not merely the justice dispensed by a court of law; it covers justice in all spheres of life. Justice signifies the condition where every individual gets what is due to him. 'Due' means not only what is due to him economically but all the fundamental rights that belong to him by virtue of his being a human being. The Qur'an has laid great stress on '*adl*', and the establishment of '*adl*' is the ultimate end of the Qur'anic Social Order.

The Qur'an enjoins not only '*adl*' but also *ihsan*, which means 'compensating a person for his shortcomings' and thus restoring his disturbed equilibrium. From the economic point of view, for instance, justice demands that every individual should receive the full reward of his labours. If it is found that this will not suffice his needs, the gap between his earnings and needs ought to be filled; this is called *ihsan*. *Ihsan* not only helps to restore the equilibrium of the person concerned but also to maintain the balance of the social system.

### 7. *Abl-ul-Kitab*

Literally means People of the Book. At the time of the emergence of Islam, there were two categories of people living in Arabia: one who claimed to be the followers of previous *rusul* and called themselves Jews and Christians (referred to in Qur'an as *abl-ul-kitab*), and the others who neither claimed to possess nor obeyed any divine book and instead followed their own tenets. They were called *ummiyun* - pagans and ignorant, the illiterate (3:19, 3:74); the term also embraces people inhabiting *Umm-al-Qura* (Makkah). But in the Qur'an the term *abl-ul-kitab* is used to denote the followers of divine books other than the Qur'an. It has been suggested that the term *abl-ul-kitab* should be more accurately translated as "followers of an earlier revelation."

### 8. *Ajal* - (alif-jeem-lam)

Allah never destroys a nation unless it brings destruction upon itself through its own wrongdoing. The messengers of Allah came to them and were ridiculed and refuted. Refusal to change their ways resulted in those nations creating social ills and imbalance and they were ultimately destroyed (30:9-10) The Qur'an warns and advises its readers to learn a lesson from the historical accounts of past nations and avoid repeating the fatal mistake of ignoring Allah's Law of Returns by acting contrary to it. This law is also called the Law of Requit. However, the rise and fall of nations are dependent upon their own deeds. They themselves decide their own destiny.

According to the above law, the time gap between an action and the manifestation of its result is a period of respite termed as *ajal* by the Qur'an. Their fate is *not* pre-determined. For as long as a nation keeps on the right path (Allah's way), it retains its glory. When it defies Allah's law, decline sets in. It enjoys a period of respite, *ajal* (within which, there is a chance of correcting itself to retain the glory) before the decline and fall is complete. Their destruction then occurs at the appointed time - not a minute before or after (16:61 and 35:45).

### 9. *Aleem* - (ain-lam-meem)

*Ilm* means knowledge, to know something positively, to recognize, to find reality to the extent of certainty, to feel, to find out definitely (Taj/Moheet). One who knows these things in this process is called *aalim* (learned person), and its plural is *alemoon*. *Aalim* (plural *ulama*) is one whose knowledge is very deep, thorough and sound. According to the Arabs, the position or status of *ilm* was superior to that of *ma`rafat* (cognizance or consciousness). That is why the Qur'an uses the word *aleem* (10:1) instead of *arif* or *sha'ir* (poet) for Allah.

### 10. Allah - (alif-lam-ha)

This is the proper name of God (*Al-Ilah*), and all other names denote His various attributes. *Ilah*, by definition, is one:

to whom someone looks for protection in bewilderment,  
by whose grandeur one gets dazed,  
whose overall sovereignty and ultimate authority is accepted,  
whose laws and commands are obeyed and followed, and  
who is at the highest pedestal and remains unseen (Taj).

Keeping in view the above attributes, the name 'Allah' as it appears in the Qur'an would mean a Being Who is supreme but remains hidden from human eyes; before whose dignity and grandeur human perceptions become dazed; whose sovereignty extends over the entire universe; whose obedience is mandatory. By accepting Him as *ilah*, one must accept only His sovereignty and obey His laws.

The human mind just cannot perceive Him in any shape or physical form nor can it explain Him. He is beyond human perceptions (6:104). Nothing is like Him (42:11). However, we can explain His attributes as mentioned in the Qur'an. To believe in Allah would, therefore, mean to acknowledge and accept His sovereignty with all His attributes, as mentioned in the Qur'an, in the most balanced and proportionate manner (17:110).

If one goes through the annals of human history, one finds one common thing all along. Irrespective of time and place, there has always existed a supreme being, someone supernatural before whom one should bow, who should be worshipped, to whom one should pray for help and for the fulfillment of one's desires, one who should be dreaded and before whom one should offer sacrifices. Even in the farthest corners of the globe, where no human being from outside had ever set foot, and where the inhabitants were totally unaware or untouched by any foreign influences and were living in the earliest stage of human civilization, travellers and anthropologists came across traces of some supernatural being which they worshipped. However, the details differed from place to place. These were the perceptual differences, which made every god different from the god of another tribe, country or religion. It is, therefore, incorrect to say that the god of all religions is the same - that Rama or Raheem is one and the same thing. The Holy Father of Christians, the Yahweh of Jews, the Ishwar or Parmatma of Hindus and Armazd of Zoroastrians are totally different from each other - as their attributes are different from those of Allah of the Qur'an. He is above all perceptions! He cannot be transformed out of stone or a log of wood. The correct concept of *Allah* can only be perceived by explaining His attributes as narrated in the Qur'an, since only the Qur'an is exalted from the interplay of human

thought. It is because of this reason that the Qur'an does not accept the existence of gods, which various people, tribes, or religions have carved out of their own thoughts. The question then arises as to why it is necessary to have faith in Allah of the Qur'an.

Almost all psychologists and research scholars agree on one thing: a human being consists of a body and a soul. Allah gives soul or 'self' to every individual in a latent or undeveloped form. The mission or object of a human being in this earthly life is to manifest and develop his self in such a way that even after death it is capable of entering another higher, very different phase of life and does not lag behind. To test or examine whether one's self is developing or not, one must have a model, a measure or a test before him - in the absence of which one is likely to go astray. Worse still, everyone could set his own standards. The supreme, complete, most balanced and infinite Being to serve as a perfect model for human beings is Allah whose attributes, called *asma-ul-husna* are spread over the pages of the Qur'an as glittering pearls and man ought to inculcate them in his person to the extent of human limitations. The way in which these attributes (*asma-ul-husna*) can enrich the personality of a human being can be ascertained best from the day-to-day life of the exalted person of Muhammad *Rasool*/Allah (PBUH).

In other words, a human being can examine regularly if his self is being developed by comparing himself with these attributes. The human body gets nourishment according to well-known physical laws. There also have to be some laws and values for the development of the self. The Qur'an explains these laws and values and calls these as various attributes of Allah. If someone wants to test the development of his self, he should examine to what extent the attributes of Allah are reflected in his own person. That is why it is necessary to have faith in Allah alone. The word Allah is mentioned 2,697 times in the Qur'an.

### 11. *Amr* - (alif-meem-ra)

*Al-amarato wat-tamoor* means a signpost made of small stones in the desert to indicate boundaries or paths. *Al-itar* means to consult. In verses (7:110) and (26:35) the Pharaoh asked his chiefs about Moses, "So what do you suggest in this matter?" *Motamar* means the place where consultations take place - the conference room and the conference itself. *Ameer* is a person who gives guidance to a blind man (Taj). It also means abundance (Taj). Other meanings in which *amr* is used are: to order, to direct a situation or a position. When it is used in the context of giving directions, then its plural is *awamir* (as we use *awamir* and *nawahi* - its antonym). When *amr* is used in the sense of a problem or a situation, its plural is *umoor*. *Al-imarato* means a government or state (Taj) and *ameer* means a person who gives directives. In verse, (7:54) *amr* is used in a different form than *khalq*. Here it is important to keep in view its basic meanings, i.e., guidance, indication, direction. Ibn-e-Faris says that nourishment is also one of its intrinsic meanings.

*Khalq* means to bring into existence various things by mixing different elements. This pre-supposes that these elements already exist. However, before this stage, there is another stage when things are in the process of becoming. This planning stage is *aalam-ul-amr*. *Amr* also means the laws, rules or disciplines according to which things in the universe exist. The Qur'an says that when Allah decides to create something, He says "Be" and so it "Becomes." How it takes shape and form, and where it comes into being, we do not know

as it is beyond our comprehension.

Dr. Sir Muhammad Iqbal, in his book "*Essays on Reconstruction of Religious Thought in Islam*" (p.103) quotes Pringle Pattison, a famous Scottish philosopher, who exposes the helplessness of the English language. He says that English has only one word about the creation of the universe, whereas there should have been two different words to explain two different phases. Arabic has two words *khalq* and *amr* to express the two ways in which the creative activity of Allah reveals itself to us.

In short, the first stage is that of divine planning, where Allah's directive energy initiates an inchoate object on the path leading to its destined incarnation. In addition, the process by which it finally assumes the material form intended for it is called the process of creation. Creation involves the blending of various elements in a particular manner and proportion, to produce an entirely new thing, for instance, the formation of water through a combination of hydrogen and oxygen molecules.

How the divine planning operates in the various stages of *amr* is beyond human comprehension. The domain of *amr* (creating from nothingness) is exclusive to Allah. In the world of creation (*khalq*), we can understand and comprehend through physical laws the operation of creation but also cooperate with Allah in this creative process. The laws under which various objects in the universe function in the world of divine planning (*alam-ul-amr*) are enforced and executed in the world of creation (*alam-ul-khalq*) under set standards and measures.

## 12. *Anbiya*

The plural form of *nabi* - see *nabi*.

## 13. *Anfal* - (noon-fa-lam)

*Anfal* - plural of the word *nafal* - is the excess of any action, which is in addition of the required one. Some scholars think that its meanings are the spoils of war but others opine that it also pertains to something else (Taj). In our opinion this should not be tied to the spoils of war; it means the net income of the state after paying all the dues and expenses in addition to the specified sources.

*An-naufal* is a river, sea, a gift or a person who gives away in abundance (Taj). *Nafila* means a grandson (21:72) as he is an addition to a son who is the direct descendant.

## 14. *Ansar* - (noon-sad-ra)

*Ansar*: (8:177, 6:100 and 3:52) are those citizens of Madinah who helped the migrants from Makkah prior to the establishment of the Qur'anic social order. *Ansarullah* (3:52) are those people who help Allah, i.e. who help in establishing the *deen* of Allah.

## 15. *Arafat*

It is a desolate vast area surrounded by black barren hillocks. It is a few miles from Makkah, where Muslims assemble for *Hajj* every year on the ninth of *Dhul-Hijja*, the ninth month of the Islamic calendar. *Rasool-Allah* (ﷺ) delivered his famous speech (*khubta*) during the last *Hajj* he performed from a hill in Arafat, known as *Jabal-ur-Rahma* ('the Mount

of Mercy').

### 16. Azar

Azar (Terah in 6:75) was the father of Abraham. He was the head-priest and an idol-maker. Abraham tried to reason with him to leave idol-worship (6:75) but since he did not, Abraham excused himself (60:4), (9:114), abandoned his father to his spiritual ignorance and left his homeland.

### 17. Babel / Babylon

Babel is the name of an ancient city in Iraq, which was the cultural centre from 3000 BC to 2000 B.C. In Jewish stories of magic and supernatural phenomenon there is a story concerning Haroot and Maroot, the two angels in Babel (Babylon) who used to forecast the future and teach people magic. Allah has contradicted this in a verse (2:102) saying that the story is fake and imaginary.

### 18. Badr - (ba-dal-ra)

A small market centre south-west of Madinah, one night's journey from the coast and situated at the junction of a road from Madinah and the caravan route from Makkah to Syria. It lies in a plain, which is five miles long and two-and-a-half miles wide and is surrounded by steep hills and sand dunes. The first major battle of *Rasool* Allah's life (ﷺ) occurred here on the 17th of Ramadan 2 A.H. (13 March 624 A.D. - *The Encyclopaedia of Islam* - New edition, p. 867). The Muslims numbered 313, whereas the Makkans were nearly 950 strong. During the battle, the Makkans suffered a crushing defeat. Nearly seventy of them were killed and seventy taken prisoner, whereas only fifteen Muslims died. The Qur'an mentions the help rendered by *malaika* at this occasion in verses (3:122, 8:9, 12).

### 19. Baheerah - (ba-ha-ra)

A she-camel devoted to the gods (idols) during the pre-Islamic days. Her ears were slit and no one would milk her (5:103).

### 20. Bani-Israel (literally, 'the children of Israel').

Jacob was the grandson of Abraham. His title was Israel, which means 'man of God'. His descendants are known as the *Bani-Israel*. His fourth son was Yahuda or Judea whose tribe settled in Palestine. From this reference, this tribe came to be known as Jew (Yahud) and the remaining tribes as the *Bani-Israel*. However, with the passage of time both the tribes were known by both the names. Jacob's homeland was Palestine but when Joseph came to power in Egypt, these people migrated there and were held in high esteem. Gradually they were subjugated by the Pharaohs and were treated like slaves. When they were immensely humiliated, despised and degraded, Moses was sent to them to get them out of the Pharaoh's slavery and bring them back to Palestine around 1200 BC. Here they again rose to glory. Prophets David and Solomon were born here. After them, once again the people strayed from the divine laws, got divided and became weak. In 599 BC the king of Babylon, Bakhat Nasar (Nebuchadnezzar), invaded Jerusalem, ransacked it and took

them into captivity to Babylon. The Qur'an mentions their first destruction in verse (17:5). There they lived a miserable life (17:5) for nearly 80 years until King Cyrus (the Zil-Qarnain), Darius, Xerxes and Artaxerxes 1 came to their rescue one after the other. They settled them back in Jerusalem, and permitted them to rebuild the temple in 515 BC. Reference to this rehabilitation is given in the Qur'an in verses (2:259, 17:6).

After some time the Jews were invaded by Alexander the Great in 332 BC and by Ptolemy in 330 BC when Jerusalem was again captured and ransacked. Jerusalem remained under the Greeks rule for a long time, until the Pope of Rome nearly destroyed it. In 51 BC another invasion destroyed *Bani-Israel* almost completely. The Qur'an refers to this second destruction in verse (17:7).

At this stage, Allah gave them another chance of freedom by sending towards them His *Rasool* (Messenger) Jesus in Jerusalem, but the priests conspired against Jesus and thus lost the chance. In the year 70 AD, Titus the Roman Governor invaded them and their central authority was destroyed. *The Encyclopaedia Britannica* mentions: "On the 10th day of the 7th month, an unprecedented havoc and misery fell on Jerusalem and the Kingdom of Jews finally came to an end."

The Jews got a final chance at the time of Muhammad (ﷺ), but they opposed him tooth and nail and were driven out of Arabia. The Qur'an mentions this in verse (59:2). After their expulsion, they never settled permanently in any land and were known as the "Wandering Jews," until some superpowers gave them a homeland in Palestine by displacing indigenous Arab Palestinians after the First World War. Another distinctive thing about the Jews is that their religion is racial. A Jew is one who is a descendant of a Jew. Conversion of the gentile nations to Judaism is not allowed.

### 21. *Batil*: see *Haqq*

### 22. Book / books

This is the literal translation of the word *kitab*. In this exposition, *Kitab* implies the collection of verses revealed by Allah to a particular *rasool* and subsequently through Muhammad *Rasool* Allah (ﷺ) to the people at large (see *wahi*).

### 23. David / Dawood/Daud

David, Dawood in Arabic, one of the descendants of Abraham (6:58), was one of the greatest *anbiya* sent to *Bani-Israel*. During his era, the *Bani-Israel* reached the heights of power and glory. David killed Goliath (*Jaloot*) in a battle (2:251), most likely prior to his *nabuwwa*. He was physically a robust person (38:17), highly intelligent (38:20) and obedient to Allah (38:17).

### 24. *Deen* - (dal-ya-noon)

This word has been used in various forms and meanings, e.g, power, supremacy, ascendancy, sovereignty or lordship, dominion, law, constitution, mastery, government, realm, decision, definite outcome, reward and punishment. On the other hand, this word is also used in the sense of obedience, submission and allegiance (*Taj/Mobeet*). The author of

*Lataif-ul-Lughat* states that its meanings are accountability, supremacy, plan or habit. In *Kitab-ul-Isbtiqaq* its meanings are given as obedience, habit, etc. In the Holy Qur'an this word is used in almost all the above meanings in as many as 79 verses.

*Deen* also means a repetitive habit, so rain, which always falls, at a particular place is called *deen* (Taj). *Ad-deen* is to surrender before that supreme authority which provides nourishment to the entire universe and lays down the laws and the code (2:131-132); at another place, it is called Al-Islam. Verse (56:86) mentions the people who are not under any command and authority as *ghaira madeen*. In verse, (12:76) *deen-ul-mullik* means 'law of the king', and in (24:2) *deen-Allah* is mentioned as the 'law of Allah'. However, in verse (24:25) it is mentioned in the sense of reward and punishment. It can also mean accountability (Ibn-e-Qutaiba).

In verses (82:17-19), the Qur'an itself explains its meanings by putting a counter question: "The day of *deen*, and what do you understand as to what is the day of *deen*? The day of *deen* is when no man has any power over another man and all the affairs of mankind would be decided according to the law of Allah." Verse (1:3) also gives reference to this day, period or stage of history when humankind would lead their lives according to the law of Allah of their own free will. The fundamental and basic quality of this period would be that no man would have any authority, power or supremacy over another. Supremacy, authority and power would only be to the laws of Allah. That is the meaning of *maalik-e-yaum-id-deen*.

These laws of Allah in their final and complete form are given in the Qur'an, and are called *ad-deen*. To regulate our lives according to these laws is Al-Islam. In fact, there are various terms prevalent in the world, e.g., social system, code of life, law of the government, constitution of the state etc., but the Holy Qur'an has used only one all-comprehensive word, *ad-deen*. This is the social order, the code of life, and the constitution prescribed by Allah. According to this constitution, it is Allah alone, who has the power and the authority to impose restrictions or draw boundaries regulating human freedom, and no one else. Therefore, in *ad-deen* the ultimate sovereignty rests with Allah alone and is exercised through His book. An Islamic state is an agency which enforces these Qur'anic laws, and therefore, its constitution contains the unalterable laws of the Qur'an. The entire functions of such a state are carried out within the boundaries drawn by these laws. The objective is to maintain an ideal balance in this system of justice and equity. This, in other words, is *ad-deen*.

The Holy Qur'an has described Islam as *ad-deen*, which is generally translated in English as 'religion'. With what has been stated above, it should be clear that this supposed English equivalent is not only incorrect but distorts and vitiates the true significance of *deen*. According to the Qur'an, Islam is a *deen*, which means a code of life, a social system, a polity (3:18, 5:3). This is the *deen* which Muhammad (PBUH) brought (9:33) and which would ultimately triumph over all other ways of life. The word *mazhab* has not been used anywhere in the Qur'an. It is, therefore, not proper to term Islam as a religion or *mazhab*. *Mazhab*, in the literal sense, means a passage or path made by man, and *deen* is that code, law or system which one gets from Allah. That is why there are so many different sects in religion (*mazhab*), but none in *deen*, and whoever indulges in sectarianism is a *mushrik*. *Deen* revealed by Allah was, and is, one and there is no room for any sect in it. Sects are man-made and not



allowed by Allah. Earlier too, Allah had given His *deen* to mankind from time to time through various messengers, but after their demise people forgot the divine books and instead devised their own ways. In this way they lost their *deen*, and replaced it by man-made *mazhab*. Ultimately, Allah revealed His last *deen* to humankind in the Qur'an and took upon Himself the responsibility of preserving it for all times to come. This was the *deen*, which became the code of life and the constitution in the lifetime of Muhammad (PBUH). Unfortunately, Muslims too set aside the book of Allah and started following man-made laws, thereby replacing Allah's *deen* with *mazhab*. As a result, now the Muslims also are, in a way, at par with the followers of other religions. However, the book of Allah, the Qur'an is still with them in its original form and they can follow it if they want to recapture the old glory of Islam. A summarized comparative study of religion and *deen* should help to understand the important and fundamental characteristics of each and the difference between the two.

### Comparison

Religion is merely some sort of subjective experience and is concerned only with the so-called private personal relationship between God and man.

*Deen* is an objective reality and a system of collective life.

1. Every follower of a religion is satisfied that he has established a communion with the Almighty, and the objective of each individual is his own salvation.

The aim of *deen*, on the other hand, is the welfare and progress of all mankind and the character and constitution of a society indicates whether or not it is founded upon the Divine Law.

2. Religion does not afford us any objective criterion by which we could determine whether our actions are producing the desired results.

In a social order governed by *deen*, the development of a collective and harmonious life correctly indicates whether people are pursuing the right course.

3. Religion is hostile to scientific investigation and is the adversary of reason, so that it could flourish unhampered with the aid of a blind faith.

*Deen* helps in the development of human reason and knowledge, allows full freedom to accept or reject an idea on the basis of reason and arguments, and encourages investigation and discovery of all the natural phenomena to illuminate the path of human life and its advancement in the light of Permanent Values.

4. Religion follows the susceptibilities and prejudices of men and pampers them.

*Deen* seeks to lead men to a path of life that is in harmony with the realities of life.

5. In every age therefore, religion sets up new idols and mumbo-jumbos in order to keep the people's attention away from the real problems of life.

But *deen* is rational and radical: it breaks all idols, old and new, and is never variable in its principles.

6. Religion induces a perpetual sense of fear in the minds of men and seeks to frighten them into conformity.

*Deen* treats fear as a form of polytheism and seeks to make men courageous, daring and self-reliant.

7. Religion prompts men to bow before every seat of authority and prestige, religious as well as temporal.

*Deen* encourages man to walk about with his head held high, and to attain self-confidence.

8. Religion induces man to flee from the struggles of life.

But *deen* calls upon him to face the realities of life squarely, whatever the hazards.

9. Religion treats the world of matter with contempt and calls upon man to renounce it. It promises Paradise only in the Hereafter as a reward for the renunciation of the material world.

*Deen*, on the other hand, enjoins the conquest of matter and leads man to immeasurable heights of attainment. It exhorts him to seek well-being and happiness in this world as well as felicity in the life hereafter.

10. Religion encourages belief in fatalism, and this tends to dissuade man from active life and self-development.

*Deen* gives man power to challenge fate, and provides energy for a life of activity and self-development.

11. Religion seeks to comfort the weak, the helpless and the oppressed with notion of predeterminism that the affairs of this world are governed by the Will of God and that its acceptance and resignation helps to endear them to God. This sort of teaching naturally tends to morbidity, and emboldens their religious leaders who profess to interpret the Will of God, so that they indulge in their misdeeds with perfect impunity and persuade the adherents to a complete and quiet submission.

*Deen* encourages revolt against all forms of tyranny and exploitation. It calls upon the weak and the oppressed to follow the Divine Laws and thereby seek to establish a social order in which all tyrants and oppressors will be compelled to accept the dictates of right and justice. In this social order, there is no place for dictators, capitalists or priests. They are all enemies of *deen*.

12. Religion enjoins religious meditation in the name of worship and thus induces self-deception.

*Deen* exhorts men to assert themselves and struggle perpetually for the establishments of the Divine Social Order, and its betterment when attained. *Worship* in *deen* really means obedience to the Laws of Allah.

13. Religion frowns and sneers at all things of art and beauty.

*Deen* defies those who forbid the enjoyment of the good and beautiful things of life, which Allah has created for the enjoyment of man.

14. Religion denounces everything new and declares all innovation as sin.

*Deen* holds that the needs and demands of human life keep changing with changes in the conditions of life; change and innovations are, therefore, a part life itself. Only the Divine Laws are immutable.

It should now be easy for us to see the fundamental difference between *deen* and religion. Islam means saying "YES" to life while the response of religion is "NO". Thus Islam is an open challenge to religion as such. (Excerpts from G.A.Parwez's book *Islam A Challenge To Religion* pp 366-369)

**25. Eiman / Iman / momin / momineen - (alif-meem-noon).**

*Ammun* means peace, safety, a state of mind where one feels safe from fear or danger (2:24), safe, secure and at peace. Ibn-e-Faris says that its basic meanings are: peace of mind, to testify, the opposite of dishonesty.

*Amana* is to satisfy someone and put him at ease without fear, to provide peace and or protection, to take over the responsibilities of someone's protection (*Taj*).

*Aitimanun* is to trust someone and have confidence in him, to take someone as trustee or protector (*Taj*).

*Naqatun amoon* is a she-camel, which is dependable by virtue of her qualities and can take one through a journey without becoming tired or falling down after stumbling (*Taj*).

*Momin* is one who stands as a guarantee for peace, upon whom one can depend, rely and then rest in peace, one who guarantees international peace (*Taj*).

*Amaana* is something, which is given to someone in trust (*Moheet*).

*Ameen* is one who is contented, at peace, trustworthy, reliable and dependable.

*Baladun ameen* is a city where peace and security prevails (i.e. Makkah) (95:3).

*Muqamun ameen* is a place where adequate provisions for protection and security are available (44:52).

To declare *eiman*, therefore, means:

To believe, admit, accept and not to reject

To testify the truthfulness, not to contradict

To have confidence, reliance, trust

To accept, to obey, to bow in obedience

According to the Holy Qur'an, *eiman* in the following five fundamental entities is demanded of one to become a *momin* (2:177):

1: Allah

2: The law of *mukafat* (law of Requital) and the life hereafter

3: The *malaika* (divine forces)

4: The revealed books

5: The *anbiya* (messengers)

*Eiman* in Allah means to have faith in His existence, to trust His every word, to depend upon the laws given by Him and declare that one would obey those laws. To have faith in the law of *mukafat* means to have firm conviction in that law (see *mukafat* in Glossary), and to have faith in the continuity of life after death. To have faith in *malaika* means to believe that all heavenly forces operate in the universe to implement the tasks/programmes given to them by Allah, and that all heavenly forces have been made subservient to man. Now it is up him to operate, to conquer these forces after finding out their governing laws. To have faith in *anbiya* means that man's intellect alone cannot carry him to his ultimate destiny. Superhuman guidance is needed for that, and this guidance for mankind has been provided by *wahi* (revelation) through the chosen people called *anbiya*. To have faith in the books means to have faith in the laws given in those books by Allah, and that if a person leads his life according to those laws, he can reach his destination. There is no other short cut to reach that destination. After the revelation of the Holy Qur'an, however, no other book can claim as the complete and final book of Allah's laws. Therefore, *momin* means a person who

has firm conviction, faith, and trust in the laws prevailing in the universe and those revealed through *wahi*. He should have conviction in the law of *mukafat* (Law of Requital) in this world as well as in the hereafter. A party (*jama*) consisting of such persons is called *jamat-ul-momineen* (community of convinced believers). At the same time, Allah has cautioned that the existence of such a *jama* would be of no use if it is in name only and does not have the required qualities, as happened earlier with Jews and Christians. They are now also cautioned and asked to express faith in the same way that Muslims are asked to do. (2:137).

The Qur'an also points out that one should not have faith under duress, or for some consideration or temptation but out of deep and firm conviction coming out of the core of one's heart. A person can call himself a *momin* only if he has conviction on the immutable permanent laws of Allah (49:14).

In the Holy Qur'an, Allah has called Himself *Al-Momin* (59:23) because He is responsible for the safety, security of the entire universe - and, therefore, *momin* is also a person who ensures peace and security in this world by acting and enforcing the laws given by Allah.

Another aspect of *eiman* needs some elaboration. *Eiman* is usually translated in English as 'belief' or 'faith', and 'faith' in turn signifies blind acceptance without proof, argument, or reason, thought, knowledge or insight. Faith is generally regarded as the negation of knowledge or reason. It is said about Kant, for instance that "he found it necessary to deny knowledge in order to make room for faith."

According to the Holy Qur'an, however, *eiman* is not what has been described as above as believing; it is what Immanuel Kant calls knowledge. In fact, *eiman* is synonymous with conviction and is based upon reason and knowledge. The Holy Qur'an does not recognize *eiman* as any belief that is divorced from reason and involves the blind acceptance of any postulate. While it is true that *deen* involves the acceptance of certain things, which cannot be comprehended through senses of perception, there is no reason to presume that things which cannot be thus perceived, do not exist. Indeed, our reason and thinking compel us to recognize the existence of many such things. In any event, *eiman*, according to the Holy Qur'an, signifies the conviction that results from full mental acceptance and intellectual satisfaction. This kind of conviction gives one a feeling of *amn* - inner contentment and peace (*amn* and *eiman* have a common root). *Momin* is one who accepts the truth and acts in such a way that it ensures his own peace and helps him to safeguard the peace and security of the rest of mankind. Indeed, *Al-Momin* is one of the most important attributes of Allah Himself.

## 26. *Fasaad* - (fa-seen-dal)

It means corruption and disorder. *Fasada-shaian* is anything, which loses its original shape. *Lahmun fasidun* is the meat which is rotten, stinking and of no use.

*Fasada* is the antonym of *salaba* that means in order or in balance. Therefore, *fasaad* would mean disorder or to get out of balance (*Taj / Mobeet / Lane*). The Qur'an has used the word *mufsideen* as opposite to *musliheen* (2:11). It has also been used in the meaning of causing destruction to crops and cattle (2:205), not to maintain full measure and full weight, and not to give full due of people's sweat and labour. *Fasaad* is also described as suppressing

people's rights (7:85, 26:183), destroying a healthy, balanced system or upsetting a correct order (27:134), and committing a crime (12:73). In fact, *fasaad* means to create uneven elevations and depressions in the normal level of a society or social order, whatever its shape may be, as it upsets the order or harmony of a society - and people do indulge in such activities after getting intoxicated with wealth and power (7:74). Accordingly, one of the plans of a dictator or any Pharaoh is to create various factions, parties, sects and thus create disorder in society (28:4). Contrary to this is the desired will of Allah, which is also the correct approach to life. It requires one to take only that much as one needs reasonably from the sources of nourishment and not to upset the balance of society by taking into possession the whole lot (2:60). In verse (26:151-152), therefore, *musrifeen* (the extravagant) are also called *mufsideen*. In verse (28:77), *fasaad* is also used opposite to *ihsan*.

In Surah Al-Baqarah, verse 31, it is stated symbolically that at the time of the creation of mankind, all the *malaika* said that man would create *fasaad* (disorder and chaos) in the world, whereas they were always busy in upholding, and working according to, the programme given to them. This shows that working against the system given to man by Allah is *fasaad*, because by doing so, man is creating chaos in his personality and disorder in society.

The whole universe, even outer space, having billions of galaxies and other things still unknown to mankind, is working according to a plan and in perfect harmony. This is because there is one system given by one Allah, and if there were more than one *Ilah* or more than one law, there would be *fasaad* (chaos) (21:22). Human affairs on this planet can also be managed and run in perfect harmony and order under one code of law given by Allah.

### 27. *Fatara* - (fa-ta-ra)

*Fatara* means to create something out of nothing, to create for the first time, to invent. Allah originated heaven and earth out of nothing (6:14, 12:101, 14:10, 35:1, 39:46 and 42:11). *Khalq*, on the other hand, means to give new shape to an existing thing. For example, in (16:4) Allah says, "We created man out of a drop of semen." In (55:14), "Man was created out of fermented clay."

### 28. *Fitna* - (fa-ta-noon)

Its basic meaning is to melt silver or gold in fire so that it becomes pure (*Taj*), so *fitna* means to test or examine by heating, or by temptation, trials, affliction or disease. It also means sedition or deviation. It further means to show the reality of a thing. *Al-fattana* means a touchstone on which gold or silver is rubbed to test its purity.

In Qur'anic verses (39:49, 5:49 and 17:73) *Fitna* is used in the meaning of deviation or to go astray from the right path. In verse (22:11) it is used as opposite of *khair* (good). In verses (2:193, 8:39) it means to create chaos or disorder. Overall, in the Qur'an it is used in the meaning of deviation in reference to the hurdles put in the way of establishing the Qur'anic social order. In verse (22:11) it means affliction, distress, in verse (37:63) to torture, in (2:102) deception, and in (6:53) to punish.

Verse (20:40), says about Moses, "We put you through various tests and trials and only then you were found up to Our desired standard before *nabuwwa* was bestowed upon you."

### 29. Gabriel / Jibraeel

This Hebrew word is mentioned three times in the Qur'an, twice in Surah Al-Baqarah (2:97-98) and once in Surah At-Tahreem (66:4). It refers to that heavenly force which brought the Holy Qur'an to *Rasool* Allah (PBUH) (2:97). *Rubul-Qudus* (16:102) and *Rubul-Ameen* (26:193) are the appellations referred to Gabriel. We cannot comprehend anything about this heavenly force, as only a *rasool* would know. This force used to bring Revelation (*wahi*) exactly as ordained by Him, without any addition, alteration or mix-up.

### 30. Ghafoor - (ghain-fa-ra)

It is one of the attributes of Allah. It means the one who provides *maghfirah*. *Ghafrun* is to make someone wear something, which would protect him from filth or dirt (*Moheet*). So this word has the basic meaning of covering and protecting. It also means to conceal or put cover.

*Ghafaral-mataa fil wias* means, he put valuables in a box and then concealed (thereby protecting) them. *Mighfar* is chain armour, worn under the helmet covering the neck and the shoulders, which protects a warrior from a sword attack.

*Al-ghifara* is a bandage, which women usually wear over the head to protect the headgear becoming greasy from oily hair. *Al-jamm-ul-ghafeer* is that helmet which covers the entire head and thus protects it.

*Maghfirah* means protection. When a nation treads on a wrong track, the evil-deeds start showing their ugly faces. However, any time before a people perish or are on the brink of destruction, Allah almighty provides alternate ways for its redemption. If people leave the wrong path, come back and undo the wrong (this is called *taubah*), and get on the correct path, these positive, corrective measures will not only undo the damage done, but also start bringing out healthy results. Therefore, it protects them from evil effects, and provides the means for further growth. This is termed as the *maghfirah* of that nation.

Accordingly, the author of *Moheet* writes that *istighfar* means to desire correction and protection from a damaging or mischievous thing by undertaking positive actions. *Maghfirah* also means to save a person from the punishment that is the outcome of his misdeeds (*Moheet*).

*Maghfirah* is usually translated as forgiveness. The Qur'anic law of Requital, however, entirely negates the very conception of forgiveness. Every human action, according to this law, has a natural and logical outcome for which there can be no forgiveness. Positive deeds strengthen a person's self, and he remains immune from the effects of the destructive forces. This objective can only be achieved by performing constructive deeds continuously.

o The first prerequisite, for the prevention of disease is one's internal resistance; that is to say, one's body should have sufficient immunity to withstand disease. However, if the attack proves too severe and the person becomes ill, his immune system must be improved to prevent the disease becoming fatal. This preventive and curative process is called *maghfirah*.

Faithful compliance of the laws of Allah gives man strength to overcome the destructive forces in life. If he ever errs and becomes guilty of violating these laws, his personality consequently weakened, the remedy lies in good conduct calculated to

recuperate and strengthen his personality and save him from the harmful effects of his lapse. This is called *maghfirah*.

### 31. Goliath / Jaloot

Jaloot (Goliath), mentioned in the Holy Qur'an, was one of the most ferocious leaders in Palestine. The *Bani-Israel*, under the leadership of their commander Taloot (Saul), attacked Goliath. David (who was not a *nabi* yet), one of the commanders of *Taloot's* army killed Goliath in battle (2:246- 251).

### 32. Hajj - (ha-jeem-jeem)

It means to make up one's mind or to plan for something. According to other dictionaries, it means to plan for something which is glorious (*Taj*). That is why when someone plans to go to Makkah al-Mukarramah it is called *Hajj*. *Al-hijab* means 'one year' (plural *hijaj*). In verse 28:27, *thamania hijaj* means 'eight years'. *Al-hajj* also means 'to prevent, to stop, to quarrel, as while doing so one prevents the other' (*Taj*) as in verse (3:19) *fa-in-haajjooka* "so if they stop you from your planning." It also means argument (6:81 - *Moheet*). In verse 6:150, Qur'anic arguments and directions are called *al-hujjatul-baligha* (clear, distinct arguments). *Hajj* is an international convention, in which Muslims from all over the world assemble in Makkah, in order to discuss their mutual problems (social, economic, political etc.) in the light of the Holy Qur'an. The Qur'an has asked Muslims to invite all peoples to come and witness what this Qur'anic system is doing for the betterment of mankind (22:28). Moreover, to establish such a system throughout the world, it is necessary to hold international congregations, conferences to demonstrate the progressive, democratic and modern teachings of Islam to other nations. These teachings that were revealed fourteen hundred years ago at the time when despots and kings ruled the world, directed Muslims to decide their affairs by mutual consultations (22:36). Another point worth noting is that the word *Hajj* appears ten times in the Qur'an and every time the command or direction is for whole humankind (*an-naas*) whereas *sala* or *zaka* is specifically mentioned for Muslims (*momineen*) as in 9:3, 22:27, and 3:97.

### 33. Halal - (ha-lam-lam)

Basic meanings of *halla* is to untie the knot (20:27); a thing which is dissolved. It also means to get down and stay. *Haleel* (husband) and *haleelah* (wife) also come from this root, as they live together and are *halal* for one another.

*Halal* is the antonym of *haram* (see details in *haram*). Allah has not given anyone any authority to prohibit anything for mankind. Only He has the authority to do so, and He has explicitly stated this in the Qur'an (5:87, 6:119-20, 6:146, 10:59, 16:116, 22:30, 66:1). Another thing which deserves clarification is that while mentioning *halal* things, the Qur'an has also used the word *tayyab* - which means pleasant, pure, wholesome and nourishing. It, therefore, means that whereas Allah has declared certain things *halal*, it is not necessary that one must eat each and everything. Out of the category of *halal*, he can eat whatever he likes, or finds tasty and pleasant to his palate, or which does not cause allergy to him.

### 34. *Hamd* - (ha-meem-dal)

*Hamd* is usually translated as 'praise', but this is a very simplistic translation. In fact *hamd* is the expression of the deep, intense feeling of appreciation invoked spontaneously when one sees an exceptionally beautiful and unique thing. The intention of uttering *hamd* (i.e. to say *al-hamdulillah*) is to acknowledge the greatness of whoever created the given object of admiration. There are, however, certain requirements or conditions imperative for the object which is being appreciated.

1. The thing, which is being appreciated, must be perceptible. Anything, which cannot be seen or felt, cannot be appreciated by our senses or feelings, e.g., an artist cannot be appreciated without seeing his painting.

2. The object of admiration should be the product of a deliberate, conscious act. Anything which just happens on its own, or by chance, is not worthy of *hamd*. For instance, the Arabs did not use the word *hamd* for a person who was born beautiful; for this they used the word *madah*. If a machine is producing beautiful articles, the machine is not worthy of *hamd*, but *madah*. Similar is the case of a dancing peacock. The peacock deserves appreciation but *hamd* is due only to its creator - Allah.

3. The person who is appreciating the given object should be doing so on his own, voluntarily and not under any compulsion or pretension, not hypocritically or to please someone; the feelings of appreciation should come forth abruptly, instantly and spontaneously.

4. The person appreciating the object must have definite knowledge about it. Appreciation cannot be expressed on the basis of knowledge which is vague, hearsay or even slightly doubtful i.e. it cannot come out of blind faith, deception or whimsical feelings. *Madah* can be used for imaginary things but not *hamd*.

5. Things, which are being appreciated because of their rare beauty, complete harmony and exceptional attraction, must have attained absolute perfection. They must be beneficial to humanity and their benefits should be tangible (*Taj*). A piece of art which is incomplete does not deserve *hamd*.

So, *hamd* is the expression of such feelings with the requirements and conditions mentioned above. Even if one element is missing, it would not deserve *hamd* but *Madah*. The Qur'an has used the word *hamd* while appreciating all the attributes or creative works of Allah; not even once the word *madah* is used (13:13, 13:18, 17:44, 6:45 and 64:1). In fact the word *hamd* is used exclusively for Allah. In order to appreciate all that is created by Allah, humans have been given knowledge about it (2:31). This enables him to explore the universe further by doing research, and at the same time remains under the guidance of *wahi*. This enables him to reach the most exalted position, *maqam-e-mahmood* (17:79), without duress or any fear. It is a position worth all the praise and appreciation, something that *Rasool-Allah* (ﷺ) attained and became Ahmad and Muhammad (48:29), i.e., one who is worthy of constant and continuous praise and appreciation (*Taj*).

### 35. *Hami* - (ha-meem-ya)

Any she-camel in the times of *jabiliyyah* (pre-Islamic period) which gave birth to twin females was considered a unique phenomena of nature and consequently would be let



loose in the name of idols (5:103).

### 36. *Haneef* - (ha-noon-fa)

*Haneef* is that person who after abandoning the wrong path, returns to the correct path (*Taj/Mobeet*). This meaning has been applied in the case of *nabi* Abraham who, after seeing other people going on a wrong path, also watched the moon, stars and the sun himself and then abandoned them. After this celestial observation he arrived at the right conclusion and adopted the correct *deen* (according to *Al-Minar*).

### 37. *Haqq*

It is a very comprehensive Qur'anic term. It is usually translated in English as truth or right but it has in fact a much wider connotation.

Edward William Lane, in his lexicon writes that *haqq's* primary significance is its suitability to the requirements of wisdom, justice, right, truth, reality and fact as the suitability of the foot of a door in respect of its socket for turning round rightly, the state, quality, or property of being just, proper, right, correct or true.

Thus, several meanings of the word make it perfectly clear that *haqq* relates to the realm of thoughts and ideas, notions and beliefs; it stands for those constructive results of conceptions and beliefs, which manifest themselves in a tangible form and are in harmony with the changing needs of the times. No belief or theory relating to this world can be described as *haqq* unless its truth is established by a positive manifestation of its constructive potentialities.

The antithesis of *haqq* is *batil*. It might be emphasized again that *batil* does not stand merely for ideas or actions with destructive potentialities but includes all thinking and conduct that do not lead to constructive results.

### 38. *Haram* - (ha-ra-meem)

To stop, forbid or prevent something from reaching somewhere. According to Ibn-e-Faris, its basic meanings are to prevent, stop or prohibit with a stern hand. *Haram* is antonym of *halal*, which means to set free after removing all hurdles, obstacles and untying all strings. *Ihram* is the stage where a Muslim during *hajj* puts on two white sheets of cloth and from that moment until the end of *hajj*, is forbidden from certain things, which he is normally allowed. *Al-hareem* is something which is forbidden and also a place whose protection is necessary. *Ashbur-ul-harum* is the four months (Rajab, Zequad, Zul-Hajj and Muharram) wherein all fights were forbidden (*Taj/Mobeet*). *Al-mahroom* is one who is denied of necessities of life; who is left with nothing (*Taj/Mobeet*). *Al-hurma* is a restriction whose breaking is prohibited - also an obligation whose fulfillment is obligatory, an act which must be performed (*Taj/Mobeet*). *Al-hurumaat* are things forbidden (1:194). *Muharram* is that which is forbidden or declared *haram*, or that which is made worthy of respect (14:37). Since these commandants concern our lives the following should be clearly understood:

1. The authority to prohibit certain things (declare them *haram*) rests with Allah alone (7:32-33, 2:172-173).

2. No one else is authorised to exercise this right - not even *Rasool-Allah* (PBUH) (66:1).

3. He has not forbidden adornments or anything ornamental (7:32).

4. Forbidden things (*haram*) are given only in the Holy Qur'an.

### 39. Haroot/Harut

Haroot is one of the two angels supposedly sent by Allah to Babel who taught magic and *shirk* to people. Allah has contradicted this story in verse (2:102) as fabricated. The name of the other angel was Maroot.

### 40. Hijra (ha-jeem-ra)

*Al-hajro* means to leave something, to move from, to remove it, to separate from it, to avoid it. According to *Raghib*, it means to separate oneself from something or someone, may it be physically, mentally or verbally. Therefore, *al-hijra* or *hijra* means to leave one area and move to another - in other words, to emigrate.

The primary role of a *rasool* is to establish a *nizam* (system) based on *wahi* revealed to him. He starts preaching his message to people of his area. However, if he feels that the circumstances are such that he can no longer succeed there, he migrates to another place where the conditions are more favourable for his divine message. It is not an escape, but a planned strategic move. This migration has been called *hijra* by the Holy Qur'an and those who did it are called *muhajir* (plural *muhajireen*), migrants. Also, see *muhajireen*.

### 41. Hoor

It springs from the root HWR and is plural of *ahwar* (masculine) or *hawra* (feminine). *Al-hawra* is the sharpness of black and white in the eye, and fairness of skin. Therefore, both men and women, who have these characteristics are *hoor*. 'Houries' is the Anglicised form of *hoor-en-een*.

The word '*een*' is derived from 'YN, which means 'an eye' (21:61) or 'a spring' (37:45). '*Aeen* (masculine) is singular of '*een* which means someone with big and beautiful eyes like those of a wild bull. The feminine singular of '*een* is '*ainaa*. Therefore, *hoor en 'een en* (in 44:54 or 52:20), etc means 'companions who are good to look at as well as are good of character.'

### 42. Hud

The people of Noah were succeeded by the people of Aad, to whom was sent Hud as a messenger, who was from amongst them (7:65). The people of Aad were physically robust, tall and stout (7:69). Their land was very fertile (26:134). Even in culture and civilization, they were ahead of their contemporaries. They built strong forts and constructed monuments on hilltops (26:128-129). They were men of knowledge and wisdom (46:26), but at the same time were tyrants and kept the poor and downtrodden people in serfdom (26:130).

Allah's *rasool* Hud conveyed to them the same message that Noah had given to his people (7:65): 'O my people, obey only the laws of Allah, excepting whom there is no authority.' The elders of the tribe opposed this and they were stubborn in their opposition (7:66). They were so blind in their opposition that their own knowledge and wisdom was no

longer of any use (46:26), and the dreadful howling wind destroyed them and turned everything into dust and rubble (51:41-42). Thus, Allah says, "We cut the very roots of those people" (7:72). The Qur'an has also referred to them as the former tribe of Aad (53:50).

### 43. Hunain

Hunain is a valley between Makkah and Taif. This was the place where Muslims and the tribes of Thaqeef and Howazin fought each other after the Muslims had taken over Makkah. This battle was unique in the sense that Muslims were in large numbers and overconfident, and therefore, suffered a setback in the beginning (9:25). Subsequently, when they realized their tactical error, they regrouped, consolidated themselves around Rasool Allah (PBUH) and defeated the enemy (9:26, 9:27).

### 44. Iblees - (ba-lam-seen)

*Ab-lasa* means to feel dejected (Ibn-e-Faris). It also means to get dazed and disillusioned because of frustration or bafflement (*Taj/Moheet*). In ancient Semitic dictionaries, its meanings are given as "crushed to death" or that which is run over (*Gharibul Qur'an* by Mirza Abul Fazal). Some scholars think that the word *Iblees* is taken from *ab-lasa* and means totally disappointed from Allah's *rahmat*, but other compilers of dictionaries think that this is not an Arabic word but has been taken into Arabic (*Taj/Moheet*). The Holy Qur'an has presented *Iblees* as an embodiment of rebellion, disobedience, insubordination and revolt. He refused to obey Allah, took up a rebellious path and became among those who disobey (2:24), as opposed to *malaika*, whose nature is total obedience without doubt to Allah's command (38:73).

In this universe man is the only creature who is bestowed with the freedom of choice and discretion. He may or may not obey the laws of Allah; the choice is his. This discretion is denied to any other creature. Man decides to disobey Allah's laws when his own inner feelings and emotions overpower him. These emotions instigate him for personal gain against universal good. He bypasses the laws of Allah and starts following his own emotions to achieve his objectives. The Holy Qur'an names such emotions and excuses to achieve these objectives as *Iblees*. Because of his rebellious nature, it was said that he was born out of fire (7:12) and since feelings of human beings remain hidden *Iblees* or Satan was called a *jinn* (18:50). *Jinn* means one who is hidden. At the time of his birth, along with emotions, man is also given the power of discretion by virtue of which he is capable of obedience or disobedience, doing right or wrong and this accompanies him throughout his life span (15:36).

A person, who follows the path of disobedience, is deprived of the resultant benefits, which would have accrued by virtue of following the laws of Allah: that is why *Iblees* is termed as the disappointed, dejected or devoid one. About those who follow Allah's laws, the Qur'an says that they will not suffer any fear or sorrow (2:38) and *Iblees* will not have any control over them (15:42).

The Qur'an has termed *Iblees* and Satan (*Shaitan*) as the two faces of the same coin. In the story of Adam, the refusal to bow, the rebellion, disobedience, and finally the challenge

to mislead mankind, all are characteristic features of *Iblees*. The story of Adam's fall is linked to Satan (2:36, 7:11-20, 20:116-120). This shows that *Iblees* is the name used for a specific personality trait and the way this trait operates is called Satan; for details see *Shaitan* (the details of this story are given in the book titled *Iblees-o-Adam* by G.A. Parwez).

*Iblees* and Satan, or disappointment and rebellion are, in fact, those obstacles, which hinder the progress of the human self. If the self of a person overcomes these obstacles, it shows growth in his evolutionary process, but if he fails then his self is stuck or drops to the lower level of (animal) life. Human life is, in fact, the story of this crisis. That is why, with the creation of Adam, the existence of *Iblees* is necessary. Unless there is opposition, there cannot be a clash, and without clash, there is no stability in one's self. In other words, there is no other test to check the growth and stability of one's self, except at the time of clash with evil.

Researchers in the field of modern psychology also propound the above point of view: namely, that frustration and other stresses often lead to anger and aggression. Psychologists use the term frustration as a label for:

(1) an emotional state that appears whenever an obstacle interferes with the satisfaction of a desire, need, goal, expectation or action; and

(2) the obstacle itself. A person who is frustrated may be one who has simply blocked in all his attempts to solve a problem, or he may be one who has responded to his failure by anger, worry and anxiety. Here we differentiate between two means of coping with frustration. If an individual directs his frustration against his own self, he resorts to anger, aggression, helplessness, anxiety, regression, fixation, escape or withdrawal. Similarly, if the same feeling of frustration is due to an external stimulus or another person, then defense mechanisms come to the foreground, which are, projection, repression, fantasy, denial of reality, rationalization, intellectualization and reaction formation. All these defense mechanisms have their underlying roots in disappointment closely followed by a feeling of rebellion or aggression. Clearly, there is a direct and deep-rooted connection between the feeling of rebellion and disappointment experienced by a person, which is also manifest in the relationship of *Iblees* and Satan.

The Holy Qur'an also supports the above version that frustration leads to aggressiveness. When a person feels that he cannot achieve what he desires, he gets angry. If he gives vent to this anger against his own self, this results in worry, tension or depression; the last stage of which is suicide. When he uses this anger against anyone else who, in his opinion, is responsible for his circumstances, it is called revenge. In case he is incapable of taking revenge from the person concerned, then at times he gives vent to his feelings against things which may be totally unconcerned, which is madness. One can see the direct and deep contact between disappointment and rebellion and this is the relationship of *Iblees* and Satan. In fact, these are the psychological feelings of a human being. The Holy Qur'an wants to establish such a social order, where chances of disappointments do not occur (39:53), as His resources of nourishment are boundless for everything and abundant throughout the universe (7:156). So in the Qur'anic social order, *Iblees* cannot overcome anyone; particularly those who follow His laws (15:43).

#### 45. *Imam*

*Imam* is the plumb line (string with a lead ball tied at its end) which is used by bricklayers and masons to check the correct verticality of a wall.

Therefore, *imam* is that person who not only leads a group, but people can also use him as a model to correct themselves. A straight wide road is known as *imam*, as it is sure to lead you to the right destination.

Allah had thus made Abraham *imam* of the human race (2:124) and this is the status, Allah asks *momineen* (believers) to strive for in verse (2:125).

"*Momineen* wish to be *imam* of *muttaqeen*," in verse (25:32).

#### 46. *Imran*

It seems that Mary's mother was from a tribe known as *Imran* (3:32), and she was the wife of a person named *Imran*. See *Ale-Imran*.

#### 47. *Injeel / the Gospel / the Bible*

It is the name of the book revealed to Jesus. The original book as revealed to Jesus is available nowhere. After Jesus Christ, some people started collecting and compiling the sayings of Jesus Christ on their own. According to *Encyclopaedia Britannica*, there were some 34 different Gospels. Mostly they contained biographies of Jesus.

The mother-tongue of Jesus and his followers was Aramaic but it is surprising to note that none of these 34 books was in that language. Except one, which is now missing, all the books were in Greek. The Great Council of 325 A.D., collected all the literature and selected only four out of them, i.e., Matthew, Mark, Luke and John, and the rest were declared concocted. These selected versions are attributed to Saint Paul and his followers and the collection is called the New Testament, but again none of these four books is available in its original form. At present, there are only three ancient books available, of which one is in the Vatican, the other in the British Museum and the third was sold to England by Russia. The first two are reported to have been written in the third century and the third, in the fourth century. St Eusebius Jerome translated these books into Latin in the fourth century. This translation was later published in the reign of English King James in 1611 A.D. and is considered the most authentic.

In 1870 A.D., 27 scholars attended a conference in Canterbury, England. They arrived at the conclusion that the translation published in 1611 A.D. was defective and therefore, they produced a revised edition. This, however, does not mean that the translation available today is the same as published in 1870. Each new edition published by the Bible Societies is different from the previous one. Dr. Mail of Germany collected some of the revised versions of the New Testament and identified some 30,000 discrepancies. John James, who did further analysis, pointed out one million differences (see *Encyclopedia Britannica* - topic "Gospel" and *Encyclopedia of Religions and Ethics* - topic "Bible").

This is the Bible, which the Christians believe was revealed to Jesus. St. Paul in his letter to the Romans, justified some "lies" in the books, by explaining thus:

'Yet if by reason of my lie the truth of God has been made more prominent to his glory, why am I also yet being judged as a sinner?' (To The Romans 3:7) quoted from *New World*

*Translation of the Holy Scriptures*, published by Watch Tower Bible & Tract Society of Pennsylvania, USA.

English philosopher, Dr Cyril E.M. Joad (1891-1953) in his book *Good and Evil* writes on page 319 that the character of Jesus Christ, which emerges from these books, is most regrettable. It was the Holy Qur'an, which narrated the correct story and depicted an excellent and exemplary character of both Mary and her son Jesus.

#### 48. *Ins* - (alif-noon-seen)

*Un-sun*: 'to become fond of, to develop some attachment, love or affection'. *Al-anso*: a tribe which settles down at one place (*Taj/Lane*), as opposed to *jinn*, a tribe that continues wandering from place to place and remains mostly out of sight. Ibn-e-Faris says that the basic meaning of *ins* is to become visible and its antonym, *jinn*, is that which remains invisible or hidden. *Unasun* is used in explaining the meaning of a tribe in verse (2:60). In the Qur'an the words *insaan*, and *basbar* (man) are used in the same meaning and *an-naas* is taken as plural of *ins* (*Taj*) which means mankind. In general, it means humans living a collective, urban life, as opposed to gypsy life.

#### 49. Ishmael / Ismail

Ishmael was the elder of the two sons of Abraham, as mentioned in the Holy Qur'an. Abraham dreamt of sacrificing his son Ishmael, and taking this as Allah's commandment, took him out to sacrifice him (37:102). Allah however, saved Ishmael from this sacrifice and kept him alive for a greater purpose (37:107), the construction and maintenance of Ka'bah. Ishmael settled in Makkah, and was chosen as *Rasool* of Allah and from his descendants, Muhammad (ﷺ), the last *Rasool* of Allah was born.

#### 50. *Islam* - (seen-lam-meem)

This is the basic root for the most important words *Islam* and *Muslim*, necessitating understanding its meaning fully and in depth. All the basic meanings have been taken from *Lane*, *Mobeet* and *Taj*. These are eight in number:

*Salema* means he was purified from all the defects, shortcomings; all the shortcomings are complemented. Verse (2:71) refers to the cow that is perfect and without any defect, so its basic meanings are to get well and perfect, complete in all respects so that no defect remains.

It also means to have protection from all dangers, accidents and mishaps. Ibn-e-Faris says that its basic meanings are more inclined towards perfection in health, safety and security. *As-Salam* is also one of the names of Allah mentioned in the Qur'an (59/23) which means free from all defects and shortcomings and who faces no danger from anything. The author of *Taj-ul-Urus*, however, disagrees with this and says that *salamun* means someone from whom safety and security is sought. *Salam* is one of the names of Allah, as He has kept the entire creation safe from all catastrophes and His system and laws are in operation with perfection.

*As-sullamu* means a ladder used to reach some high place, which is safe and dependable. Therefore, the third meaning includes ways and means by which someone can reach the

heights with confidence.

*As-silmu* (2:208) means one who lives with peace and order and maintains peace and order. *Tasalamat-il-khailo* means horses, which march in step; no horse creates any trouble or mischief - all are in one-step. This explains the Islamic system.

*As-silmu-wa-as-salamu* means to be obedient, to bow, to surrender. The fifth basic meaning is to bow to and obey the laws of Allah in totality. Nawab Siddique Hasan Khan writes in his dictionary (*Al-ilmul Khifaq.*) that the fundamental meanings contain the element of humility and tenderness.

*Is-taslama sakamat-tareeq* means one who walked in the middle of the path and did not deviate from it. *Qaloo salama* means one who leads or takes up the middle path, does not look on either side and avoids obscene things or lewdness. The sixth meaning of this root is to adopt a balanced life and avoid obscenities, filth, indecency, and immodesty.

*Is-talam-az-zaru* means the crop has ripened and ready for harvest. The seventh meaning is a system under which efforts bear fruit.

*As-salimatu* is a woman whose hands, feet and limbs are soft, beautiful and in perfect shape. Therefore, the eighth meaning of this root is beauty and elegance.

To sum up, Al-Islam means a system or code of life which:

Removes all the shortcomings in a person and enables him to develop all his latent potentialities; safeguards him from all the dangers, catastrophes and degradations of life, and marches him on towards higher evolutionary stages of life; enables a person to lead a peaceful life and helps him to maintain peace and order around him and in the whole world; trains him to live in harmony among other fellow beings and not to commit any act by which someone else gets enraged or upset. This is possible only when a person bows in totality before the eternal laws given by Allah in letter as well as in spirit, and when he leads a balanced life without going to either extreme. This way his efforts will bear fruit and none of his deeds will go waste. The result is that it will bring out beauty, balance and excellence not only in his personality but also in the entire social fabric of the society. This is the only way of life which ensures reaching one's destiny (20:47) and anyone who follows a different path will be unable to bring about the expected results, and he ultimately will be doomed.

The Qur'an uses this word extensively in various forms.

In Surah Ar-Rome (30:53), *eiman* and Islam have been explained separately. *Eiman* means to accept the reality of any object and Islam means to act upon it in totality. The Qur'an says that in contrast to this there are certain people who have accepted Islam because of submission to the system but *eiman* has not penetrated deep into their hearts (49:14).

A person having all the above qualities possesses a noble heart, *qalb-e-saleem*. A nation of such people is called *ummatun muslimatun* (2:128), which follows the laws of Allah and wherein the aim and object of each individual is to desire peace and prosperity for the other. When one meets the other, he greets him by saying *salam-o-alaikum* (7:46) and in return the other reciprocates the same sentiments, and thus the entire society echoes with such feelings.

Thus, Islam is that code of life, which has been revealed by Allah for mankind. There is no other code acceptable to Him. In Surah 3:82, the Qur'an says, "Do those people desire

some different *deen* than the one ordained by Allah?" At another place, "Whereas whatever is there in the universe follows the way which leads to the goal set for them by Allah (13:15)." At yet another place, "If someone adopts a way other than this, it will not be acceptable and in the end he will be the loser (3:84)." This is the code, which was revealed to various *anbiya* from time to time. This final and complete code of life was revealed to *Rasool-Allah* (PBUH) and selected the whole of mankind. This code is called Al-Islam and the followers of the code are called *muslimeen*. A Muslim is he, who accepts the Holy Qur'an as the one and only complete and final code revealed by Allah for mankind.

### 51. Israeli *anbiya*

This word has been used to indicate various *anbiya* (messengers) who were sent to *Bani-Israel* from Isaac to Jesus.

### 52. Israeli /-s

The word Israeli (plural Israelis) means people of Israel. See *Bani-Israel* for details.

### 53. *Izn*

The Arabic word *Izn* basically means 'an announcement'. It is also used to mean 'permission' as well as 'knowledge'. A permanent permission is called 'law', as we understand it. This is the very sense of the term '*b' izn Allah*' used by Qur'an, e.g., with the permission and knowledge of Allah. See 2:249, 3:151, 7:58, 22:39, 22:65 and 59:5

### 54. Jacob / Yaqub / Yaqoob

Jacob was the son of Isaac, nephew of Ishma'el and grandson of Abraham. His title was Israel (man of Allah); that is why his generation is called the *Bani-Israel*, the sons of Israel.

### 55. *Jahannam*

Generally, it means hell, which does not properly convey the Qur'anic concept of the term. *Jahannam* is a Hebrew compound made up of *ji* and Hinnun, meaning the valley of Hinnun, situated in the south of Jerusalem where human beings were burnt to death as sacrifices to the idol Moloch. *Jahannam*, therefore, denotes a situation in which humanity is ruined. In Arabic, the word *jahem* is commonly used in this sense, a condition in which human mental evolution is retarded and life stagnates instead of progressing.

According to the Holy Qur'an, life has manifested itself in the human form after having gone through various stages of the process of physical and biological evolution. This is his final link in the evolution of life in this world. However, life is not limited to this world; it continues beyond death. The higher form of life an individual with a developed personality can lead after his earthly sojourn is a heavenly life, or the life of *jannah*. On the other hand, the evolution of a not-so-developed personality is bound to wilt - this is an infernal life or the life of *jahannam*.

*Jannah* and *jahannam* are not names of places or localities; they denote different conditions of human life, described metaphorically. It should also be clear that these



conditions do not relate entirely to the life hereafter; their beginnings start here in this very world. A social order based upon Qur'anic principles brings in real happiness and peace of mind: the necessities of life are available in abundance obtained in very decent ways befitting the human dignity making it a heavenly life (*jannah*) on earth. On the other hand, a society based upon principles repugnant to the laws of Allah brings in anxiety and discontentment, and this is an infernal life (*jahannam*).

### 56. *Jabeem* - (jeem-ha-meem)

*Aj-hama anhu* means he was stopped. *Al-jabh-amo* means a miser who stops all the wealth from circulating (*Taj*).

*Jahama* means: the fire bursts into flames. The Holy Qur'an has used *al-jabeem* in the meaning of *jahannam* (44:47, 37:55, 64, 68). The Holy Qur'an describes the result of misdeeds as the torturing fire. As the fire burns everything, so the bad deeds burn the human personality and stop its growth.

If, according to the Qur'an, one ponders over the object of life, he would visualize that life is a continuous process and has to go a long way. If life is led according to the laws given by its creator, then its latent potentialities are developed in such a way that enables it to continue progressing and going from one stage to the next. If the potentialities are not developed, it does not have the strength to move or grow further and stops at one stage or point. This process or place of stoppage is termed *al-jabeem* in the Qur'anic concept.

Life is like an ever-flowing stream which should continue to flow; the moment it stops, it becomes a stagnant pool.

### 57. *Jabileen* - (jeem-ha-lam)

*Al-jabl* means those aspects which are not clear and to undertake travel in those areas without acquiring knowledge about them.

According to *Raghib*, *jabil* has three forms:

One who is empty-headed because of lack of knowledge and ignorance

One who holds a belief regarding something contrary to reality

One who acts in a manner contrary to what actually should be done, irrespective of his belief whether it is right or wrong (*Taj*)

According to Ibn-e-Faris, its basic meanings are:

It is opposite of knowledge (*ilm*)

It indicates cheapness, dissatisfaction

*Majhal*, is that piece of land which has no sign-posts on it

*Al-jaboolo* is that simpleton, inexperienced person who can be deceived easily (*Moheet*).

According to *Taj-ul-Urus*, the word *jabil* is normally used to condemn or humiliate a person, but sometimes it is used for a person who is ignorant or has no knowledge about certain things. When used in this context, it does not mean condemnation, viz., (2:273), "Persons who have no actual knowledge and consider them wealthy," or whom the ignorant people consider to be affluent.

*Safatun jaihalun*, is that barren rock which has been static since centuries and under no circumstances will move from its place. This is the worst type of *jabala* and that is why the

author of *Taj* refers to it as *jahlun murakkabun* - compound or absolute ignorance.

According to late Ahmad Ameen Al-Misri, the meaning of *salamun* is peace, which is the antonym of war or friction, and in verse (25:63), the term *jabalat* is used in contrast to *salam*. The inference that can be drawn here is that the pre-Islamic period which is referred to as the era of *jahalia*, is probably not on account of ignorance (antonym of *ilm*, knowledge), but is derived from the root *jahlun*. It means pride, egoism, snobbery, haughtiness, boastfulness, class-consciousness and racial prejudice. According to one *hadith*, Abu Zar Ghaffari tried to belittle a person by mentioning the low status of his mother to which *Rasool* Allah (PBUH) said, "In you is still the tinge of the period of *jahalia*."

In Islamic history, and in the Holy Qur'an, the pre-Islamic period also means the era of *jahalia* (33:33). This however, does not mean that people were totally ignorant, unknowing, and living in darkness, but were unenlightened, ignorant about the teachings of Islam.

### 58. *Jamat, Jamat-ul-Momineen*

*Jamat* means group of people, a party with a common manifesto (also see *eiman*).

### 59. *Jannah, jannat* (jeem-noon-noon)

It is usually translated as heaven or paradise, though this does not properly convey the Qur'anic concept of the term.

A garden of dates and grapes was called as *jannah*; if a garden had other fruit-trees, but not dates and grapes, then it was called *hadeeqa* (*Taj*). *Raghib* says that every garden whose ground is not visible because of undergrowth of bushes is called *jannah*.

The word *jannah* has been used in the Qur'an extensively to convey a definite concept: the social order, which results by following the Qur'anic way of life. *Jannah* is established in both this world and the hereafter.

While narrating the story of Adam, the Holy Qur'an says that Adam was living in *al-jannah*, where he could eat as much as he liked and from anywhere, but was warned not to go near *shajara* (2:35). In other words, *jannah* denotes a social order where each and everything that is needed to make an individual's life full of satisfaction is available in abundance and can be had without undue labour. These things, however, are to be utilised within the limits laid down by Allah - (*hudoon-ullah*). If that limit is respected, then there would be no end to these bounties and the sources would never exhaust.

As far as life after death is concerned, the Holy Qur'an says, "No one knows or can perceive what is kept hidden for his joy, as a reward for what he had done in this world (17:32)." However, some of the things in *al-jannah* are explained in symbolic form (13:35), as human beings are not capable of perceiving or comprehending these things otherwise. In order to obtain *al-jannah* in life-after-death, one must develop his personality in this world; only then is he capable of reaching the stage of *al-jannah*. *Al-jannah* is not the end of the growth of human personality, as stated in verse 57:12. Those who fail to develop their personalities to the required degree would fall into *jahannam*. It may be noted that *al-jannah* or *jahannam* are not places or stations, but denote state of mind, which we cannot comprehend with our present senses of perception. Please also see *jahannam*.

### 60. Jesus

The name of Esa (Jesus) is mentioned 25 times and *Maseeh, Isa ibn-e-Maryam*, 11 times in the Qur'an. Some scholars think the name is from Hebrew or Samaritan language. In case it is an Arabic word, it comes from the word *eisoo*. *Raghib* thinks that this is an Arabic word taken from *al-ees*, which means a camel, whose white colour is mixed with black, and according to *Taj*, a white colour slightly mixed with grey. The detailed account of Jesus, which according to the Muslim faith is the correct story of his life, occurs in various verses of the Qur'an. One whole Surah Maryam is devoted to his mother. According to the Holy Qur'an, Jesus was one of the *anbiya* and lived a normal life. The Christian concept that he was crucified is categorically rejected by the Qur'an which says, "He was neither killed nor crucified, but it only appeared to them so (as a fancied image) - but most certainly they did not slay him (4:157)" (for details see *Shola-e-Mastoor*<sup>(1)</sup>, a book on Jesus in Urdu by G.A. Parwez).

### 61. Jews

See *Bani-Israel*

### 62. Jibad.

Linguistically, the term springs from the three-letter root *JhD* with the basic meanings of 'hardship', 'toiling' and 'completing a task' {according to *Taaj al Uroos*, the Arabic lexicon by Mohibuddin Al-Hanafi (d. 1791), published in Egypt, circa 1890}. *Juhud* means 'expense and energy'; but it may be used in the sense of 'toil' as in the Qur'anic verse 9:79. *Jahaad* means an arid grassless piece of land; *ajhadat lak al ard* means 'the land became visible / exposed for you.' Thus, the very well known Islamic term for exercising judgment in matters of religious matters *ijtehaad* literally means 'to strive and exert fully.'

In the Qur'an, we find the term *mujabedeen* used as contrasting antonym for *q'aaedeen* (those who sit not move); therefore, *mujabedeen* means 'those who strive.'

Therefore, *jibad* is a comprehensive term for hard work perseverance, striving' in the way of God. In the course of this striving, one may face extreme hardship which may sometimes culminate in armed combat (but only for defence). For 'armed combat', the Qur'anic term is *qitaal* (killing) *fi sabeel Allah* (in the way of God). So, *jibad* in the meaning of 'armed combat' is a misnomer it should be *qitaal*, and *jibad* in the sense of terrorism has no place whatsoever in the Qur'anic perspective. {Excerpts from 'Jihad is not Terrorism'}.

Sadly, the word *Jibad* has been interpreted negatively so much by the Western media and ignorant Muslim zealots as well that *Jibad* means 'holy war' against the infidels. This is totally against the basic teachings of the Qur'an.

### 63. Jinn - (jeem-noon-noon).

*Janna* means hidden. According to *Raghib*, it means not only hidden from the eyes but also from the senses. In verse (6:77) the Qur'an says, "When the night brought darkness around him, he saw a star." *Jananun* means grave, as it hides the dead body. *Iblees* is also a *jinn* as this force remains hidden from the eyes (18:50).

(1) The book is being rendered into English and soon will be published.

*Janeen* is a foetus hidden in the mother's womb. *Junnatum* is the shield or any weapon with which a person protects himself (58:16). *Jinnatum* means madness (23:5). The Arabs thought that *majnoon* was a person who was possessed by a *jinni*. According to *Raghib al-jinno* is used in two ways: for those hidden forces that are good in nature, including angels, and those which are evil, called *shiateen* (*Taj/Raghib*). The Qur'an also mentions the Arabs worshipping *jinn*, there it means angels (37:158) (*Taj/Raghib*).

The earth in the beginning was in the form of molten matter, and took billions of years to cool down to a tolerable temperature, suitable for the habitation of mankind. Prior to this, there existed a creation, which originated from steaming fire (15:27). It is now extinct and is therefore, referred to as *Al-Jaann*.

The Qur'an has referred to, and addressed *jinn* and *ins* (man) together in many verses. *Ins*, (as explained under heading *ins*) means tribes which used to settle down at one place, and *jinn* means those bedouins, nomadic tribes or gypsies who kept on wandering and remained in deserts or forests, away from cities. In Arabia, such people were in great numbers. Since the message of the Qur'an was for both of them, it has pointedly addressed both of them. For instance:

In verse (6:131), "O assembly of *jinn* and *ins*, don't you know that a *rasool* has come to you from amongst you." There is no evidence in the Qur'an to show that at any time a *jinn* was also a *rasool*, on the contrary, it is further clarified in verse (7:35) that the *rusul* were from the *Bani-Adam* and were sent towards them. In surahs *Jinn* and *Ahqaaf*, it is mentioned that a group of *jinn*s came to Muhammad (PBUH) to listen to the Qur'an (72:1, 46:29), were actually human beings, but from uncivilized tribes.

Surah *Bani-Israel* mentions in a verse that even if all the *jinn* and *ins* get together, they cannot produce a book like the Qur'an (17:88).

Verse (6:113) states that some rebellious ones from amongst the *jinn* and *ins* used to oppose the *anbiya*. Verse (7/179) further explains that the majority of *jinn* and *ins* are those who do not use their intellect and do not contemplate and, therefore, belong to the category of those who would be in *jahannam*. Verse (41:29) states that those in *jahannam* would say that they were misled by some of the *jinn* and *ins*. In verse (6:129), it is stated that the *ins* would say that they used to derive benefit from the *jinn*, and the *jinn* would say that they also derived benefit from the *ins*. In verse (27:17) it is stated that Solomon had an army consisting of *jinn* and *ins*. Surah 34:13 says that he employed *jinn* for the construction of synagogues, statues, basin-like wells and boilers built into the ground. Solomon employed some of them as divers to extract pearls from ocean-beds (21:82) and others whom he kept in chains (38:37-38). The above narration clearly explains that *jinn* meant nomadic tribes and *ins* were those who were social and lived a settled life.

#### 64. John the Baptist / Yahya

One of the *anbiya* of the *Bani-Israel* (6:85) mentioned in the Holy Qur'an is Yahya. He was the son of *nabi* Zachariah. He is the only person whose name and qualities including that of *nabuwwa* Allah announced even before his birth, in response to Zachariah's prayers (3:37-38, 19:7 and 21:90).

**65. Judi/Mount Ararat**

Name of a rock where Noah's ark stopped after the deluge. (11:44).

**66. Ka'bah - (kaf-ain-ba)**

*Ka'ba*, *al-kabato* is a square and raised building, a square bone, a marked dice used for gambling. *Al-kabo* is everything of glory, eminence and honour. It also means graceful, dignified.

Al-Ka'bah: derived from the Arabic word *ka'ab* which literally means cube. It is a cube shaped stone structure built by Abraham with the help of his son Ishmael. Into one corner of its wall the *hajr-e-swad* (sacred black stone -a meteorite) is laid and covered by a heavily gold embroidered cloth with zigzag stripes. The fresh water well *Zamzam* is located there. The Holy Qur'an says that this was the first house built for humankind, where Muslims go for *Hajj* (annual convention). The Ka'bah is the concrete visible symbol of Allah's Unity. Also, see Makkah

**67. Khabees - (kha-ba-sa)**

This is the antonym of *tayyab* and means dirty, filthy, foul, unpleasant or unclean. It may pertain to eatables, conversation, actions, thoughts or belief. *Khubsun* means adulteration, impurity (*Taj/Moheet*). In verse (7:58) *khabosa* has been used for a piece of land which is saline and nothing can be grown there, and even if something grows, it is poor, niggardly or negligible. In (14:24-26) a tree, which does not bear any fruit, is called *khabeesatun*. The Qur'an in verse (5:100) says that the lawful and the unlawful are not alike in value. Even though the abundance of what is unlawful may appear attractive to you, it has no firmness as its roots are only in the surface of the earth (14:26).

The Qur'an declares all *tayyabaat* as *halal* and *khabais* as *haram* (7:157).

The Qur'an has used the word *khabees* for those people as well who indulge in obscenity or are of bad character, etc. (24/26).

**68. Khair**

It is generally translated in English as good, as against *Sharr*, which is translated as evil. These equivalents do not give the exact Qur'anic connotations of the words.

Man is endowed with manifold faculties and powers. When he uses these faculties in accordance with the laws of Allah, the results are conducive to the development of his own personality as well as to the welfare of mankind as a whole. This is *khair*. When, on the other hand, when man uses his potentialities in repugnance to the laws of Allah, the result tends to bring about the disintegration of the individual's personality and harm the interest of humanity at large. This is *sharr*. Moreover, such human faculties as are not put to any constructive use also fall within the definition of *sharr*.

**69. Khalq - (kha-lam-qaf)**

The basic meaning of *khalqun* is to measure something for the purpose of making or cutting something; to examine its ratio and proportion, to make something according to a similar thing, to smoothen and soften something (*Taj/Lane*).

*Khalaq-al-adeema* means he measured the leather before cutting it in order to make some article.

*Khaleeq* means someone who is almost perfect, well shaped, graceful and balanced in shape, physique and appearance.

*Khalqatun* means smoothness, greasiness, and in level. *Al-khalqo* means something smooth without a crack or crease (*Taj/Lane*).

*Khalaqa*, therefore, means to examine something, and remove its disproportion to conform it to a specific design and measurement. As a result, it becomes perfectly proportionate, smooth and leveled.

*Khalaq-as-saubo* means the cloth became old.

*Khalaqun* means a portion set or designed according to an assessment. *Raghib* says that the meaning of *khalaqun* is also the superiority, which one acquires because of excellent behaviour, courtesy or politeness. In the Holy Qur'an, *khalaqun* has also been used in contrast with *amrun* (7:54). Here it means to assess correctly and then plan with absolute determination; it also means to give training (*Gharibul Qur'an* by Mirza Abul Fazal). *Khalaq* or *khaliq* are two attributes of Allah (36:81, 59:28). Therefore, a nation, which undertakes to manifest these attributes in society, will have to display creativity and innovation. To give birth to a child is not creation but procreation. This is a biological action where man and animal are on equal footing. In order to create something a human being has to imbibe the above attributes; a human being or a nation, which has no creative or innovative qualities, has not yet attained this attribute of Allah.

Moreover, creation does not mean duplication of something repeatedly; it means that every time some addition or alteration is needed. That is why in one verse Allah says, "He, according to His own will, keeps on adding something to his creations (35:1)." Therefore, one of the qualities of His followers is that they keep on creating, inventing and discovering new things.

As mentioned earlier, *khalaq* also means balance, excellent ratio and proportion and this shows absolute dignity. The Qur'an says about *Rasool Allah* (PBUH) (68:4), "And verily you are at the pinnacle of human ethics."

## 70. *Kufr / kafir / kafireen* - (kaf-fa-ra)

*Kufr* means to conceal, to hide, to cover.

*Arimani* has mentioned *akhfa*, *satara*, and *ajanna* as synonyms of *kafara*. *Ibn-e-Faris* also agrees that its basic meanings are to cover or conceal. Therefore,

A person who is heavily armed is called *kafir*. Night is called *kafir* as darkness covers everything. Dark clouds are called *kafir*. A river or sea is called *kafir* as it covers everything lying in its bed. A farmer is called *kafir* as he hides the seed under the soil (*Taj*). A grave is called *al-kafro* as it hides the dead-body.

Similarly, *kafir* is a person who conceals the fundamental and absolute values of life, given to man by Allah. A person who hides his own or other people's potentialities and does not permit them to develop is also known as *kafir*. Keeping in view this meaning of hiding or covering, it was also used in the meaning of denial, refusal or rejection. Therefore, it was used in contrast to the concept of *eiman*, i.e., one who denies the absolute truth as given in

the Qur'an (2:4-2:6). *Kafir* is an opposite of *momin*.

*Kufr* is also used as an antonym of *shukr*, as *shukr* means something, which becomes prominent (14:7). From here the word *kufran-e-naimat* is derived which means to hide bounties of nature, or to refuse to offer them for the good of mankind.

*Kaffara*, therefore, is an act, which covers the misdeeds or the ill effects of some wrongdoing.

*Kaffara* has three origins:

*Kufrunun*

*Kufrun*

*Kofurun*

*Kufrunun*, is normally used as rejection of bounties of nature, *kufr* is used as a denial, refusal, or rejection in respect of affairs of *deen*, and *kofur* is used for both the concepts. In the Qur'an, the plural of *kafir* is given as *kuffar*, *kafiroon* or *kafaratun*. *Kafoor* (camphor) is a scented medicine that reduces the intensity of heat.

*Kafoorun* is used in stronger terms of *kufr* (*Raghib*).

It, therefore, transpires that *eiman* and *kufr* are not merely matters of faith, but cover the practical aspects of life. To accept the Qur'anic laws as truthful and then live accordingly is *eiman* and to reject them is *kufr*. According to the Qur'an, the term *kafir* is not an abuse, but is a statement of fact. For example, if a party is established, everyone who joins it is called a member, and those who do not join are called non-members. Accordingly, those who accept Islam are called Muslims and those who do not, non-Muslims. Not every non-Muslim is a *kafir* in the real sense of the term. *Kafir* is a person to whom the teachings of the Qur'an are conveyed and explained and after listening to them, he rejects them (47:32). There may be those who have not been guided to the truth. Then there are various categories of *kafireen*, e.g., those who not only refuse to accept but also hinder others from accepting it, sometimes by force. There are many reasons why a person, even after listening to this message, refuses to accept:

Some do it because of stubbornness, obstinacy, jealousy or grudge (2:90).

Generally, people do it because they feel haughty, rebellious, or have inflated egos (35:42, 27:14).

Some people do not accept because of false prestige; and once they say no, they would stick to it stubbornly (7:101), and when one goes on repeating a denial, he is hardened in this attitude.

Once they get into this category, then their false prestige forces them to stop others, because they do not want to be left alone (47:32). For this, they devise the strategy of advising other people not to listen to the Qur'an, and distracting them when the Qur'an is being recited by making a noise (41:26).

The people listed above are the people who will not have faith or be convinced even if one makes them aware of the dire consequences. This is because they have lost the ability to understand (7:179).

There are two concepts of life. One is that life is only physical; one is born, brought up procreates and after some time dies, and there remains nothing of him. The other concept is that life is not physical existence alone but enjoins the soul too, whose development is the

real object of human life. This development of the personality enables a person to continue living even after his physical death.

The definition of *kufr*, however, is not confined to the concealment of truth alone; it also includes withholding of subsistence, which Allah has created for the good of all mankind and which He wants to be justly available to all.

### 71. Luqmaan/Luqman

Historically it has not been possible to prove authentically his identity. Many have associated him with an African slave, an intellectual with perfect moral wisdom famously known as Aesop, but it is conjecture. In ancient legends prevalent in Arabia before advent of Islam, he was known as a wise sage who hated worldly gains and status.

### 72. Midian

Midian is a valley northeast of Sinai Peninsula. Allah sent *nabi* Shuaib (Jethro) to the people of Midian.

After fleeing from Egypt Moses went and lived there for 12 years before Allah bestowed him with *nabuwwa*. He married a girl from there (said to be one of the daughters of *nabi* Shuaib). See verses in the Qur'an, 7:85, 9:70, 11:84-95, 20:40, 22:44, 28:22, 23-45 and 29:36.

### 73. Makkah

Makkah (Mecca). The holiest of the holy cities is situated in a depression surrounded by barren stark hills. Makkah's old name was Bakka (3:95). Abraham and his son Ishmael in the centre of the city built the house called Ka'bah. Abraham had prayed to Allah to make this town a place of peace (2:126). *Rasool* Allah, the last *Nabi* Muhammad (PBUH) was born there.

One of the objections raised by the Jews was why Qur'an made Makkah the centre of humanity instead of Jerusalem (2:142). The Qur'an says, "Tell them that the first house ever built for the whole of mankind was in Makkah. It is from this place that humanity would get the guidelines and the fundamental laws which would ensure stability and nourishment for all (3:196)." This guideline is very clear and this was the very centre from where Abraham obtained the illustrious position of leader of mankind, *imam* (2:124-125). The greatest quality of the system it represents is that whoever enters it would be ensured peace and security (3:97). All those who can afford to assemble here, (for *hajj*) would witness with their own eyes, how very beneficial is the system of which Makkah is the centre (22:28), provided the object is only to establish the divine order.

These are some of the objectives of this centre, and he who rejects the divinely ordained order only harms himself, because Allah does not stand in need of anything in the entire world.

### 74. Malaika - malik - (alif-lam-kaf or meem-lam-kaf)

It is usually translated in English as angels, but the common religious notion of the word is very different from its Qur'anic concept. Some scholars think that its root is *alkun*, which means to convey a message, and *al-malaika* means messengers. *Alaka* means to chew



something (*Taj/Mobeetand / Ibn-e-Faris*)

Other scholars think that its root is *malkun*, which means force. *Raghib* says that *malaika*, are the forces (*malakun*) that are responsible for discharging certain duties assigned to them. Even among human beings, people with some authority and responsibility are called *malikun*. Mufti Muhammad Abdohu, Egyptian scholar (d 1905AD), in his *Tafseer Al-Minar* writes that everything in the universe has some basic energy or force by virtue of which it exists, survives, or retains balance. People who do not believe in *wabi* call these forces the forces of nature, but in the Qur'anic language, they are called *malaika*. Anyway, the name should not make much difference as long as one acknowledges the existence of these forces.

The Qur'an has also used *malaika* as messengers in verse (22:75). This, of course, is one aspect of their functions or duties, otherwise they are those who direct affairs (79:5) and govern the events by command (51:4). As such taken as a whole, the root of *malaika* as to *malkun* sounds better than *alkun*, i.e., the forces. These forces have no free will, independent power or discretion to do whatever they like, but carry out the given responsibility as ordained by Allah. The knowledge as to how these forces operate is given to man (2:31) and it is within his competence to conquer these forces. This is the meaning of the verse (2:34), which stated that all the *malaika* bowed before Adam.

*Malaika* are the forces not only operating externally, they are also referred to as the subjective forces having psychological effect (41:30). *Nazool-al-malaika*, or *malaika's* descent, means to bring about psychological changes in man, which remove all fears, apprehensions and replace them with confidence and steadfastness. Forces of dejection, depression or fear and disappointment are referred to as forces of *Iblees*, and positive forces as *malaika*. Verses (8:12) and (9:26) refer to the forces which strengthened the hearts of the *mujahideen* in the battle of Badar and Hunain.

*Malaika* are also referred to as the forces, which constantly record human actions and then bring about their destined results (10:21, 43/80); in another place, this responsibility is attributed to Allah (19:79). So *malaika* are those heavenly forces, which operate in the universe according to the duties Allah has assigned to them. Man is the only being in the universe, endowed with a free will and independent power.

### 75. Mannun - (meem-noon-noon)

*Mannun* is anything, which one gets without working for it, as a favour. The word has been used in the Holy Qur'an in several verses in its basic meaning (14:11, 3:163, 28:5, and 47:4). The word *manna* is also used for the food provided to the *Bani-Israel* in Sinai wilderness after Moses got them out of Egypt (2:57), since it was provided to them without any effort. *Mannun* is also a kind of natural sweet sap, which one gets from desert trees.

### 76. Maroot

Maroot is one of the two angels supposedly sent by Allah to Babylon who taught magic and *shirk* to people. Haroot was the other angel. Allah has contradicted this concocted story in verse (2:102).

### 77. Marwah

A small hill to the northeast of the K'abah has been mentioned in the Holy Qur'an (2:158) as one of the signs of Allah, as it protects the K'abah from the north as a natural barrier.

### 78. Mary/Maryam

The literal meaning of this word is highly placed.

The Holy Qur'an mentions Mary as the mother of Jesus (Esa) (3:45), and her mother is referred to as the wife of Imran or a woman from the tribe of Imran (3:34). In surah Maryam, she is addressed by the people of her tribe as, "O sister of Aaron (19:29)." It means that either Aaron was her brother or this refers to *nabi* Aaron whose descendent she was. In Surah Tahreem, she is referred to as the daughter of Imran (66:12). Mary's mother prayed and vowed to dedicate the child (in her womb), to the service of the church (3:35-36).

Mary, mother of Jesus, has been mentioned frequently in the Holy Qur'an. Her position has been placed by Allah at the highest level amongst the women of the world (3:41) on her own merit, and not because she is the mother of Jesus. Actually, Jesus has been called *Ibn-e-Maryam* - son of Mary (2:87, 3:5 etc.). Allah makes chastity as one of the highest permanent values; Joseph, son of Jacob amongst the males and Mary amongst the females have been chosen by Allah to be cited specially in the Holy Qur'an in this regard. Mary had saved herself from the dirty minded priests in the temple (3:43) and moved out to the east of the country. She settled there and gave birth to Jesus the same way as all human beings are born (3:46-47, 3:58, 4:171 and 19:16-17). For details, see *Shola-e-Mastoor*, a book on Jesus in Urdu by Ghulam Ahmad Parwez.

### 79. Masajid - (seen-jeem-dal)

*Masajid* is the plural of *masjid* (mosque). *As-sajood* means to bow the head (*Ibn-e-Faris*). It also means to obey or follow the law. The Holy Qur'an says that whatever is in the universe bows before Allah's laws, be they living creatures or *malaika* (16:49). *Masjid* is the place, where and when *sajda* is performed (*Taj*). In surah Bani-Israel (17:7), place of worship for Jews is called *masjid*. Not only was *salat* or prayer performed in a *masjid*, but it also served as the centre of all activities of the Muslim *ummah*. The place of central authority, the K'abah is called *Masjid-ul-Haram* (48:27).

In verse (17:1), the Qur'an mentions that Allah took His devotee (*Rasool Allah*, (PBUH)) one night from *masjid-ul-haram* (the K'abah) to the distant mosque (in Al-Madinah) so that the promises made to him by Allah would become a reality.

### 80. Mashiiyya - (sheen-ya-hamza)

*Mashiiyya* is the phenomenon of *shaa* or *yasha*.

*Shaa* or *yasha*, means to intend, to desire, to want to do something.

It is very important to understand the meaning of intention, want or desire when it is attributed to Allah. Allah out of His free will, made laws, which govern everything connected with the physical world and human life. He has bound His laws into measured

values (33:39) in this world of cause and effect. Prior to this, His intentions resulted in the very creation of these laws, as well as the creation of all things and beings, from nothingness. Therefore, it is impossible to visualise His intentions or measured them by any means that human beings know of (36:82).

Therefore, *mashiyya* of Allah for the human world means the Allah's laws that are given in their final form in the Holy Qur'an.

### 81. Messiah

Messiah is the title for Jesus. The Holy Qur'an has called him Messiah as well as *Ibn-e-Maryam* (son of Mary). In Glossary, see Jesus and more details in the book in Urdu *Shola-e-Mastoor* by Ghulam Ahmad Parwez.

### 82. Mohsineen - (ha-seen-noon)

This word appears 32 times in the Qur'an with various meanings. (2:58, 195, 236, 3:134-148, 5:13-85-93, 6:83, 7:56-161, 9:91, 11:115, 11:114, 11:118, 12:36, 28:14, 12:22-36-56-78-90, 22:38, 28:14, 29:69, 31:3)

*Al-busno* means the most balanced proportion of various parts of a body. Normally it is for those things, which look nice and pleasant (*Moheet*). It is the antonyms of *sooun* and *fasaad*, which mean out of balance and proportion.

*Ihsan* means to restore someone's balance. *Raghib* says that *ihsan* can be done in two ways: firstly to do some good to the other to make up his deficiencies and set right his balance and second to bring harmony in one's own deeds and thus beautify his own person. One who acts in this manner is *mohsin*, plural *mohsineen*. He further explains that *adl* (justice) is to give to the other person his due right and retain one's due share but *ihsan* is to give someone more than his right and retain less than what is one's due (*Taj*).

*Husna* (antonym of *sayyiah*) means most balanced, most proportionate. All the names of Allah are called *Al-Asma-ul-Husna* (59:24) which has been used in the Qur'an on 17 occasions. Each name denotes a certain attribute of Allah while exhibiting the ultimate harmony and balance. It should be the aim and object of a Muslim to enrich his personality by reflecting in him these attributes to the extent humanly achievable. Allah further directs in the Qur'an, "All *asma-ul-usna* belong to Allah and these only should be assigned to Him, (any other concept about Allah is not correct), and to keep aloof from those who go to the extreme in emulating these attributes (7:180)." All nations, tribes, or religions have attributed some qualities to their gods. They also display those qualities in paintings or by making their figures. Allah has therefore, explained all His attributes in the Qur'an, so that the concept about Him becomes explicitly clear to the Muslims. Only that concept, as given by the Qur'an, and none other, would be correct. *Mohsineen* thus mean those people who conduct themselves in accordance with the Divine Law and remove imbalances and disharmonies in society thereby ensure true happiness to all.

### 83. Momin

The root letters are (Alif, Meem, Noon) '*Amn* means peace, security, protection, a state of mind in which one feels safe from fear and danger.

*Al-baladil ameen* (95:3) means a place of tranquility and security. *Ameen* means one who is reliable, dependable, and trustworthy; one who is a guardian, custodian, guarantor of peace. According to 2:177 and 4:136, a *momin* is he who has *eiman* (conviction) in

- (i) Allah
- (ii) Law of Requital/ retribution
- (iii) *Malaa-ikah* Cosmic forces
- (iv) Revealed books
- (v) *Anbiya-Rusul* (prophets/messengers)

Hence, a *Momin* means a person who has firm conviction, faith and trust in the universe. Those who ponder on and explore the universe bringing its fruits for the benefit of mankind are believers (*Momineen*) (45:3-6)

A *momin* also accepts truth, and his constructive deeds ensure his own peace and help him to safeguard peace and security of the whole mankind. Allah declares; "And you will gain the upper hand if you are *Momineen*" (3:138)

It is interesting to note that *Al-Momin* is one of the most important attributes of Allah Himself-as He is a source of peace and the Guardian of faith. (59:23)

As said above, it is evident that the words "Muslim" and *Momin* are synonymous. Surah 51:35-36 supports this inference where *Nabi Lot* (Lut), his companions and his family members (except his wife) are all addressed as *momineen* and *muslimeen*. Surah Al-Ahzaab (33:35) further supports the above explanation. "Surely the men who submit and the women who submit are (*muslimeena wal muslimaat*) and the believing men and the believing women are (*mu'mineena wal mu'minaat*)."

#### 84. Moses / Musa

This is a Hebrew word derived from *musha*, which means pulled out with force (*Taj*). Since the Pharaoh's family had taken him out of the river, it called him by the name of Moses (*Mobeet*). Moses was one of the messengers and given a book (Torah), like his brother Aaron (2:52, 37:117). The Holy Qur'an does not mention the names of these books. The Torah (5:44) however, is the collection of all the books revealed to various *rusul* of the *Bani-Israel* prior to Jesus, including that given to Moses, and is now referred to as the Old Testament. The Holy Qur'an says that the Jews made interpolations in these books in letter as well as in spirit (4:46, 2:75) and, therefore, the truth was intermixed with falsehood and resulted in altercation and disputes (11:110).

Moses was born in a Jewish family, but brought up in the Pharaoh's palace, as per Allah's plan, so that at the proper time when he was ordained to challenge the Pharaoh, Moses should be fully well versed of the necessary palace decorum, dignity, grandeur, politics and intrigues (28:14-27). When he left Egypt, he went to Midian where he married the daughter of a tribal chief (perhaps Jethro) and spent a good part of his life there.

On his return from Midian, he received a revelation from Allah on the mount of Sinai (20:12-13) and was directed to go back to the Pharaoh to set free the *Bani-Israel* from his bondage. He, along with his brother Aaron, went to the Pharaoh (20:43-47, 28:34) and challenged him along with his priests, and ultimately brought the *Bani-Israel* to Palestine (20:77). There he taught his people the divine message called Ten Commandments, trained

and educated them with the result the tribe got peace and prosperity and vast territory (7:137). According to the Torah, Moses was 120 years old when he died. Moses has been mentioned in the Holy Qur'an as many as 136 times, which is the maximum for any person's name. Late Ghulam Ahmad Parwez has written a detailed account about Moses in his book in Urdu *Barq-e-Toor* (The light on Mount Sinai).

### 85. *Mufsideen*

See *fasaad*

### 86. *Muhajireen* - (ha-jeem-ra)

A special term used in the Qur'an for those Muslims who undertook *hijra* (migration) from Makkah to Madinah.

*Al-hajro*, *al-hijro* is to abandon, to give up, to get aside, to separate, to boycott, to relinquish or desert, to forego, to write off, to discard, and to part with. *Raghib* says that its meaning is to separate, whether oral, physical or from one's heart. Ibn-e-Faris says that the basic meaning is separation, break-up, and to tie up hard. The Holy Qur'an has used this word in verse (73:10) saying "part with them gracefully." *Hajiratum*: foul, rubbish or obscene language (*Taj*), arrogance and senseless tales should be given up (23/67).

*Al-hijra* is to move from one place to another. Azhari says that according to the Arabs, the movement of Bedouins to the city was called *al-mahajara*. Thus, a person who migrates from his homeland to another place is a *muhajir*, plural *muhajireen*. The Holy Qur'an has used it in a special context. The mission of a *rasool* or a *momin* is to struggle for the establishment of the divine social order, but if he feels that the circumstances are no more amenable at a particular place, he should migrate to another place where the situation is comparatively better. He should neither give up nor get disheartened. The message and the mission can be taken to anywhere in the world and in order to achieve this he may have to forego anything without hesitation, which may include his wealth, property, social status, relatives and even his homeland. This act of giving up everything is *hijra*. Only giving up is not enough; he also has to continue his struggle as explained in verse (2:218). *Rasool* Allah (PBUH) undertook *hijra* under such circumstances from Makkah to Madinah (9:40-17:1) in 622 A.D. To commemorate this event which is a landmark in human history, the Islamic calendar (called *Hijra* calendar) was later dated during the time of the second caliph, Omar Farooq from this August day.

### 87. Muhammad

Muhammad (PBUH), son of Abdullah and Amina, was born on the ninth day of the month of *Rabi' al-Awwal* (20 April 571 A.D) in Makkah. His father Abdullah died before he was born. His grandfather Abdul Muttalib gave him the name Muhammad and was called Ahmad by his mother. He is by far the greatest human being who ever lived on Earth, or ever will (5:7). He was a very honest and trustworthy (ameen) person even before Allah bestowed upon him His *nabuwva*. He was the last and the final *nabi* and *rasool* sent to mankind (33:40), because Allah revealed to him His final, comprehensive and unalterable message for humanity, and He took upon Himself to safeguard this book (15:9).

Allah has declared that *momineen* are busy with His *hamd* (32:15) and, therefore, has called them *hamidoon*. Since *Rasool* Allah was on the top of *hamidoon*, one of his names was Ahmad; (61:6) which means the one whose actions result in *hamd* of Allah. Therefore, Allah has elevated him to the status of *mahmood* (17:79) - the one who is worthy of *hamd*, and Muhammad (48:29, 3:144, 33:40, and 47:2), the one who is continuously and profusely appreciated.

He was sent as a *rasool* to the whole of mankind (7:158) and, therefore, has been called *Rahmat-ul-lil-Alameen* (blessing for whole mankind)

For more details, see *Meraj-e-Insaniyyat*, a book in Urdu on the life of Muhammad (PBUH) by Ghulam Ahmad Parwez.

### 88. Mukafat

This as such is not a Qur'anic word, but has been used frequently in this exposition of the Holy Qur'an. Its literal meaning is to reward and recompense for one's deeds (requital).

This concept is described hereunder.

The entire system of *deen* rests on the principles of the law of *Mukafat*: in fact, the whole universe revolves around this system. Allah has laid down an immutable dictum: every action in this universe has a previously decided or determined effect i.e. a reaction. This is the law of *mukafat* (law of requital).

For instance, if a kettle full of water is put on a stove, the water temperature would get warm at a certain, start boiling and then turn into steam. If a human being takes poison, he dies. This law of Allah, prevalent in the universe, does not change (48:23, 17:77 and 35:43). It is generally argued that Allah is all-powerful and the above concept contradicts His absolute authority. This inference is not correct. He Himself voluntarily - not by any outside authority - imposes the restriction that the law made by Allah is immutable, and secondly, when He was making this law, there was no compulsion on Him. The whole beauty and the force of this law lie in its permanence and changelessness. The authority that changes laws every now and then, or as and when it desires, particularly for the sake or benefit of either its own self or others is most untrustworthy and unstable. Allah says that His "promise" is absolutely true (28:13), and He would never back out of it (3:8).

Human life has two aspects: the physical and the spiritual. The spiritual side is one that is more important than physical, which may be defined a person's self.

Physical laws govern the man's physical side. In this respect, a human being is more or less at par with animals, i.e., eating, sleeping, falling sick, procreating and ultimately dying. His knowledge or intention makes no difference in this respect. For instance, if a person puts his finger in the fire, it will burn whether he puts it knowingly or unintentionally. The properties of fire affect equally rich, poor, black or white, minor or major, insane or highly intelligent, *momin* or *kaafir*. No bribery or intercession could have saved him from pain nor could have avoided his suffering. Nor it is possible that he put his finger in the fire and another feels the pain instead. However, Almighty Allah, Who has made this law, has also created things and devised ways and means to get rid of the pain.

The other aspect of physical life is that since man is a social animal, society has to frame certain laws to regulate his conduct so there should be peace and order in the society. The

society has the right and power to punish the lawbreakers. It is, however, possible that at times, the culprit escapes, or even after identification, he escapes punishment because of insufficient evidence or undue influence, and continues to enjoy the respect of the society being well-healed.

The spiritual aspect of every human being is his personality or self, which directly or indirectly is affected by all his actions. He cannot simply get away by false pretence or clever deeds. For this, no police prosecutor or court is required to investigate, prove or announce punishment. The deeds affect his self automatically and this effect does not disappear even by his death - the self carries it over to the life hereafter. Noble deeds strengthen the self, misdeeds weaken or disintegrate it, and accordingly he finds his true position in the life hereafter.

Another distinction between the physical and the spiritual life is that in the physical life a person is responsible for breaking a law unknowingly or unintentionally. However, his spiritual life will not affect his self if he has no knowledge of the law. Or if the divine law (6:131) was not conveyed to him or he is a minor or insane and not capable of understandings or was forced to do a thing (The above exceptions are also applicable in the criminal law of almost all the countries in the world).

In short, the law of *mukafat* is that:

Every action of a human being affects his self (6:164)

*Malaika* (heavenly forces) write down every action of every soul every second and the record of whatever one does is kept up-to-date (82:10-12).

Hidden, unfulfilled desires or intentions affect the self (40:19). Only Allah almighty knows best how much credit or discredit is there for a particular act (53:32)

On the Day of Judgment, all the actions will be weighed. Those people whose balance of good and constructive deeds tilts in their favour are the successful ones, but those whose balance goes against them have harmed themselves by their willful rejection of Allah's message (7:8-9)

No one will be able to help any other, nor is any intercession allowed (2:123). No action will go unrewarded or unpunished (3:25)

Everyone will get reward or punishment for his own deeds (7:147, 52:16, 37:39 and 45:28)

Absolute and full justice will be done, and no one will be dealt unjustly (16:111, 40:17 and 39:70)

No one will be able to transfer his good or bad deeds to others - he will himself get the reward or the punishment as the case may be (2:286, 6:105, 6:165, 10:108, 17:15, 27:40, 27:92, 29:6, 31:12, 35:18, 39:41, 45:15)

In addition, the most important verse is that even *Rasool Allah* (PBUH), perfect of all human beings, was asked to proclaim, "Say, surely I fear the chastisement of a grievous day if I disobey my *Rabb*, (6:15-10:15-39:13)."

So the *jannah* in this world and the hereafter is granted due to good deeds, not as a begging bowl or as a gift or on the recommendation of others (7:43, 29:158, 32:17 and 70:38-39)

This is the law of *mukafat* (law of requital) Out of dust was raised Adam, and out of

good deeds will rise the man for the world hereafter.

### 89. *Munafiqeen* - (noon-fa-qaf)

*Nafaq* is that tunnel whose both ends are open (a tunnel whose one end is closed is called *sarab*). *An-nafaqato* is the hole made by a rat, which is covered by a thin layer of earth, so that in an emergency the rat can push its head and get out easily.

*Munafiq* is, therefore, a person who, before becoming a member of a society or system, also keeps open the exit route.

*Nafaqa* is to become a hypocrite (3:166). The most dangerous person in society is a hypocrite. In any society, or let us say in an Islamic society, there are three types of people:

*Momineen*: are those who accept Islam in its totality from the depths of their hearts, and group of such people is called *jamat-ul-momineen* (community of convinced believers).

*Kuffar*: are those who openly reject and oppose ideology of Islam (non-believers).

*Munafiqeen* (hypocrites): are those who in order to derive some benefits or personal gains join the *jamat-ul-momineen*, but abandon them at the time of crisis after spreading disheartening rumours. This group of such people is in the lowest depth of fire (*jahannam*) and none will succor these hypocrites (4:145).

### 90. *Mushrikeen*. See *shirk*.

### 91. *Musliheen* - (sad-lam-ha)

*Aslaha ilaihe* means that he did something by which the other man's defects, shortcoming or some deficiency were removed and his balance or order of life was restored.

*As-sulho*, therefore, means peace, safety, reconciliation after fighting or war, as during peace, things remain in order (*Taj*). *Salah* means when a situation or circumstances are in order, in harmony according to normal circumstances (*Moheet*). According to E.W.Lane, it means something, which should be in a perfect state and at a perfect place in fine condition, in order or in harmony.

In verse (7:190) *saleh* has been used for a child who is healthy and sound.

Verse (21:190) says, "And We cured or reformed his wife for him" - (removed the defect which was preventing pregnancy, made her fit and normal to give birth to a child).

In verse 9, of Surah 12, the brothers of Joseph (Yusuf) were jealous of him and thought that if they killed him or banished him from the country then in his absence there would be peace and order as everybody would then be treated alike by our father and, "We will become *qaumun salibeen*."

The Qur'an has used the word *saleh* as antonym of *sayya* (2:81-82), so *saleh* deeds are those, which bring out latent positive and creative potentialities enabling life to go ahead in the evolutionary process; this word is the opposite of *fasaad* (see *fasaad*).

In verse (28:19) *jabbareen* has been used in contrast to *musliheen*. ("O Moses, you want to be a tyrant in the land instead of a peace-maker!")

In the Qur'an, from the beginning to the end, while referring to the qualities of *momineen*, *amiloo-as-salehat* - constructive deeds have been linked with professing *eiman*. This



means that only professing *eiman* is not enough but such verbal professing must be supported by deeds in accordance with the fundamental values outlined by the Qur'an. *Eiman* and *amal* (faith and action) are interdependent. Actions, which take place without implicit faith or just by chance or coincidence or mechanically, cannot, produce the correct results. Only those deeds are *saleb*, which are considered as such by the Qur'an, and cannot be determined by one's own discretion. If the decision of *saleb* deeds is left to a human being or even to a group or nation, it would be varied or even contradictory. The Holy Qur'an has not given a detailed list of such deeds, although some are mentioned whereas in other fields one can draw an inference.

## 92. Muslim

The Arabic word 'Muslim' is derived from three letters (Seen, Laam, Meem).

These letters give the word its basic concept and characteristic meaning.

*salama* - means purified, perfect, complete in all respects; free of blemish.

*aslama* the one who submits, bows

(i) in totality before the eternal, immutable Divine Laws in letter and spirit;

(ii) and leads a balanced life.

A person who has the above traits is a Muslim. A body or a group of such people is called *muslimeen*- the followers of Islam.

Hence, a Muslim is one who accepts the Holy Qur'an as the complete final Code of life revealed by the Sustainer of mankind. According to Surah 6, verse 163, a Muslim proclaims: "I have been commanded and I am the first to accept the commandment."

See also Islam.

## 93. Muttaqeen - (wao-qaf-ya)

*Muttaqee*: a person who keeps away from things that are harmful to his personality and character, by adhering to the laws of Allah, thus rejecting a negative approach to life and accepting positive virtues and is conscious of his duties as a true *momin*. See details under *taqwa*.

## 94. Mutrifeen

The indulgent; from root TRF, which has the basic notion of 'opulence' and 'luxury' as mentioned in surah *Al-Waaqiah*, 56:45. In present day language, they are called parasites that live in luxury on the sweated labour of others.

## 95. Muzdalfa

Muzdalfa is a barren plain between Arafat and Makkah where pilgrims on *Hajj* stop on their way back from Arafat for the night. This is also referred to in the Qur'an as one of the sacred places (*mashairul-haram*) in verse (2:198).

## 96. Nabi - (noon-ba-alif or noon-ba-wao)

Its plural is *anbiya*. *Naba* means to give news. According to Ibn-e-Faris its basic meaning is to move from one place to another; that is why news are called *al-anba* because they go

from one place to another. *Raghib* says that all news cannot be called *nabaun*, but only those which are of use, enrich information and are true; the element of truth in its meaning is however, not supported from the Qur'an.

*Nabaa, nubuan* means to rise high. *An-nabiun* is a raised ground or a plateau, a visible path in front (*Taj*).

If the root of this word is taken as noon-ba-wao, then it would mean to become elevated. *An-nabawatu* is that piece of land, which is higher than the others are; a high signpost from which one gets guidance (*Taj*). Some people think that this word is derived from *nabaun*, which means a person who gives news or makes prophecies. In fact, in the Jewish religion, *nabi* was the title of a priest who used to make prophecies; it is not so according to the Qur'an. Therefore, we think that its correct root is noon-ba-wao, which means the one who stands at a high altitude, from where he can see with the light of *Wabi* what others cannot. The author of *Kitab-ul-Ishiiqaq* writes that a person addressed *Rasool Allah* as *ya nabi Allah! Rasool Allah* said, "I am not *nabi Allah*" (*Lasto-be-Nabi-Allah*) but *Nabi-Ullah*. Its usual translation in English as prophet is, therefore, incorrect and misleading (for further details also see *rasool*).

### 97. *Nabuwwa*

It is the function of receiving divine guidance through revelation from Allah. For details, see *nabi*. (96)

### 98. *Nafs* - (noon-fa-seen)

The Qur'an has used this word 255 times: and *nafsun* 61 times and in other forms like *anfusahun* 91 times, *anfusakum* 49 times, *nafsebe* 40 times and *nafasun* 14 times, etc.

It has numerous meanings. *Taj-ul-Urus* writes that this word used normally to denote the total personality of a person. It also means intellect, knowledge and mind (*Taj/Ibn-e-Faris*). It is used for a person as well, e.g., *jaani-al-maliko benafsebee* 'the king came to me personally'. Another meaning is to express greatness, superiority, courage, resolution and punishment. It also means close relative, brotherly relationship (*Taj/Lisanul Arab*). It means blood, which appears after the birth of a child - *nifasun* (*Taj*). *Nafasun* also means breath and its plural is *anfasun*. *Ibn-e-Faris* says that its basic meanings are light and soft fresh air. It also means a nice thing, which attracts a person.

*Ta-naffas* means to breathe and *ta-naffasa-subho* means the bright morning, not foggy (81:18). *An-fuso* means brotherhood, kith and kin, and one's own self (2:84 and 2:44). The Holy Qur'an has also used this word for a specific thing called human personality. It is also called self, or mind. It is a special term in the Qur'anic concept of life that, in fact, is the basis of *deen-al-Islam*.

According to materialistic concept of life, a human being consists of the body alone. He is born, brought up, eats, sleeps, falls sick, procreates and then dies like other animals. This, in fact, is animal life (47:12) for which he needs no divine guidance and, therefore, feels no necessity to have faith in life after death (45:34).

Contrary to this, the other concept is that life is not only the human body, but something else too, which is called self or *nafs*. This is not subject to physical laws, nor does

it become extinct with death. If it is developed, it can flourish in this life and survive even after death. Therefore, it needs to be nourished, to enable it to develop according to the evolutionary process. This nourishment has to be according to the laws given from time to time by Allah to mankind through His *anbiya* and now finally preserved in the Holy Qur'an. Obviously if one believes in the self and its growth, one also has to believe in Allah, His *wahi* (revelation), the *nabuwwa* and life after death.

What is *nafs*? It is not a tangible thing that one can perceive or explain. Qur'an calls it as *roohona*, i.e., divine energy. This thing is distinct and separate from everything else in the world. Every human's action, even his thoughts affect it. It either settles into his account providing growth and development to his self, or causes its disintegration. He would see this disintegration himself on the Day of Judgment (17:14), when his roster would be flung open before him.

One is not affected, nor is responsible for the deeds or misdeeds of others (6:165). Every *nafs* shall bear the consequences of its actions according to law of retribution and no one can help (intercede) it in any capacity. (for further explanation see verses 6:105, 10:108, 17:7-15, 27:62, 29:6, 30:44, 31:12, 35:18, 39:7, 39:41, 41:46, 45:15, 53:38).

If the *nafs* is under-developed according to the divine laws, its growth is stunted and this becomes a life of *jahannam*. Whereas the physical development of the human body depends entirely on its intake, the growth and development of one's self is by what a person gives to or does for others (92:16). When someone gives away to others, in fact he is providing nourishment to his own self and will be rewarded in full by Allah. (2:272).

One thing should be understood clearly. This *nafs* is a non-physical driving force in man: it is in itself neither good nor bad in itself. When it is used to promote higher values of humanity, it becomes good and is nourished, but when it is used for selfish ends in disregard of the larger interests of humanity, it is bad. The Holy Qur'an terms it as *hawa*, which is the source of cunningness. When the emotions remain under the laws of Allah, the self of a person elevates. If a person uses his intellect as directed by the laws of Allah, his life, and in fact, the entire society, takes the shape of *jannah*.

A few words about various formations of this *nafs* will be helpful. When a person's ego follows baser sentiments in total disregard of a permanent value, the Qur'an terms it as *nafs-e-ammara* (12:53). When it indulges in something bad, the self feels ashamed, a feeling of remorse prevails. This state is *nafs-e-lawwama* (75:2). Self, it should be understood could not distinguish between good and bad. Allah defined this distinction himself. When a person follows the laws of the Qur'an, the tussle between ego and self is resolved. The self overcomes the baser desires, in other words, he overcomes his *shaitan* in his *nafs* (39:29), the Qur'an calls this, as *an-nafs-ul-mutmaennab* (89:27) and one enjoys the blissful life of *jannah* (86:29). According to modern psychology, it is an integrated personality, and its reverse is disintegrated personality. The *nafs* is free to choose any one of these. Both forms are referred to in verse (91:7-10).

Elsewhere the Qur'an mentions that Allah imposes restrictions on the human personality with the sole object of strengthening it and enlarging its scope (2:286). There is an important verse in surah Az-Zumar (39:42) explaining various forms of *nafs*:

"Allah suspends the *anfus* (plural of *nafs*) at the time of death and during sleep. He holds

them back in the case of death and returns to the others after sleep for a determined period.”

The question is what is *nafs* that is withheld in case of death, or in case of sleep, is restored when one awakes?

As far as sleep is concerned, we know that a man loses nothing of his person except his consciousness - even his sub-consciousness remains alive with him. Therefore, in verse (39:42), it transpires that *nafs* relates to the state of consciousness because it is only consciousness that leaves a person during sleep as well as on death. When a person re-awakens from his sleep, consciousness starts its replay, while in the case of death; the body and consciousness are dislodged permanently. Consequently, upon the physical disintegration of a body, re-activation of consciousness is termed as the life in the hereafter. The human being with the present bounds of his perceptions cannot comprehend the mode and form of this re-activation. This is because, at present, the only recognition of active consciousness is inter-related with our physical body and we cannot visualize such activation independent of its physical carrier. The Qur'an does not throw any light on the mode and form of the re-activation in the life hereafter, because it is beyond the present capacity of our senses of perception and thus would not serve any useful purpose. However, the Qur'an has narrated it as an established fact and the followers of the Qur'an firmly believe in this truth, which forms the very foundation of the edifice that *Ad-Deen-ul-Islam* builds.

(Since the subject is an important one, it would not be out of place to propound some viewpoints of modern psychologists in this respect:

Carl Rogers very rightly believed, “The goal an individual most wishes to achieve, the end which he knowingly and unknowingly pursues is to become 'he.'”

Self-knowledge or self-examination has always been of crucial importance ever since times immemorial.

Happiness and contentment, equability of soul and meaningfulness - these can be experienced only by the individual himself. What is my goal in life? What am I striving for? What is my purpose? These are questions which every individual asks himself at one time or the other; sometimes calmly and meditatively, sometimes in agonizing uncertainty or despair. These are old questions, which man has asked and solutions given at various stages of human history by different philosophers, theorists, etc. Yet these are all questions, which every individual must ask and answer for himself, at times in his own way.

The study of self has been the nucleus and centre of research by psychologists and philosophers since Grecian times. While they have all acknowledged its importance, they gave it different names, and constructed different models over the centuries to solve the mystery. Many have presented pyramidal models of achieving self-actualization (Abraham Maslow) or the process of “individuation” (Carl Jung). Studies and researches have been made on different groups to study the stability of the self-concept, self-acceptance, self-ideal, self-integration, ego, super ego (Freud), self-extension or self-identity.

Erich Fromm (1900-1980), an American psychoanalyst and social philosopher said, “Man is the only animal who finds his own existence a problem which he has to solve and from which he cannot escape.” (Quoted by Aftab Habib in his thesis - titled “Self” -

accepted for the Master's degree in Applied Psychology by the University of Punjab 1980).

### 99. Osiris/Uzair

An Egyptian god, who the Egyptians thought was son of Allah.

### 100. PBUH

This acronym PBUH stands for 'peace be upon him' which is a literal translation of the Arabic word '*aleih essalaam*' the appellation usually reserved for religious figures such as prophets, messengers. The same English appellation is used for Muhammad, the Messenger of Islam, though the Arabic expression is different in his case, i.e. *salallahu alaihe essalaam*.

It is important to point out that this salutation is not in the Qur'an. It should be implicitly understood that, as mentioned in surah As-Saaffaat (37:181) "We do convey Peace upon all the Messengers of Allah, and Praise be to Allah, Sustainer of the Universe".

### 101. Pharaoh

It occurs in the Qur'an 74 times. The Pharaoh was the dynastic title of Egyptian kings who ruled Egypt. The Egyptians used to worship various gods, the biggest of which was Aman Ra (god of the Sun). The Egyptians believed their kings were descendants of this god. Therefore, their title was the Pharaoh - the descendant of the sun-god. Some thirty families of Pharaohs ruled Egypt from 3000 B.C. to 332 B.C., up to the time of Alexander the Great. At the time of Joseph, the family of the Pharaoh who ruled Egypt was Hyksos. Allah sent Moses to the Pharaoh for the release of the *Bani-Israel* from his slavery. (10:92). For details, also see Moses.

### 102. Qibla - (qaf-ba-lam)

*Qibalun* means face-to-face, direction. *Tagabbal* means to accept as worthy of reward (42:25). *Al-qabeelatu* means the progeny of one ancestor. Word *qibla* in the Qur'an indicates the place towards which the Muslims turn their faces while offering their prayers (*Taj/Moheet*) - something that is always in sight, the direction, objectives, the destination, the desired object. Every government or state has some central authority, towards which everyone looks for guidance. It creates unanimity in thoughts and action. This, in fact, is a symbol and represents the state or system, and anyone or everyone who professes allegiance to it, has to keep it in view. In the Qur'anic system, the visible symbol had to be the Ka'bah about which the Qur'an says, "The first house built for humanity (the Ka'bah) is in Makkah which provides guidance to entire humanity (3:95) and anyone who enters there, is safe from all the worldly worries (3:96)."

*Qibla*, in short, is the visible symbol of a system and obedience to that system (2:45). All Muslims of the world, therefore, turn their faces toward this *Qibla*, i.e., all their efforts, energies are to be according to the instructions issued from the central authority. While offering prayers, they should face towards the Ka'bah, which was the centre for the entire *ummah*. It, however, does not mean that mere facing towards the Ka'bah is the ultimate objective (2:177). To sum up, it would mean that for a system, state or organization there are

certain visible signs or symbols assigned to it. So long as the system is alive, or in force, the symbols have some importance or meaning, and obedience is necessary. In another place, the Qur'an has called them the "symbols of the system, ordained by Allah (2:158)." However, when that system or state is abandoned or no longer remains viable or disintegrates, these signs or symbols become just relics of the past and their observance or obedience is only ritual.

The question arises as to what one should do when the system no longer exists, or is suspended and there is a burning desire for its followers to revive it. The Holy Qur'an has given directions in this situation. While narrating the story of the *Bani-Israel*, Allah Almighty says, "Make your houses as the (*qibla*) centres of congregation and make a start from there (10:87)," and gradually it will spread out.

Glancing through the pages of history, one notices that every religion had its central place, e.g., the Jews had Jerusalem etc. The main difference of the concept of Ka'bah in Islam and other religions is that while Jerusalem was only for the Jews, the Ka'bah was the centre for the whole humanity (3:95). It was the first house built for humanity, and meant to be a place, which would provide safety and security to all mankind (2:125), whether they lived there or came from outside (22:25). It was for the benefit of all people (3:95). Muslims were a community with a universal outlook, and had to remain equidistant from all other people - "Your responsibility is to keep a watch over the activities of the peoples of the world and the responsibility of the *Rasool* is to keep a watch over your activities (2:143)." It was, therefore, necessary that the Ka'bah should serve as the central authority or the headquarters of all the nations, much like the United Nations Organization.

In order to play that role it is necessary that Muslims should have steely unity and should have no schism. That is possible only if they follow the one law given to them by Allah (the Qur'an), enabling them to set an example in every field of life for all other nations. If they do not stay united, and split into sects, there is no use of having one *qibla*!

### 103. Qur'an - (qaf-ra-alif)

The book that Allah revealed to *Rasool* Allah; literally, 'a collection'

*Raghib* says that the book was called the Qur'an, as it was actually the collection or gist of all the previous revealed books. It is the reservoir of all knowledge. *Ibn-e-Aseer* says that it was called Qur'an since it is a collection of all the important historical stories, events, commands, prohibitive orders and promises (*Taj*). Allah says, "It is up to Us to collect it and to preserve it - so when We collect and preserve it, you should follow it (75:17-18)." The Qur'an was collected and put together in the life time of *Rasool*-Allah (2:2) and, therefore, the story that *Rasool* Allah left it scattered, written on various items like leaves, bones, stones, etc. and that it was given the form of a book by the third Caliph Usman, is not correct. The very name Qur'an gives enough reference to this aspect. Some people might have written different verses on various articles like palm leaves, pieces of bones, stones as and when they were conveyed the revelation, but there was a master copy of the Qur'an kept in the *masjid-e-nabawi* at Al-Madinah.

Other things about the Qur'an as explained in different verses:

It is a code of life, and removes doubts of all kinds (2:2).

Everything revealed to Muhammad (PBUH) is in the Qur'an (6:19).

He (PBUH) also had to follow this book (10:109).

He (PBUH) used to take decisions according to the Qur'an (5:48).

Muslims are ordained to obey this book only, nothing else (7:3).

Those who do not decide their affairs according to the Qur'an are the ones who are *kafireen* (5:44).

The Qur'an contains the complete and final revelation and no one can make any changes in it (6:34, 6:116).

The Qur'an confirms and preserves the earlier revelations (5:48).

There is nothing contradictory in it (4:82).

All differences can be resolved only by following the guidance contained in this book (42:10).

Whatever, is revealed has also been fully explained (75:19) that is why it is called an exposition of everything.

This objective of explaining in varied ways is done generally by repeating the verses and cross referencing (*tasreef-al-ayaat*) (60:106, 17:41).

*Rasool* Allah (PBUH) used to settle any dispute with the help of the Qur'an (16:64). The Qur'an itself is light (5:15) and has been revealed so that humanity may lead their lives as guided by this light (6:123).

It ordains humankind to think, ponder over and do research (47:24).

It is easy to get guidance from the Qur'an. (54:16) But at the same time it is necessary that the one seeking guidance should keep his mind clear and unprejudiced (56:79).

It is *shirk* to inter-mingle human thoughts, concepts or beliefs with the contents of the Qur'an (42:21).

When a person falls prey to personality-worship, he turns a deaf ear, closes his eyes and turns away from Qur'anic guidance (17:46, 39:45 and 40:12). Hence, whenever someone presents such people with Qur'anic concepts, they tell other people not to listen to them and make distracting noises so that they may prevail (41:26). They don't even refrain from attacking him (22:72). Not only they themselves keep away from the Qur'an but they also keep other people away (6:26).

There is nothing in the world equivalent to the Qur'an (6:94).

People wanted *Rasool* Allah (PBUH) to make some changes in the Qur'an, but Allah told him to tell them that he could not bring about any changes in the Qur'an out of his own liking. Instead he always followed only what was revealed to him. (10:15)

The rise of Muslims was due to their adherence to the injunctions of the Qur'an (43:43) but when they turned away from its teachings, they fell into degradation. This would be the allegation, which *Rasool* Allah (PBUH) would levy against his people before Allah (25:30).

Allah Almighty has taken upon Himself the responsibility of keeping it preserved in all aspects of safety (15:9).

The word Qur'an has occurred in the holy book 58 times. Qur'an was revealed over a period of 22 years, 5 months and 14 days (*Al-Mujamul Mufbaras* by Muhammad Fuwad Abdul Baqi). It has 114 *surahs* and 6,666 verses.

About the Qur'an, Ghulam Ahmad Parwez writes in his book *Islam - A Challenge to*

*Religion:*

“The book that Allah revealed to *Rasool* Allah through *wahi*, (revelation) and which he passed on to the Muslims in the form in which we know it today. The internal evidence provided by the Holy Qur'an itself, as well as historical research, proves beyond a shadow of doubt that not even a comma of the original Qur'anic text has been deleted or is likely to be altered in the future. This is a unique attribute of the Holy Qur'an and is not shared by any other revealed book.”

The Holy Qur'an embodies the *deen* revealed to the earlier *anbiya* in its true and perfect form. This book does not give us merely a code of ethics; it provides us with a code of life that embodies guidance, principles and laws relating to every sphere of human life and activity. The Holy Qur'an, according to Islam, is the final authority in matters of *deen*. The injunctions and principles enshrined in this book form the cornerstone of the Islamic polity, and the limits laid down by it provide the framework within which, the laws of the Islamic state are formulated. These principles or limits are immutable, but the statutes made by the state within these four corners are open to modification and are changeable according to the needs of the times.

The Holy Qur'an is the last of the divine books, because *nabuwwa* ended with *Rasool* Allah. No subsequent human opinion or pronouncement in matters of *deen*, therefore, can be recognized as neither authoritative; nor fabricated laws repugnant to the Holy Qur'an are regarded as binding upon Muslims. The Holy Qur'an is a book of guidance for all mankind and transcends the barriers of time and space. The Islamic state is simply an instrument for the enforcement of the laws and injunctions embodied in the Holy Qur'an.

**104. *Rabb, Rabubiyya* - (ra-ba-ba)**

It is usually translated into English as the Lord, which does not convey the real meanings and significance of the Arabic word. It means one who provides nourishment, to process a thing with new additions, alterations or changes so that it should reach its goal (*Raghib*) to bring a thing gradually to perfection. *Rabb* means Nourisher, Cherisher and Sustainer. In order to turn a drop of water into a pearl, nature has to put it through a long process of development (*Taj*). This process of continued nourishment is called *rabubiyya*.

According to Ibn-e-Faris, their basic meanings are:

The process of looking after something and beautify it.

It means to keep a thing at a place or solidify it; *arabbates-sababatu behaze-hil-baldate* means the cloud remained fixed over this town or continued raining over it.

*Rabba* is also used for correction, reformation and stability, and also to collect something and keep it growing (*Taj*).

*Ribabatun* is that bag in which many arrows are collected. *Rabbad-duhan* means, he purified the oil and perfumed it (*Moheet*).

The natural result of nourishment is greenery and refreshment that is why evergreen plants that do not wilt and maintain their greenery and freshness are called *al-ribbatu*. A thick jungle is *al-rubbato*, or a big crowd of ten thousand or over, or abundance of luxurious things (*Taj*).

Ibn-e-Qutaiba says that a *ribbi* is a *jama* or party and its plural is *ribbiun* (3:145).



*Ar-ribabo* is that sweet water which is collected in a place in abundance (*Taj*).

*Ar-rabeebato* means a treaty, a covenant or a state (*Moheet*). *Ar-ribyato* is the daughter of a wife from her previous husband; also a goat grazed at home and not sent outside so that she could be milked whenever there is a need (*Taj*).

The owner of a house is also called *rabbul-bait*, and the head of the nation is *rabbul-qaum* (*Taj*).

The elder brother is also called *rabb* (*Muntabil-Arab*).

*Rabbani* is he who has his reference to *rabb* or a learned man, sound in knowledge (*Taj*).

The Holy Qur'an begins with the verse (1:1) *Al-hamdu lillabe rabb-el-alameen* - which means, whatever is there in the universe is a living proof of His attribute of *rabubiyya*. Even a tiny seed, passing through all the stages of development attains its full growth in colour, fragrance according to a law. That is why Allah is worthy of all *hamd* as He provides nourishment to everything. The Qur'an says that just as this law is in force in the outer universe, humankind should also enforce it voluntarily in their individual and collective social lives. The objective is that a person should earn as much as he can with hard labour, retain what he needs and keep the surplus for the nourishment of others. In this way, all human beings would get the necessities of life and their latent potentialities would develop to the maximum. Those people who undertake this work are *rabbaniyyun* (3:78) and the state that would enforce this system is an Islamic state.

This is the start of Islamic teachings, it's beginning to establish this social order - and when this order (*nizam*) is established, no one would bother to collect and store material things, but the whole effort would be to spend it for the well-being of others, so that one's own self gets fully developed.

Briefly speaking, *Rabb* means one who enables a thing or a person to grow and develop and eventually realize all its potentialities, and the process by which a person (or object) thus fulfils himself is called *rabubiyya*. Nothing in the universe comes into being in a state of perfection or fulfillment; it is born with certain potentialities, which, when developed and actualized, enable the object concerned to become what it was destined to be. Like other objects and beings in the universe, man is also endowed with manifold potentialities, which, if properly developed, enable him to rise from the animal to the human level. The Holy Qur'an seeks to establish, in accordance with the divine laws, a social order under which the latent potentialities of every individual become fully realized. This realization of the individual's potentialities will include the sustenance and growth of his body as well as the fulfillment of his personality. This kind of a social system is the *rabubiyya* order, and its establishment is the ultimate purpose of *deen-ul-Islam*.

### 105. *Rabeem - Rabman - Rabma* - (ra-ha-meem)

According to Arabic grammar *rabeem* (at the balance of *faeel* like *aleem*, *hakeem*) means one who provides nourishment in the normal course of growth and development, and *rabman* (at the balance of *fulan* like *atashan*) means one who provides nourishment in full force and manifold in an emergency (*Al-Minar*). In modern biological terms, one can say that the first form *rabeem* would mean one who provides nourishment during Progressive Evolution and the second *rabman*, one who provides nourishment during Emergent

Evolution. This needs some more explanation. The Qur'an says that whatever is there in the universe is constantly developing, and looks towards Him for its nourishment (55/29). So He provides nourishment in every situation - may it be the normal state of growth or the accelerated form, so that everything reaches its destination as ordained.

*Reham* means a mother's womb, where a foetus gets nourishment, (ready-made, without any effort) and is kept immune from outside influences (*Taj*). Since the mother's womb (*reham*) is soft, therefore, this word is also used as against things stiff and unyielding; as verse (48:29) says that one of the qualities of the companions of *Rasool-Allah* is that "they are compassionate among themselves but unyielding to the *kuffar*."

The concept of mercy is un-Qur'anic. It is a Christian concept that a child is born in sin which cannot be washed away with any act that he does, except when he acquires faith in Jesus as the son of God and his crucifixion. According to the Qur'an, the growth or progress in the process of development is according to good deeds and all this is according to His laws, are called *mukafat-ul-amal* (law of requital). This is the greatest incentive to do upright deeds. One does not achieve this stage of development out of Allah's grace; he achieves this because of his own positive actions. This is the basic difference in Islamic and Christian concept of life. Dr. Muhammad Iqbal has mentioned this in one of his poems. A life of *jannah* (paradise) which Allah bestows out of grace is not worth it, but the one acquired by one's own deeds and on merit is something worthwhile. The Qur'an creates a people, who by virtue of their own actions and noble deeds, win paradise on merit and not gratis.

*Rahma* is that gift which would compensate one's shortcomings, visible or invisible, and which should be given according to the requirement. A gift is something, which is free - therefore, *rahmat* is that attribute of Allah by which He provides sources of nourishment free of cost. In verse (17:24) there is a prayer to *Rabb*, asking Him to provide nourishment "as was provided to me when I was young." Sources of nourishment that come out of rain, such as crops, etc., are also called *rahma* (30:46, 42:28). All the joys of life (*noama*) which one gets free are also *rahma* (11:9-10). In verse (18:82) the treasure of those two minor children, which was preserved and kept hidden under a wall so that they may, get it when they grow up was also called *rahmat* of Allah.

*Rahmat* also means to cover, protect and to provide means of protection. That is why in the Qur'an *rahma* has been used in contrast to *zarar* (10:21, 30:33) and also in contrast to *sayyia* (30:36) and *ahlaka* (67:28).

One of the most important attributes of Allah is *rabubiyya*, which is the provision of nourishment to the body as well as to the *nafs* (self) through His laws given through *wabi*; therefore, *wabi* is also called *rahma* (2:105, 43:32) and Allah, *Rabb-il-alameen* - one who provides nourishment to the entire universe. He has, therefore, made it incumbent upon Himself the responsibility of providing nourishment (6:54). In this way He has covered everything in the universe under His law of *rabubiyya* (40:7). The first verse of Surah Al-Faatihah, therefore, opens with the wordings of *Rabb-il-alameen*, followed by *Ar-Rahman Ar-Rabeem* (1:1-2).

**106. Ramadan - (ra-meem-zuad)**

*Ar-ramd* is extremely hot sand due to strong sunshine (*Taj*).

*Shahro Ramadan* is the month of Ramadan. In ancient Arabia the name of this month was Natiqun. When the names of the months were changed, this month was given the name of Ramadan, as it fell during an extremely hot period (*Taj*). Muslims are ordained to fast from dawn to dusk during this month. The revelation of the Holy Qur'an began in the month of Ramadan.

**107. Rasool, plural rusul - (ra-seen-lam)**

*Rislun* is to move softly. *Al-rasl* means soft pace.

*Naqatun raslatun* is a she-camel that moves softly. *Iblun-maraseelo* is also a camel that moves softly.

*Rasool* is a person who is about to move (*Raghib*). Ibn-e-Faris says that its basic meaning is to start moving.

*Al-irsal* is to send something to someone.

*Ar-rasool* is a person who is sent by Allah towards the people. His message is also called *rasool*, and is also used in the meaning of *risala* and *mursal* (*Taj*), i.e., the message as well as the messenger.

*Tarseel-fil-qirat* means to recite slowly and nicely and, therefore, *rasool* would also mean a person who delivers the message continuously, gently and softly. As mentioned under *nabi*, a person who receives *wahi* (revelation) from Allah to convey it to mankind is called *nabi* as well as *rasool*. There is no difference between them. There cannot be *nabuwwa* without *risala*. The concept that *rasool* is with *shariah* and *nabi* is without it is against the concept of the Qur'an. Every *nabi* was given a book (2:213) and so also was every *rasool* (57:25). Word *rasool* has been used in the Qur'an 116 times. In other forms it has been used as *rasoolun* (37), *rasoola* (84), *rasoolan* (23), *rasoolona* (4), and *rasoolokum* (2).

The duty of Allah's messenger does not end with receiving of divine guidance; in fact, this is but the beginning of his task. The root of the word *rasool* means a messenger, or one who has a message to deliver. It is the duty of Allah's *rasool* to deliver to mankind the message revealed to him by Allah, without the slightest change or modification. It is by virtue of this function that he is called a *rasool*, but it does not end there. He is also responsible for setting up a social order in accordance with the principles enshrined in the divine message that he has delivered. In other words, he is entrusted with the establishment of "Allah's kingdom upon earth." He is charged with the revolutionary function of ending the sway of tyrannical, oppressive and self-seeking rulers and priests, and establishing a free society in which men will not be dependent upon others, and will not be subject to anything except the divine law. The *rasool* thus appears as a great revolutionary who does not content himself with sermons, but practically enforces by example the divine law and seeks to bring all men under its sway. This is the real function of the *rasool* (*risala*).

*Nabuwwa*, or the reception of the revelation of divine guidance by *anbiya* or *rusul*, ended with Muhammad *Rasool* Allah. The guidance revealed to him is preserved and enshrined fully and exactly in the Holy Qur'an. But the function of *risala*, or the delivery of the divine message to all mankind and the establishment of a social order in accordance with its

principles, has devolved upon the nation or *ummah* that believes in the Holy Qur'an.

### 108. *Riba* - (ra-ba-wao)

*Raba-yarbo* is to grow, to become bigger or to get swollen. *Le yarbo fi amwallinnas* means that a person's own wealth may grow with people's wealth (30:39). It means the growth of vegetable (22:5). *Ar-baa* is the affluent, abundantly rich (*Taj/Mobeet*). *Rabwa* means raised portion of the ground (23:50). *Ar-riba* is the interest that is taken on loan to charge more on the capital (*Raghib*). It occurs in the Qur'an 7 times, 5 times in Surah Al-Baqarah, once in Aale-Imran and once in An-Nisa.

The most important and fundamental system in the Qur'an is its economic system. It forbids *riba* totally, as in verse (3:129), whether its nature is simple or compound, saying,

“Do not take *riba*; you think it enriches your wealth? In fact, it reduces national income.”

In the Qur'anic system, all the sources of wealth belong to the Islamic state and it is the responsibility of the state to fulfill the basic necessities of life of all its citizens. There is no need and no scope for the accumulation of wealth and, therefore, the question of having surplus money does not arise as it gets distributed among all the members of the society.

Till such time that the Qur'anic economic order is established in its totality, the Holy Qur'an stipulates certain measures to regulate lending and borrowing on an interest free basis to cope with such occasional situations as they arise.

The basic principle laid by the Qur'an is that “a man will get only what he works for” (53:39). In pre-Islamic days people were not aware of this concept. They would give an example and say that suppose a person buys a thing for £100 and later sells it for £110 so he gets a profit of £10. Another person lends £100 to someone and gets back £110. Both appear to be one and the same thing and there appears to be no difference between them (2:275). The Qur'an said that this concept is not correct. *Riba* (usury) is *haram* and *baia* is *halal*, or, lending against interest is forbidden and trading is permitted. In trading, both capital and labour are involved whereas in *riba*, only capital is invested. When the capital is returned, the investor gets something extra without doing anything. So whatever he gets over and above his capital without labour is forbidden. Even in trading if a person gets more than the worth of his genuine labour, such excessive charging is forbidden (53:39). In this context even the income from the farmland upon which the owner doesn't make any efforts or the rent from a house, come in this category. Generally, though, people term these two sources legal and condemn only the interest taken from banks, etc.

In fact, the Qur'an has used the term *riba* to represent the capitalistic system of economy.

### 109. Sabbath

Sabbath is the Jewish word for Saturday. Jews do not work on this day believing that Allah made the world in six days, and on the seventh He rested. It starts on the evening of Friday and continues throughout Saturday. Jews were told (4:154) to observe the laws regarding Sabbath, but they disputed amongst each other (16:124) and broke their promise (7:163).

**110. Sabeieen / Sabians**

Sabeieen (Sabians) have been mentioned in the Holy Qur'an, with other religious sects in Arabian society at that time (2:62, 5:69, 22:17). The Holy Qur'an has not given details about them, except that they were also invited to accept Islam.

**111. Sabireen - (sad-ba-ra)**

*Sabara* means 'to continuously endeavour to achieve an objective with steadfastness, forbearance, or to keep on the struggle'.

*As-sabeero* is the cloud, which remains static at one place around the clock and does not move here or there; also means a mountain (*Taj*).

*Al-asbira* is those camels or goats which regularly return to their masters, morning or evening and do not keep away from them (*Taj/Lane*).

*As-saboora* is that lump of earth or stone which is kept in a boat so that it remains stable and does not get unbalanced (*Moheet*).

*As-subrata* is that heap of grain, which has not yet been weighed or measured (*Taj*).

*Sabrun* also means to stop, prevent, to imprison (*Ibn-i-Faris*).

*Yameen-us-sabr* is an oath taken under duress (*Taj*).

Verse (2:61) says, "O Moses, we cannot persist at one type of food." *Lan nasbira-ala-taamin wabidin*.

Verse (2:250) explains the basic meaning of *sabar*, "O Our Rabb grant us enough perseverance to remain steadfast and firm."

In verse (18:67-68) *sabar* has been used to say, "You would not be able to remain patient, and how will you be able to bear with that which is beyond your knowledge or comprehension?"

Verse (8:65) is very important and explains the basic meanings. It says, "If there are, for instance, twenty men among you, who can remain steadfast and firm (*sabiroon*) they would overcome two hundred of the opposing force." *sabireen* are the people who remain steadfast in adverse circumstances or difficult situations.

The next verse (8:66) explains that if you are weak, i.e., not fully equipped or trained, then the ratio is lower: one hundred would vanquish two hundred and one thousand would overcome two thousand provided you remain "steadfast and firm" (*sabireen*).

Sadly, today the meaning of *sabar* is just the opposite. It shows a state of helplessness when nothing else can be done. The Qur'anic concept was to remain steadfast, firm and compete with one another in this field (3:199), and get an exalted place in the comity of nations if it is steadfast. If it becomes inactive and helpless, then the laws of Allah would not come to their help, as they only help the *sabireen* (*innalla-ha ma'as sabireen*). In (2:157) Allah says, "These are the people who are considered eminently deserving the blessings and laudation of their creator and sustainer."

**112. Sadaqat- (sad-dal-qaf)**

It basically means power, energy and solid fact.

*Sidqun* is the opposite of *keizbun*, which means to have disparity between what one says and what one harbors in his heart. Therefore, *sidqun* means such a strong truth, where the

tongue and heart are one.

*Sadaqa*, the singular form of the word *sadaqa* is that deed of an individual, which goes to prove the truth of one's *iman*. It usually means the monetary aid that one gives in this connection. One gives this voluntary contribution over and above the obligatory contributions (*zaka*) that the individuals in the society must give to the government for their common welfare. *Zaka* is different from *sadaqa*.

See (58:12, 9:60, 9:103-104, 2:271, 2:276, 2:263-264) for laws regarding *sadaqat*. These laws, however, are applicable during the transitional period only when the Qur'anic economic order is not yet fully established.

### 113. *Saiba* - (seen-ba-ya)

In pre-Islamic days, the Arabs used to let off certain animals that had given birth to a specific number of offspring or passed through an ordeal. These animals were not put to any work but let free in the name of the gods. They would eat from anywhere and rest at any place, just as in India certain cows and bulls are named after a *daiwta* (a deity), and let free (5:103).

### 114. *Sala* - (sad-lam-wao, sad-lam-ya)

This word has occurred in the Qur'an 108 times in various forms and as *salat* 67 times. *Salat* is the principle and one of the most important elements of Islam, and has special significance. Also in view of its extensive and repeated use in the Qur'an, it is necessary to discuss it somewhat in detail with reference to various verses. First its literal meaning:

*As-sala* is the central portion of the backside, the portion where the tail of the animal is. Both sides are called *salwan* and its plural is *salawatun* (*Taj*).

*Mosalli* is the horse which comes at second place in a race, and is so close to the first-placed that its ears are touching the other's back portion (the first one is called *sabiq*.) It, therefore, means to follow the first one very closely. There is a saying of Ali the fourth caliph, "*Sabaqa Rasool-Allah, wa salla Abu-Bakr wa sallasa Omar wa khabatatna fitmatun.*" *Rasool-Allah* went away first, followed by Abu-Bakr and then Omar and thereafter chaos overtook us (*Taj*). According to *Taj*, *salea wastala* means attachment, to remain stuck. From this reference *Raghib* says that verse (74/43), "We were not *musalleen*," means that they did not follow the *rusul*. Accordingly *Qurtabi* also writes that *salat* would mean to remain within the bounds of the laws of Allah, and *tasleeb* means to walk behind a person so closely that there remains no distance; not to surpass him but remain closely behind. It is very important to understand the relationship of man and Allah. Allah is the One Who is supreme, most perfect and most beautiful. He has various attributes called *Asma-ul-Husna* and each attribute is perfect and complete. Allah has also given a personality to man and referred to it as *roohona* - the divine energy (see *rooh*). The object or the purpose of man's life is to develop his personality according to the laws of Allah and inculcate in himself as much of Allah's attributes as may be humanly possible. In the first Surah (Al-Faatihah) of the Qur'an, a *momin* is taught to ask of Allah to guide him to *sirat-al-mustaqeem* (and that, in fact, should be a *momin's* purpose in life - to tread the *sirat-al-mustaqeem* all along - the straight and the balanced path), and in the eleventh Surah (Hud) it is stated that Allah continuously stays at *sirat-al-*

*mustaqeem*. It transpires from the above that the only straight path a *momin* is required to adopt during the course of his life, is the same on which Allah Almighty Himself is while running this universe. This path can easily be adopted by closely and steadfastly following the dictates of Allah's book, i.e., the Holy Qur'an. Hence the basic meaning of *sala* is complete concordance with the book of Allah and thereby incorporating in one's own self Allah's most balanced attributes, of course, as far as is humanly possible.

In verse (24:41) a question is asked: "Have you not pondered over the fact that, whatever there is in the universe, including the birds with wings spread out, is continuously carrying out its assignments with the fullest play of its capabilities, and each one of them knows its sphere of duties (*tasbeeh*) and the way those are to be carried out (*sala*)?" This obviously means that everything in the universe knows by instinct, what are its duties and how to perform them and what is its destiny. As far as the animal world is concerned, they do it by instinct. But if a human being wants to know, what is his *tasbeeh* and *salat*, it is a must for him to have faith in *wahi*, through which all these directions containing do's and don'ts are explained. This is *iqamat-as-sala*, a special term used in the Qur'an.

To follow the laws of the Qur'an is *iqamat-as-sala*. This is not possible individually and can only be done collectively; that is why the Qur'an has used the plural tense for this. It is the responsibility of an Islamic state to establish this order (22:41), and they do it by mutual consultations (42:38). This system covers all the aspects of life, particularly the economic system. Verse (11:87) is very significant in this regard. It says: "O Shuaib! does your *sala* not permit us even to spend our wealth as we desire?" They did not understand as to what type of *sala* gave directions even in economic matters; they thought *sala* was just a prayer or some sort of ritual.

In a nutshell it would pose one simple question. Would a person like to decide his affairs according to his desires and wishes, or would he surrender before the laws of Allah? This later position is called *sala*. Verse (19:59) further clarifies: "They were followed by people who abandoned or negated the *salat*." Therefore, following the divine laws is called *sala*. As such Ibn-e-Qutaiba says, *salat* actually means *ad-deen* and *iqamat-as-sala* means *iqamat-ad-deen*.

*As-salla* means fire and firewood. *Salla asabo-alan-nar* means he straightened and softened his stick by heating it in fire. As such *salat* would also mean to remove one's defects. The author of *Al-Minar* says that *sala*, in fact, is the recognition that one's personality needs guidance of a superior authority. In this way Qurtabi says that *sala* means obedience to Allah.

Another meaning of *sala* is to subdue and arrest and attract someone's attention (*Mobeet*). This view would explain another meaning of *sala* which is taming and harnessing the forces operative in the universe.

One meaning of *sala* is reverence and respect (*Taj*), i.e., to work for and to establish a socio-economic system that proves the greatness of the Sustainer of this universe.

In Hebrew dictionary *salawat* (plural of *sala*) is the praying place of Jews. In verse (22:40) this word is used in that context.

*Sala* has also been used for a particular ritual. On the whole, whatever a *momin* is doing by following the laws of Allah, without any restrictions of time or formation, is *sala*. However, wherever in the Qur'an it refers to a particular action, its form and timing has to

be fixed. In this regard, there are various verses in the Qur'an, e.g., Verse (5:6) mentions ablution, which is to be performed before offering *salat*. Verse (4:43) prohibits the *momineen* from performing *salat* when they are under the influence of intoxicants (the *momineen* are, however, admonished to refrain from the use of intoxicants 5:90-91).

In Surah Al-Jumu'ah (62:9-10) it is commanded: "When you are called for the congregation on the day of *Juma*, you should rush towards *ziker-Allah*, putting aside your business - and after *salat* spread out in the land in search of the bounty of Allah and do His *zikra* great deal, so that you may prosper."

Some specific timing is also mentioned in the Qur'an. Verse (17:78) directs the *momineen* to establish *sala* from early morning till late night. In this verse the word *dalook* has been used which means from morning till evening, thereby denying the earlier superstition that certain times of the day are good or bad. It is further explained in verse (11:114) that *sala* should be established at the two ends of the day and the early hours of the night. Verses (20:130) and (50:39) mention about *hamd* before sunrise and sunset and also late at night when the stars start fading (52:49).

Verse (24:58) mentions about *salat-ul-fajr* and *salat-ul-ishaa* when domestic servants are forbidden to enter private apartments without permission. About recitation during *sala*, the Qur'an says that you should understand as to what you are reciting (4:43) and do not recite loudly or in silence but adopt a course in between. The above verses explain that the meaning of *salat* encompasses congregational prayers as well. Wherever *aqeem-us-sala* is referred to, it means the establishment of the whole system, the obedience to the laws of Allah, and the observance of all the duties expected of a *momin*. At other places, it also refers to the offering of prayers as well as other duties which are a part of the whole system. For this distinction one has to see the whole verse and the context in which it is brought. Similarly the word *musalleen* refers to those persons who are at the height of dignity (70:22-35).

*Salla alaihe*, according to Raghīb, means to respect, to give blessings, to encourage, to grow, to nourish and to stop from getting decayed. In those verses of the Qur'an where this root occurs with *ala*, it means that Allah and all the heavenly forces encourage you, provide you with necessary means of growth and nourishment and make your efforts bear fruit (33:43). In verse (2:157) it is stated that when the *momineen* face difficulties in the enforcement and establishment of *deen*, they do not get disheartened, but remain steadfast and they deserve all the appreciation and encouragement from Allah. This is also mentioned particularly about *Rasool-Allah* himself saying, "Allah and all the heavenly forces help and encourage him in the fulfillment of the divine program. So, O *jamat-ul-momineen*, you should also help your *Rasool* (PBUH) by following him and submitting before him (33:56)."

### 115. Saleh/ Salih

Saleh was the name of the *rasool* sent to the people of Thamud. (7:73-77, 11:61-62, 65-89, 26:142, 27:45). The period of Thamud is reckoned to be between 2600 to 1600 B.C. (see also Thamud).



### 116. *Salibeen* - (sad-lam-ha)

*Aslah-alaihe* means he did something by which another person's defect was removed; an act which creates beauty and balance.

*As-sulho* means mutual peace, reconciliation, amicable settlement, understanding, harmony and concordance. *As-salah* means settlement or normalization of things according to common sense and wisdom as per situation (*Moheet*), and existence of a thing in which it should exactly be, in perfect order, harmony and symmetry (*Lane*).

In verse (7:189-90) *saleh* has been used for a child who is in good shape in every way. Verse (21:90) explains, "We removed the defect in Zachariah's wife, which was preventing her from bearing a child."

Verse (12:9) explains the word *salibeen* further when Joseph's brothers conspired against him, thinking that their father was too much inclined towards him (Joseph). They thought that if they killed him or removed him to a distant land, though it was a crime, they would become *salibeen* afterwards, i.e., their affairs would become straight and in order. In the Qur'an, the word *saleh* has been used as the opposite of *sayyia* (2/81-82). *Saleh* deeds are those, according to which man's latent potentialities are awakened and developed, enabling him to go through the evolutionary process. A glance through the Qur'an from page one to the last would show that the words *in-nalla-zeena-amanoo* have always been followed by *wa amiloo-as-salehat* - meaning "those people who profess *eiman* in Allah and do positive, creative and noble deeds." This shows that *eiman* and *amale-saleha* (noble deeds) are complementary to each other. Noble deeds which are done without any faith or conviction but just mechanically do not produce the desired results. Similarly *eiman*, which does not become a stimulant for noble deeds shows that it was just lip service and not the result of deep conviction. Noble deeds are not those which we consider noble according to our own judgment, but are those determined as such by the Qur'an. The Qur'an has not given a detailed, comprehensive list of such deeds, but has laid a general criterion: all actions which are not contrary to the Qur'anic guidelines result in upholding its fundamental and permanent values, and which nourish and develop one's personality, fall in the category of noble deeds. The people who perform such deeds are known as *salibeen*.

### 117. *Shaitan* - (sheen-ta-noon)

The common English equivalent for this word, namely devil or Satan, does not properly express the Qur'anic sense of the original term. To begin with, note the various meanings of the root:

*Shatan* is a string which is long, twisted and strong.

*Beirun-shatunun* is a well which is very deep. In fact, anything which is far away is called *shatunun* or *shatinun*.

Ar-Rumani has written that words like *shatta*, *shatana* and *baoda* are synonyms (*alfaz-ul-mutradifat*). Ibn-e-Faris has also written that its basic meaning is to get far away.

*Shatana* means that a person went far away.

*Shatana-sahibuhu* means that a person opposed the intention as well as direction of his companion or kept his companion's intention different than his own, and from this reference the meaning of opposition and rebellion were derived (*Taj/Lane*). Thus the word

*Shaitan* (Satan) means: one who is away from Allah's blessings, and hence devoid of pleasant things in life; who follows a wrong path, leaving aside the right one or becomes rebellious.

*Shaitan* is the name of an ugly serpent, as well as intensity of thirst. As in verse (38:41) Job called his *Rabb* that he was touched by a serpent or felt extremely thirsty (Mirza Abul Fazal with reference to Qamoos).

Some scholars think that the word *shaitan* derives from *shaitun* which means to get burnt, to get destroyed.

*Shatas-samno* means that the oil got so hot that it was near burning. So the word *shaitan* means, the rebellious one having destructive or inflammable qualities. In Hebrew *shaitan* means one who puts obstacles.

The Qur'an, in verse (19:44) says that *shaitan* is one who revolts against the orders of Allah. Verse (28:15) explains that when Moses struck un-intentionally a fatal blow to an Egyptian Copt, Moses said, "O this was a satanic action!" So this means anything wrong which is done under emotional pressure is *shaitana*.

The ringleaders of the people who opposed the system of Allah were called *shiateen* (2:14, 12:5).

Those barbaric and rebellious tribes whom Solomon subdued, brought under his control and put them to work were called *shiateen* (21:82, 38/37). About a tree in *jahannam* Allah says, "Its spathes are like the prickly pear" (37:65) *ka annahu ouso shiateen*.

And We guard them against all obstinate rebellious evil spirits (37:7).

According to the Holy Qur'an, any authority or power which differs, deviates or revolts against the law or course of Allah is *shaitan*. For further details see book titled *Iblees-o-Adam* by Ghulam Ahmad Parwez.

### 118. *Shariah* (sheen-ra-ain)

*Ash-sharia* is a place, quay or pond where people or animals come to get water, but the condition is that the water at that place should be coming from a constantly flowing spring; it should be open, flowing on the surface of the land, and easily accessible. Accumulated rain water is not called *shariah* but *karaun*.

*Ash-shareo* is a thoroughfare. *Ash-shario* is a straight path, open and well-known (*Taj/ Mobeet*). Ibnul Arabi says that *sharaa* means *zahara* which is open, visible.

*Ash-shirao* is the sails of a boat.

Ibn-e-Faris says that the basic meaning is to open something from one end to the other so that the whole of it becomes visible.

Verse (42:13) says *sharaa-alakum minad-deen*; Allah has clearly laid down for you the way of life and verse (45:18) further explain that *summa jaalnaka ala shariatim minalamr* - and then We put you on the right, open and straight path.

Verse (5:48) says that 'to each of you We have given a way of life (*shariah*)'. Here *shariah* means the fundamental, unchangeable laws of Allah given to man from Noah to Muhammad (PBUH)

Some people are under the impression that *deen* and *shariah* are two different things; it is not so. The Holy Qur'an lays down the fundamental laws (except in certain circumstances where even details are given), and the working details are left out to be determined by the

people according to their specific circumstances. However, while staying within the framework of these fundamental laws, these details could be changed if circumstances so warrant. If these details are called *shariah*, then the fundamentals would remain unchangeable whereas the *shariah* would continue to change, like the flowing fresh water coming from a spring. If it were to become static, resulting in stagnation, it would become harmful instead of giving nourishment to life.

**119. *Shiateen* (plural of *shaitan*). See number 117**

**120. *Shirk* / *mushrik* / *mushrikeen* - (sheen-ra-kaf)**

*Shirk*- the only unforgiveable sin in the Qur'an- the association of partners with Allah or obedience to laws in contradiction of Qur'an. This includes creating divisions within the Muslim community through sectarianism.

*Ash-shirko* is to get mixed up, to remain stuck (*Moheet*)

*Sharako fulanan* - I became someone's associate. *Musharika* means to join someone in some work.

*Ash-sharako* is a snare, a trap, a net set by a hunter; also, those small tracks which come out of big path and then disappear. Its singular form is *sharakatun* (*Taj*).

*Shirk* is a special term used by the Qur'an, which means:

To consider other authorities equal to Allah, to consider someone having the same right or power which Allah has, or to consider man-made laws equal to the laws given by Allah.

The concept of the Qur'an is that as all human beings are created equal, no one is superior to someone else in his capacity as a human being, and therefore, no one has the right to rule anyone else. Moreover, since everything existing in the universe has been subjugated to man, there is nothing superior to him, with one exception: Allah. To consider someone superior to man, therefore, amounts to degrading one's own self, and also putting that entity at par with Allah. This is *shirk*. It makes no difference to Allah, but only to man, as he falls from his superior position. The Qur'an, therefore, considers *shirk* as the biggest crime against man as it takes away his rightful position from him (31:13). Obedience of just one authority, that is Allah, through his revealed book, and command and control over the entire universe is *taubeed* (unity of Allah, monotheism), the slightest deviation from it is *shirk*. Its noun is *mushrik* and plural *mushrikeen*.

At the time of the emergence of Islam, there were two categories of people. The first were those who claimed to be the followers of previous *rusul*, such as Jews or Christians, whom the Qur'an called *abl-ul-kitab*. The other category was those who neither claimed nor obeyed any divine book, but followed their own codes or other man-made laws. Some of them also recognized Allah but along with Him, also acknowledged other forces or powers. They were called *mushrikeen* (pagans, polytheists). But since both the categories did not accept the Qur'an, they were together called *kafireen*.

In actual life, whether a person belongs to *abl-ul-kitab* (Jews, Christian, etc.) or not, if he obeys laws made by man, according to the Qur'an he is a *mushrik*, however pious or saintly he may be. *Deen* and *taubeed* is a straight path. Various factions and sects are the diversions which take him away from this path, and if he travels long enough on these diversions, the

true path eventually gets lost. The Qur'an has, therefore, termed sectarianism as *shirk* (30:31-32). Every sect leads to and ends up with some person as the last authority, whereas in *deen* the final authority is only the Holy Qur'an.

As commonly believed, the worship of idols or dead persons is not the only aspect of *shirk*; the greatest *shirk* is to equate man-made laws with the laws of Allah. The Qur'an says that such people consider themselves *momineen*, whereas actually they are *mushrikeen* (12:106). To sum up:

To equate or associate someone in those qualities and laws which are attributed to Allah alone is *shirk*.

To consider anyone or any authority superior than one's own self except Allah is *shirk*.

To obey any other code, except the one given in the Qur'an is *shirk*.

Enforcement of *ad-deen* would bring unity among people whereas division into various factions is *shirk*.

Obedying the only code of life given by Allah, and the emergence of one *ummah* that results from following that one code and one system is *taubeed*; anything against it is *shirk*. That is why the Qur'an says that it is possible that the ill effects of all (minor) shortcomings may be removed through good actions, but no protection is available to those who commit *shirk*. It is a serious and unforgivable sin (4:116).

### 121. Shuaib

Shuaib (probably, Biblical Jethro) was one of the *anbiya* sent to Midian (7:85-93). The people of Midian had many economic inequalities in their society, which caused their destruction. The people of Midian, considering *sala* only as prayer, criticised Shuaib as to whether his *sala* demand of them to give up their life style that was practised by their forefathers and not to spend their wealth as they liked (11:84-95).

The Qur'an also mentions that Shuaib was sent also to Al-Aika (15:78, 26:176-191).

### 122. Solomon / Suleman

Solomon, a *nabi* and *rasool*, was the son of David, and a very powerful king. He had full control over vicious unruly tribes, who did all sorts of chores for him. He also had deep knowledge of sailing, and developed a strong naval force on scientific lines.

### 123. Surah (or soorah)

The Holy Qur'an is divided into 114 chapters, known as *surah*.

### 124. Taqwa - (wao-qaf-ya)

The common English equivalent, namely, piety, does not properly express the real meaning of the word. Waqa means to protect something, to look after and protect it from harmful and dangerous things. So, when a horse is running very cautiously and slowly whether it is due to the absence of horseshoes, injury or pain or rough ground, riders used to say *waqal farso minul bafa* (Taj).

*Wiqaya* means a preservative (Lane). *Sarjun waqin* is the saddle that fits the back of the horse and does not hurt it (Lane).

*Waqin* has been used in the Qur'an for a person who, protects or shields (13:37).

In verse (2:24) it has been used for saying "protect yourself from fire" - *fattaqun nar*.

*Ittaqullah* has been used frequently in the Qur'an and means to look after the divine laws, to live according to divine guidance, and to remain in harmony with these laws. In verse, (5:2) *taqwa* has been used as antonym of *udwan*, which means rebellion and disobedience. Hence, *taqwa* would mean to obey and follow the laws of Allah.

Verse (3:101) explains it further by saying, "O community of convinced believers (*Momineen*), follow the laws of Allah in their true spirit." In verse (6:90-91) the word *ghaween* has been used opposite to *muttaqeen*. *Ghaween* are those who abandon the divine laws and adopt a different course in life. In verse (38:28), *fujjar* is as an antonym of *muttaqeen*. *Fajir* is one who breaks out of the pattern of life set by the laws of Allah. So *muttaqi* is a person, whose personality remains integrated and in harmony with the laws of Allah. Verse (91:8) is very explicit as it explains the process of integration as well as disintegration of the human personality. Both these qualities are built in the *nafs* or personality of a person; *fa-alhamaba fojooraha wa taqwaha*. Therefore, a person has a choice either to develop, integrate and crystallize his personality by following the laws of Allah, or have it disintegrated.

Surah Muhammad explains that there are some people who follow their own ambitions, feelings or desires and others, who follow the laws of Allah the later category gets or attains *taqwa* (47:17), *atabum taqwabum*. Therefore, *muttaqeen* are those people who keep away from things that are harmful to their personalities, by remaining in harmony with the laws of Allah, and thus get their personalities developed.

The opening verses of the Qur'an (Surah Al-Baqarah) say that this book provides guidance to those who follow the laws of Allah, avoid pitfalls and are conscious of the path of life. If a person treads on the dangerous path knowingly and deliberately, it is of no use to caution him or give him the right direction. He would never listen to the warnings or accept the guidance (2:6).

One has to study carefully to see when this word has been used for protecting oneself or keeping away, and where it has been used for following the laws of Allah. For instance in verse (2:201) *waqina azaban-nar*, in verse (66:6) *qoo anfusakum* or in verses (59:6 and 40:9), the word has been used to protect oneself. But in verse (59:1) *wattaqullah* would not mean "keep away from Allah." This means, as explained above, obey the laws of Allah and do not violate them. This is called *taqwa*. And whoever observes these laws more than others is most worthy of respect in the sight of Allah (49:13). Also, see *Muttaqi*.

### 125. *Tasreef-e-Ayaat*

Normally, a book deals with one subject and is divided into chapters. Each chapter deals with one particular aspect of the subject and is self-contained. All chapters chain the various aspects together to give a coherent view of the subject. The Qur'an has a different style. It deals- not with one subject- but with crucial problems of human existence and those of the universe at large. Obviously, a book of normal proportions, when dealing with such complex and numerous issues, just cannot discuss them in detail. Therefore, it has dealt in detail, with the issues of human life but only touches upon the realities of the universe and human existence. It expects Man to discover the secrets of the universe.

Also, the Qur'an does not deal with a topic fully at one time. Instead, it spread it throughout the book through its **method of repletion** (*tasreef-e-ayaat*), - the principle, the explanation of it, illustration through examples, the exception(s) - all sprinkled all over. It is suffice to say that the best approach to comprehend the Qur'an is to keep in view all the relevant verses throughout the book about a particular question. Isolated verses do not, and cannot, present a true picture. This approach has been adopted in the exposition of the Qur'an. See verses 17:41, 17:89 and 18:54

### 126. *Taubah* - (ta-wao-ba)

When on his way to a particular place, a person reaches a crossing, takes a turn and goes along, but after a short while, he realizes that he has taken a wrong turning, which will not take him to his destination, he must then turn back and return to the point where he took the wrong turning. This decision of backtracking is called *taubah*, to admit mistake and then rectify.

It is obvious, however, that a mere return to the crossroads will not take the traveler to his destination; he has to travel along the right path. *Taubah*, therefore, covers all the three aspects of the process: realizing one's error, retracing his steps and taking the right course. One who adopts this course is known as *taib*.

In the above example, each step that the person takes in the wrong direction takes him further away from his destination. After realizing his error, he starts back towards the point from where he had taken the wrong direction. With each step that he now takes, his destination is coming nearer to him by two steps, i.e., the step taking him earlier away being reclaimed, the destination approaching him by twice the distance he covers with every step. This is *taba alaihe* and the doer of such action *tawwab*.

*Tawwab* when attributed to Allah means that His law embraces such a person with all His blessings.

The Qur'an tells us that committing an offence does not immediately result in permanent deprivation of the defaulter from Allah's blessings. Whenever a person falls back on Allah's laws, Allah showers His *rahma* on him. A person thus stands a fair chance of revival and so do nations. This, however, is conditional if such remedial action is taken within a period (of respite) when sufficient time for corrective action is still available. Once *jahannam* becomes the ultimate recompense of one's wrong deeds, there is no going back.

## Revolutionary concept of *taubah* (repentance) and *islah* (reformation).

The phenomenon of crime is most complex, difficult and intricate.

Man is feeling proud of having landed on the moon, but his helplessness to understand and then meet the challenge of crime is most distressing. Every day we hear cries from all over the world on outrageous violation of law. The more affluent, educated and civilized we become, the index of crime also keeps pace. It goes on spreading like a virus all over the world, but in western countries and America it is getting beyond control.

There are, however some countries in the world, Japan being the pioneer, who have cut down the crime rate by discarding the stereotyped, orthodox approach and adopting the non-institutional procedure. The traditional approach is that after an offence is committed, the police investigate it and then the accused is sent to a court, which acquits or punishes him on the nature of the case by imposition of fine, or imprisonment.

Criminologists thought over this process and after extensive study arrived at a conclusion that the punishment by imprisonment was extremely injurious to the accused and to society. A person who has committed a crime has injured society but by sending him to jail, we multiply that injury manifold.

While he was outside, he was earning and paying taxes to the state, which henceforth he will not.

In jail, he is getting everything free, and the real sufferers are his family members for whom no one is responsible.

In prison, all his expenses are paid by the state, an unnecessary expenditure, which should be spent on development work or elsewhere.

When he comes out of jail, he carries a permanent stigma of disgrace as an ex-convict or an ex-prisoner and is generally debarred from all employment.

He becomes more experienced and skilled in his job, having learnt various tricks from co-prisoners.

So, how far, are we wise to spend millions of dollars on this class of criminals, particularly when the amount spent is counter-productive, as the very system contributes to the escalation of crime? There is a lot of good in man and for a lapse, maybe over which he had no control, he should not be condemned in total and that too for a lifetime; all out efforts should be made to reform him as a healthy member of society.

The new procedure adopted by the most advanced and modern countries has produced very positive results: the crime rate has come down by 30 percent, along with reduced expenditure. Briefly the main features are:

1 After an offence is investigated, the case is examined by the prosecutor, who summons the complainant and the accused. They are allowed to bring their attorneys.

2 The prosecutor asks the parties that if they are willing, he could decide the case there and then instead of sending the accused to the court.

3 If the parties agree (which they normally do), he would ask the accused to stand up and apologize to the complainant (so that hatred or ill will is negated).

4 Then he would ask the accused to pay some specific compensation to the complainant for the material loss, mental torture etc. - which the accused pays or undertakes to pay. This is in reality true justice, as the Quran says that *adl* is to give what is due and *ihsan* is to give something more as compensation. In our system, even if the stolen items are not recovered after the apprehension of a thief, it is considered all right. But what about the complainant's stolen property? He should be compensated too for it.

5 Then the prosecutor would tell the accused that he had wasted the time of the state and should pay a specific amount to the government. This in legal terms amounts to doing *taubab* - to undo what wrong has been done by apologizing and paying compensation. The second phase of this procedure is that state functionaries try to find out why the offender committed the crime and what is wrong with him. What treatment should be given to him to ensure that on the one hand, he does not repeat his action and on the other, society is safe, and peace and order is not disturbed. It should, however, be kept in mind that this is normally applicable to those offenders who are prepared to undo the wrong they have done (which in Quranic terms is *taubab*) and also promise to lead a straight life and behave (which the Quran calls *islah*). After these assurances, the state machinery comes into action, and takes the following steps:

If the offender has committed a crime due to bad company, foul or unhealthy atmosphere, or other psychological reasons, steps are taken to protect him from these factors. This is the meaning of *ghafoor* in Quranic terms, "one who protects." In case he is unemployed, under-employed, or incapable of earning due to some handicap, old age, etc., then the state provides him a job or provides him basic necessities of life free of cost, till he gets a job or becomes fit for earning. This, in Quranic terms, is the attribute of *raheem* - that authority which provides sources of nourishment free of cost. Briefly, the offender promises to:

undo the wrong done and reform himself, and after these two conditions are fulfilled the state, takes steps to protect him from all possible ill-effects of society, and provides him all basic necessities of life, free of cost, till he is capable of earning and is well settled. This is the most modern approach to crime and by adopting this; some countries have brought down the crime rate considerably.

### 127. *Tawwab*

*Tawwab* is one of the attributes of Allah. Also see *taubab* above.

### 128. *Tayyab* - (ta-ya-ba)

Raghib says that *tayyab* is something which one's senses as well as the *nafs* relishes, i.e., a thing which is pleasant to see, hear, smell and eat and which is wholesome.

*At-tooba*, the feminine gender of *attyabo* as well as its origin, means extremely pleasant, refreshing, life full of happiness. *Taamun tayyabun* means a food that can be swallowed easily. *Maun yayyabun* is pleasant water. *At-teebo* is perfume (*Taj*).

*Tabatil ardu teeban* means the land became fertile and grass grew on it (*Taj*). The word *khabeer* is its antonym.

Allah explains the word by a parable in Surah Ibr'ahim (14:24-26). It has stated about



*shajaratun tayyabatun* (a strong good tree), "A tree whose roots are firmly ingrained into the earth, and with its branches reaching towards the sky and bears fruit round the year."

In verse (34:15) *baldatun tayyabatun* is like a city which is surrounded by gardens to the right and to the left, and eatables are in abundance. When Allah says that We bestow upon a *momin hayatan tayyabatan*, it means a life full of happiness and pleasant things to enjoy. The use of such things would be pleasant to their senses as well as to the mind.

About *haram* and *halal*, the Qur'an says that one can eat anything, which is *halal* and *tayyab*. It is not necessary or compulsory to eat something simply because it is *halal* but it should also be pleasant, refreshing or tasty. The choice is left open, but leaves those, which are *haram* (prohibited).

Similarly it says that out of the women who can be married, one can marry anyone one likes *ma taba lakum* (4:3). In verse (3:37) the Qur'an mentions offspring who are virtuous, physically healthy and a source of happiness for the parents (*zurriyatan tayyabatan*).

### 129. Thamud

Amongst the people mentioned by the Holy Qur'an for historical evidence in detail are Thamud. Messenger Saleh/Salih was sent to them to mend their ways. Their main crime was privatization of means of subsistence given to mankind free by Allah, such as land and water, etc. The poor peoples' herds were not allowed to drink water from the natural water holes (See 7:73, 11:61-68, 17:59, 26:141-159 for reference).

### 130. Taurat / the Torah

Some historians think that its origin is from the word *waryun*, which means to enlighten (*Taj*). However, the most plausible version is given in *Moheet*, which says that this is an Arabacized version of *torah*, Hebrew word and means *shariah* and laws. Its plural is *taurat*, i.e., laws and direction (*Moheet*).

Generally, it is believed that Torah is the name of the book given to Moses, but the Holy Qur'an says that Torah was not revealed until after Abraham (3:64), even after Jacob (3:92) and before Jesus (5:46). This was a divine guidance for the Jews and contained Allah's directions (5:43). The *anbiya* of the *Bani-Israel* and their priests, *rabbis*, used to give instructions and take decisions (5:44). So according to the Qur'an, Torah is the collection of those books, which were revealed to the *anbiya* of Jews before Jesus and is called the Old Testament and contains 39 books including *asfaar-e-Musa*, referred to as *subuf-e-Musa* in the Qur'an (87:19), and book of Moses (46:12). According to the customs prevailing in those days, it was inscribed on stone tablets (7:145). At present in the afore-mentioned 39 books, at least some eleven other books are not included although their references are found therein. This shows that the Old Testament is not complete.

In the books related to Moses, *asfaar-e-Musa*, there are stories mentioned about the death of Moses and events occurring after his demise. This shows that at least one portion was added after the death of Moses.

It is not possible to ascertain when the Old Testament was compiled, or who was the compiler. One thing is definite that there was a period when it was completely non-existent. In 586 B.C., Nebuchadnezzar, the king of Babylon ransacked Jerusalem and burnt the

sacred Scrolls of of the Torah (17:5). When the Jews returned from Babylon to Jerusalem, after about a century (17:6 and 2:259), they made efforts to discover and compiling of the lost Torah. Ezra the prophet, wrote the first five books afresh sometime in 444 B.C. In his own book, he says that he heard a voice asking him to open his mouth, and was given a bowl of red liquid to drink. After he drank it, his memory was sharpened. He spoke day and night, and people wrote it for 40 days. In those 40 days, he dictated 204 books. The above narration of the prophet Ezra needs no further explanation, except that Jerusalem was destroyed in 587 B.C. and he had dictated those books in 444 B.C., i.e., about 150 years later. He neither saw these books anywhere nor remembered them or collected them from any source, but, in fact, wrote them himself. Presently it is said that he compiled only five books, whereas according to his own version he had dictated 204 books.

After Ezra, the prophet Naehemiah compiled some more books, but again in 168 B.C. a Greek King, Antonas, who burnt these Holy Scriptures, destroyed Jerusalem. These were compiled again by Judea Muqabi, but again Jerusalem was destroyed completely by Roman Emperor Flavius Titus (38-81AD), who took away the scriptures with him. Thereafter, the Jewish priests rewrote them from their recollections. Even after that, they amended the text from time to time as mentioned by Ernest Renan (1823-1892), French philologist and historian, in his book, *La Viede Jesus* (1863), *Life of Jesus*.

A few words about the language of the Torah also need to be said. The ancient language of the Jews was Hebrew, though on their return from exile in Babylon it became Aramaic. But none of their books was either in Hebrew or in Aramaic - all the books were in Greek. They were then translated back into Hebrew. The Greek version was in the library in Alexandria, which was burnt by the Christians.

In 394 A.D., Saint Eusebius Jerome (c342-420) translated into Latin which was known as Vulgate; the first version of the Bible from Hebrew. No one knows the source of Saint Jerome. Even today, various versions of the Torah available in the world have a lot of discrepancies. The first edition was printed in 1488 A.D. and when the second edition was printed in 1750 A.D., it differed at 12,000 places. This second edition today is known as the Old Testament.

This is the authenticity of the Old Testament, which is presented to the world as a revealed divine book. When the Holy Qur'an directs the Muslims to bring faith on the previous revealed books, it does not expect the Muslims to have faith in their contents (the Qur'an says that their contents were changed). The direction, however, means to have faith that the earlier *anbiya* were also given divine books.

### 131. Uhud

It is a place near Madinah, where Muslims and *kuffar* of Makkah fought a battle during *Shawwal* of the 3rd Hijra (March 625 A.D). In this battle, at first the *momineen* had an upper hand, but when one of their groups left the mountain position prematurely where Muslims were posted to defend it, the *kuffar* seeing the undefended gap came from behind in a pincer movement and caused a lot of damage to the Muslims. Even *Rasool Allah* (PBUH) was injured. Eventually, the *momineen* regrouped around him and repulsed the *kuffar*.

### 132. *Ummah / ummi* - (alif-meem-meem)

The author of *Mobeet* says that this word is not derived and appears to be the voice of a baby. The words, baby utters before learning a language are um-um, etc. So its first meaning was *umm* meaning the mother, and its plural is *ummabat*. Taking reference from mother, *umm* also means a residence or living place. *Ummah* would mean a nation, *jama*, or a group of like-minded people with a common code or ideology. Verse (2:134) says, "These were the people *ummatun* who lived in the past." In verse (21:92), it is explained that it is only the nation of yours, *ummatokum*, which is called one nation, *ummatun wahid*.

*Ummah* also means condition, bounty, method, time, period, *shariah*, *deen*. In verse (12:45) it has been used in the meaning of period. In verse (16:120), it has been used in the meaning of a leader, a guide. Ibn-e-Qutaiba says that its meanings are leader and *deen* (*Al-Qartain*).

It also means the real and basic thing, e.g., *Umm-an-Najoom* means the Milky Way. *Umm-ar-ras* means the brain, a centre where all the things unite. *Umm-ul-ura* means the mother of cities - Makkah. *Umm-ul-kitab* means the basis and basic law (*Taj*).

Ibn-i-Faris says that it has four basic meanings: (1) Basic or real (2) The repository (3) *Jamat* / nation (4) *Deen* / code of life

*Al-imamato* means to go ahead. *Imam* is the person who stands ahead. In fact, *imam* is the plumb, which mason uses to check the verticality of a wall.

*Amamato* means in front, in future (75:5).

*Ummi* is a person who is in a condition as he was at the time of birth - does not know how to read and write (*Lataif-ul-Lughat*).

The *Rasool* Allah is called *ummi*, because he did not know how to read and write or was unlettered (7:157-58). This however, was before he was bestowed with *nabuwwa*, but afterwards he learnt how to read and write. The evidence is supported in the Qur'anic verse (29:48), "And before the revelation of the book, you could not read a book, nor could write with your right hand."

At another place the Qur'an has addressed Arabs as *ummiyoon* which means a nation which was not given any book (3:20-75). In verse (2:78, 62:2) *ummiyoon* means people who were illiterate or unlettered.

### 133. *Umra* - (ain-meem-ra)

'A meeting' or, 'to visit a habituated place'. Besides performing *Hajj*, a visit to the Ka'bah and doing *tawaf* and *sabe* is called *Umra*. Whereas *Hajj* is an annual meeting, on a fixed date in a fixed month, i.e., 9th of *Zul-Hajj*, *Umra* can be performed at any time of the year, so it can be called an emergency, special meeting. For details, also see *Hajj*.

*Al'imarato* means a thing, which helps in making a place habitated. *Umra* also means maintenance. Verse (9:17) says that it is not the *mushrikeen* who will visit and maintain the mosques of Allah, only the *momineen* would do it.

Verse (52:4) refers to a frequented home. *Al-Bait-ul-Ma'moor* (Al-Ka'bah).

### 134. *Wabi* - (wao-ha-ya) - (revelation)

'*Wabi*' is the Qur'anic term for divine message from Allah to His Messengers. Literally

it means a sharp, quick, quiet and subtle signal.

*Al-wahiyo* is a suggestion by a sign that is extremely quick and fast or to whisper (*Taj/Raghib*).

In Surah Maryam, verse (19:11) says that Zachariah informed the people by sign (gestures). Raghib and Zabidi, the author of *Taj-ul-Urus*, both say that *al-wahiyo* means a very quick suggestion by sign. *Shaiun wabiun* means a thing that comes suddenly - very fast. *Aubal amala* means he acted in haste (*Taj/Raghib*).

The expression *wahaitul kitab* means I wrote the book. *Wabin* is the writer. *Al-wabin* is a written thing or document. Jauhri says that *al-wabi* mean *al-kitab* (book). Author of *Lataif-ul-Lughat*, Ibn-e-Faris and Raghib support this meaning. In verse (5:111), this version is clarified, when Jesus conveyed to his companions the written message, which was revealed to him.

*Auba* means to order, command. The above verse (5:111) of conveying *wabi* to the companions means that Allah had ordered them (*Taj/Raghib*) through *wahi* (revelation) which Jesus passed on to his companions (*Raghib*). Ibn-e-Faris says that anything which is communicated to someone is called *wabi*; the method, mode and type of communication may be by secret means, or otherwise. Verse (41:12) says, "He created several heavens in two phases and communicated through *wabi* the destiny of each of it," i.e., the law that regulates and guides everything in the outer universe and each is busy doing the function assigned to it, see verse (24:41). It says that all creatures in the universe know their *tasbeeh* and *sala*, i.e., duties, functions and how to perform them. Verse (99:5) further says that Allah conveyed His *wabi* to earth, its functions and duties, and similarly to the honeybee (16:68), how to build hives and collect nectar for honey. Everything in the universe receives *wabi* of Allah is busy in performing its duties and functions assigned to it according to the law of nature or instinct, which has not been created or evolved by them but Allah.

Man is also a part of the universe and physical laws also govern his physical life, however, he is endowed with a personality, which he has to develop in this world. The law according to which man leads his life is called *wabi*, which has the following characteristics:

Allah chooses a person to receive His *wabi* (message) who then communicate it to other people. The recipient of *wabi* is called a *nabi* or *rasool*. Except man, nothing in the universe has the freedom of choice i.e. the option to follow or disobey the *wabi*. Everything in the universe is bound to follow this law of nature, by instinct.

Man is given freedom of choice; he may or may not obey the *wabi*; but has no control over the outcome that would naturally result from obeying or disobeying this law. He is free to take poison as well as sugar, but the natural effect of one cannot be replaced by that of the other. This immutable Law of Nature (law of cause and effect) is applicable to Man's earthly life as well as the Hereafter.

A person other than a *nabi* or a *rasool* cannot understand the method or mode of this divine communication. He sometimes communicates by signs, and at times from behind a veil. No other person can claim to be receiving *wabi* or any message from Allah or call it by any different name such as *ilham* or *kashf*, etc. The last human being who received *wabi* was Muhammad (PBUH) and this *wabi* is final, complete and preserved in the Holy Qur'an. The traditional concept that *wabi*, received by *Rasool* Allah was of two types: *wabi matloo*, which is

read in the Qur'an and *wahi ghair matloo*, which is outside the Qur'an and is contained somewhere else, has no truth whatsoever and is not validated by the Qur'an. It was only the Qur'an, nothing else but the Qur'an, which was revealed through *wahi*.

*Auha-ilaihe* also means to send a *rasool* (a messenger). *Aubar-rajalo* means he sent his special messenger to his most reliable servant (*Taj*).

Ibn-ul-Anb'ari says that *wahi* is called so because Gabriel communicated it to the selected person in complete secrecy and confidence.

*Eihaun* means to whisper secret things with one another in privacy. Abu-Ishaque says that the basic meaning of *wahi* is to communicate in secrecy that is why verse (6:113) says, "People who are opposed to the *anbiya* indulge in secret conspiracies ...."

Verses (28:7, 20:38) say, "We sent *wahi* to the mother of Moses - suckle him - but if you are afraid then cast him away in the river without any fear." Here *wahi* means divine communication in some way to the person concerned that comes to know about the message sent.

Verse (2:120) terms *wahi* as *ilm* (knowledge) which is free from any feelings, desires or thoughts of a human being (53:35).

It is, however, important to understand that the recipients of *wahi*, i.e., the *anbiya* were in no position themselves to obtain *wahi* at their own instance. This was solely at the discretion of the giver of *wahi* - Allah. Allah, exercising His absolute authority and will, chose whosoever He thought fit to be the recipient of His *wahi* (6:125).

It was never possible for a human being to attain the exalted status of a recipient of Allah's *wahi* with his own efforts - it was always *wahi* that descended on the selected persons, i.e., receiving *wahi* was not at all a subjective effort; it was entirely an objective phenomenon (2:97, 42:51, 69:43).

The final, complete and unalterable guidance from the sustainer of the universe - Allah Almighty - was revealed to Muhammad *Rasool Allah* (PBUH) (6:19, 6:116), and thereafter Allah took upon Himself to provide it with an exhaustive safeguard (15:9) and He closed the institutions of *nabuwwa* and *wahi* for good.

"Whatever the Creator and the Sustainer of this universe wished to guide man on earth was finally revealed in the Holy Qur'an. Whatever laws, human personality required, for its enrichment and growth, were communicated in their perfect form through Muhammad (PBUH). In order that man attains his designated status in this universe, he needs no other light now to illuminate his path, nor does he require any more guides. The only course open to him to regain his lost Paradise, is to traverse the same path, which, is for ever illuminated by the footprints of that exalted person who stands at the highest pinnacle of human success, the *Rasool Allah* (PBUH)

Excerpt quoted from (*Meraj-e-Insaniyyat* - Chapter *Subhe-Bahar*), by Ghulam Ahmad Parwez

### 135. *Waseela* - (wao-sad-lam)

It was an Arab custom that if a goat gave birth to twin female offspring seven times in a row, and one male and one female the eighth time, it was not milked and was let off in the name of gods (*Taj*). In addition, that particular male offspring was not slaughtered. Some

scholars attribute it to a she-camel instead of a goat (*Taj*). The Qur'an has condemned such superstitions in verse (5:103).

### 136. *Zaboor*

*Zaboor* in general means a book. The word *Zaboor* (The Psalms) is now attributed to the book revealed to *nabi* David (4:163, 17:55).

### 137. Zachariah / Zacharias

Zachariah is mentioned in the Holy Qur'an as a *nabi* (6:85). Mary (Maryam) grew up under his care (3:37). He had no children, since his wife was sterile. She underwent a treatment (2:90) and gave birth to John (the Baptist), known in the Holy Qur'an as Yahya.

### 138. *Zaka* (za-kaf-wao)

*Zakal malo waz-zaro* means the flourishing of animals and crops; and to grow.

*Zaka-ar-rajalo yazku* means that the person became comfortable, got his capabilities developed and his life became happy and comfortable (*Taj / Ibn-e-Qutaiba*). Therefore, the basic meaning of *zaka* is to grow, to flower, flourish or blossom; to increase, swell or develop. *Raghib* after writing these meanings, gives an example of the word *azka* in verse (18:19), "Then see which type of food is most pleasant (*azka*), i.e., which has more nutritious value."

*Zaka* is derived from three-letter root ZKW with the basic meaning of 'to grow, to thrive;' as mentioned in (18:19). In the Qur'an the two words *azka* and *athar* are used in different meanings, e.g., in verse (2:232). In fact, purification has a negative virtue, whereas *zakat* has a positive value, i.e., to grow or get nourishment.

The author of *Mobeet*, giving reference of Baidawi says that the meaning of *azkakiu* is that which grew beautifully with healthy, positive qualities from one age to another. It has the quality and meaning of both development as well as growth. *Ardun zakiatun* is that fertile land which provides excellent produce. *Azka* means that which is more profitable, much better. *Nafsun zakiyya* means a young man with good physique (18:74). At another place such a young man has been called *ghulaman zakiyya* (19:19).

In verses (91:9-10), word *dassaba* has been used against *zakkaha*. *Dassaba* or *tadsia* means to suppress, to bury alive, (16:59) or to stop the growth. *Tazkia*, therefore, would mean to remove all obstacles from the way and create healthy, positive circumstances for the growth. Verse (53:33) further explains the meaning of *zaka*, which says, "You yourself should not decide that your self is getting developed or not. Instead, one should keep in view the standard laid down by Allah, and the system explained by Him." For example, in verse (92:18) Allah says, "That person's self is developed who gives away his wealth to others," and "Whoever gives, is the one who is *muttaqee*" (92:5).

In the Holy Qur'an the words *aqeemus salata wa atuz zaka* have been used extensively and repeatedly (for the meaning of *salat*, please see under heading *sala*). Such verses briefly mean, to establish a social order in which every person has the chance and opportunity to develop his self, according to the divine laws.

Verse (22:41) says that these people (*jamat-ul-momineen*) are those to whom when we give

authority in the land, *aqamoos salata wa atuz zaka* - they establish the Qur'anic social order and provide means for all for the development of their personalities.

Verse (23:4) is also important in this regard, as it explains that *momineen* are those who strive for *zaka*, i.e., for providing nourishment to humanity. As mentioned above, verse (22:41) shows that the first and foremost duty of the state is to establish a social order and provide means of sustenance and nourishment to humanity. In order to achieve this objective, it is necessary that the sources of wealth should be at the disposal of the state. All the citizens should keep the surplus of their earnings available to the state, so that it may take of it as much as it requires providing sustenance and nourishment to the needy (2:219). Such a system would take some time to establish itself. Meanwhile for the transitory period, the government can levy taxes for which the Qur'an has also used the word *sadaqat*, which are earmarked for certain purposes (9:60). Some people have extended and applied this verse for the management of *zaka* money, which is not correct. The Holy Qur'an has neither fixed any percentage (such as 2.5%), nor specified the items on which *zakat* is leviable. The idea that *zakat* is the tax levied by Allah and whatever else collection is made by the state is the government tax is not correct. This dualism of "Caesar and God" being two separate entities, is the Christian concept. In Islam, whatever one gives to the state for the establishment and enforcement of the Islamic social order is as given to Allah.

### 139. *Zalim* - (za-lam-meem)

The basic meaning of *zulm* is to exceed the limits, or to interfere unnecessarily in someone's belongings. Some scholars say that it also means a defect or shortcoming. According to *Raghib*, its meanings are not to keep a thing in its proper place, by moving it from its rightful place, or removing it untimely or by increasing or decreasing it. It also means to upset the balance of anything (*Taj/Mobeet/Raghib*). Ibn-e-Faris says that its meaning is (1) darkness (2) to keep a thing at an improper place by exceeding the limits. Accordingly, *mazlimatun* means a thing, which is forcibly taken away from someone.

*Az-zalim* (plural *zalimoon*, *zalimeen*) are those people who suppress other people's rights (*Taj*). *Zalama fulanan haqqabu* means a person suppressed someone's rights, as used in verse (18:33). Similarly, *zalim* means a person, who curtails human rights, or does not return or pay back other people's dues.

There are numerous sayings in Arabic where *zulm* means not to keep something at its proper place, e.g., *Manis taraz ziba fa qad zalama*, "whoever expected a wolf to safeguard the herd, committed *zulm*," thereby implying that a wolf was kept at an improper place. *Zalam-al-arda* means that the earth was dug at an improper place, and such a digging is called *mazloomaa*.

*Zalamal baer* means he slaughtered the camel without any cause, i.e., the camel did not have any disease.

*Zalamtuhu* means I used a thing before it was needed.

*Zulumaat* means, darkness. According to *Raghib*, darkness means absence of light, i.e., as light is not at its right place, therefore darkness is present (*Taj*).

The word *zalimeen* (usurpers in the Qur'an is used on numerous occasions (*zalimeen* (91), *zalimoon* (33), and other forms) extensively.

Verse (2:272) says that whatever you spend for other people's welfare would be returned to you in full. Here the word *la tuzlamoon* has explained the above version: "You will be returned your dues in full." Also, see verses (2:281, 18:33).

Verse (2:229) says, "And those who transgress the limits of Allah are *zalimoon*." Here again it gives a comprehensive definition of *zalimoon*, i.e., one who violates the divine laws. In fact, such a person is curtailing or holding back the growth of his own personality (3:116). In (2:17) *zulm* has been used in contrast with *noor*, which means light. In (2:20) *azlama* is used in contrast with *adaa*. *Azlama* means to get dark or darken, or to enter into darkness. Thus, *muzlemoon* means people who remain in darkness (36:37). In Surah Al-Anbiya, *zulumat* means such hardships and calamities, where no solution seems in sight (21:87). Verse (14:34) explains if a person does not follow *wahi* or does not keep his emotions under the divine laws, he gets into a situation where he suppresses other people's rights and whatever he gets, he hides, hoards it. Contrary to this, the message of *wahi* is that whatever is surplus to you after meeting your reasonable needs must be available for other people's welfare and nourishment. *Momineen* do not curtail or suppress other people's rights. In short all those who violate the divine law, who exceed the limits, misappropriate other people's property, suppress human rights, do not give in full what is due to others and retard the development of their own self are *zalimeen*. The message of the Qur'an is to undo, abolish or uproot *zulm* wherever and in whatever form it exists in the world, and replace it by the Qur'anic social order based on *adl* and *ihsan*. This is what may be called *iqamat-as-sala*.

#### 140. *Zikr* - (za-kaf-ra)

*Az-zikero wattazkaro* is to preserve something, to keep in mind. This word is the opposite of *nasyun*, which means to forget (6:68).

*At-tazkerato* means to remind of something, which is needed (76:29).

*Az-zikra* means a reminder (6:91).

The Holy Qur'an has also been called *Az-Zikr* (16:44), because it contains the history and laws for the rise and fall of nations.

*Zikrun* also means to remain steadfast in the battlefield and thus ensure the supremacy of divine laws (51:45). The divine laws are also called *zikerullah* (39:23). It is used in the context of dignity, honour, respect, fame and saying something good (43:44).

Verse (2:152) says *f az kurunee azkur kum* - "You keep in view My laws and I shall protect your rights and grace you with dignity and honour." In short, *ziker* means to:

remain steadfast in the battlefield

ponder over the secrets of nature

learn from the history of previous nations

keep in view the divine laws and take decisions accordingly propagate or give publicity to the laws.

These are the steps, which bring peace of mind (13:28).



## Some other Arabic terms

### Ahadith (singular, hadith)

News, reports, documented traditions of the teachings, sayings and actions of the Messenger Muhammad (ﷺ), which are not in the Qur'an but were compiled and recorded for posterity after a century and a half by various hadith collectors, who were mostly all non-Arab.

### Ansar

The Muslims of Madinah who became "helpers" of the *Rasool-Allah* by giving the first migrant Muslims a home when they were forced to leave Makkah in 622 AD, and assisted them in the process of establishing the first Muslim community.

### Hajera

Biblical Hagar was the first wife of Abraham (Ibrahim) and the mother of Abraham's first son Ishmael (in Arabic Ismail), who became the father of the Arab peoples. Hence Hagar is revered as one of the matriarchs of Islam and remembered with special reverence in the ceremonies of the *Hajj* in Makkah.

### Kashf

From KShf, with the basic idea of 'to reveal, to remove (take away)'; as in Surah Q, 50:22, and Surah Al-Araaf, 7:134. However, in mystic Islam the term is used for a Sufi to observe Reality and Truth of the Universe as well as things which are hidden from ordinary people.

**Ulama:** (singular, aalim): the learned, those who possess knowledge. The term "ulama" in the Qur'an (35:27-28) refer to those who study in depth the laws of nature and unveil the mysteries and secrets of the universe. We refer as scientists today to these ulama. After thorough reflection on the creation of the heavens and the earth, they pronounce 'O' our *Rabb*, You have not created this in vain. (3:190-191)

## Personalities:

**Azar:** Messenger Abraham's father name Azar is given in Bible as Terah or Tarah. Talmudic name is Zarah. However, he seems to have been known by other names as well. He was the High Priest of the Chaldean king of Babylon. See verse 6:74 for dialogue between Abraham and his father.

**Nimrod:** Name of the Chaldean royal dynasty. Qur'an does not mention the name of the king who debated and argued forcefully with Abraham about the divinity but could not stand against the rational, logical arguments presented by Abraham. However, the king and

his subjects forced Abraham and his nephew Lot to migrate to Arabia. Verse 21:66-71

**Nebuchadnezzar11:** (*Bakht Nasr* d.562 BC) was a great king of Babylon. He succeeded his father in Nabopolassar in 605 BC. During his 43-year reign, he recovered the long-lost provinces of his kingdom from Persia. He rebuilt Babylon and made it a great city. In 597 BC, he captured Jerusalem and in 586, he completely destroyed the city and took almost all Jews of the city to Babylon in captivity. Qur'an mentions their suffering in verse 2:259 and 17:5-7

**Zil-Qarnain:** Literally, *qarn* means horn, era and century. Its plural, *qarnain*, signifies "two horns".

Most commentators identify him as Macedonian king, Alexander the Great without any plausible evidence. But, some historians suggest that he was Cyrus, the Great, the most powerful Persian king. Archaeological discoveries in the area found a statute of Cyrus wearing a cap with two horns. He was a believer in the One God, was just, benevolent and protector of the downtrodden and very tough with usurpers and wrongdoers. He liberated the Jews from the oppressive bondage of Nebuchadnezzar, king of Babylon. Qur'an mentions him in 18:83-98.



## Qur'anic and Biblical Proper Names

Qur'anic Name	Biblical Name
Azar	Tarah/Terah
Abu Lahab	
Adam	Adam
Ahmad	
Al-Yasa	Elisha
Ayyub	Job
Daood/Daud	David
Esa	Jesus
Firaun	Pharaoh
Haman	
Haroon/Harun	Aaron
Hud	Eber
Ibrahim	Abraham
Idris	Enoch
Ilyas	Elias
Injil/Injeel	Bible
Isa/ Esa	Jesus
Ishaq	Isaac
Isma'il	Ishmael
Jabal-al-Judi	Mount Ararat
Jabal-at-Toor	Mount Sinai
Jaloot	Goliath
Jibrael	Gabriel
Luqmaan	
Lut	Lot
Majooj	Magog
Maryam	Mary
Mikaeel	Michael
Muhammad	
Musa	Moses

Nuh/Nooh	Noah
Qaroon	Korah
Saba	Sheba
Saleh / Salih	
Samri	Samiri
Shaitan	Satan
Shoaib	Jethro
Suleman	Solomon
Taloot	Saul
Taurat	Torah
Yahya	John (the Baptist)
Yajooj	Gog
Yaqoob/ Yaqub	Jacob
Yusuf	Joseph
Yunus	Jonah
Zaboor	Psalms
Zakariya	Zachariah
Zaid/Zayed	
Zul-Kifl	Ezekiel
Zil-Qarnain	

## Qur'anic Terms and English Meanings

Qur'anic Terms	English Meanings
<i>`alameen</i>	Universe
<i>anbiya</i>	prophets
<i>deen</i>	religion; way of life
<i>eiman</i>	faith, conviction
<i>fasaad</i>	in-equality
<i>fasiqeen</i>	transgressors
<i>fitna</i>	great mischief
<i>ghafoor</i>	forgiver
<i>halal</i>	permissible
<i>haram</i>	forbidden/prohibited
<i>Iblees</i>	(the Devil)
<i>ilab</i>	sovereign
<i>jahannam</i>	hell, wretched abode
<i>Jahilia</i>	pre-Islamic period
<i>Jamat-ul-Momineen</i>	Group of convinced Muslims
<i>janna</i>	paradise
<i>kafir</i>	denier of the truth
<i>kafireen</i>	deniers/disbelievers
<i>khabees</i>	impure, destruction.
<i>kufr</i>	denial of truth
<i>mukafaat</i>	retribution, law of requital
<i>malaiika</i>	celestial forces
<i>mashiyya</i>	Allah's plan, programme
<i>mohsineen</i>	beautifiers
<i>momineen</i>	the convinced Muslims
<i>mufsideen</i>	those who promote/create disorder in society
<i>munafiqeen</i>	hypocrites
<i>musbrikeen</i>	pagans/polytheists
<i>musliheen</i>	those who promote/create order in society

<i>muttaqeen</i>	God-conscious
<i>mutrifeen</i>	parasites (those who live off others)
<i>nabi</i>	prophet
<i>nabuwwa</i>	prophethood
<i>nafs</i>	self,
<i>najas</i>	faithless, immoral, impure of heart.
<i>nizam</i>	system
<i>nizam rabubiyya</i>	universal system of sustenance
<i>nizam-us-sala</i>	the Quranic system
<i>qibla</i>	centre
<i>Rabb</i>	sustainer of the worlds
<i>Raheem</i>	merciful
<i>rasool</i>	messenger of God
<i>rusul</i>	messengers
<i>sabireen</i>	steadfast (people)

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Zul-Kifl	21:85, 38:48
Zil-Qarnain	18:83-98





## Islam: The First Century

Islam, the complete code of life ordained by the Sustainer of the Universe, emerged as a socio-economic and political power in the seventh century CE. This unpredictable and sweeping emergence was a result of the Muslims disciplining their lives in accordance with the injunctions of the Holy Quran, and it left an everlasting impact on humanity.

The exalted person upon whom this code of life was revealed - Muhammad (PBUH) - was born in Makkah in 571 A.D. and died in Madinah in 632 A.D. During this period, the super powers bordering Arabia the Persian Sassanids and the Eastern Roman Empire (Byzantium) were locked in long years of constant warfare. Clans held Arabia, whose only previous contribution had been to send successive waves of Semitic nomads from harsh peninsula to invade the Fertile Crescent to find better pastures. These included Christian, Jewish, and Arabian tribes, including Muhammad's (PBUH) the Quraish. Allah's final message to mankind, revealed to Muhammad (PBUH) now contained in the Holy Quran, attracted a few truth-seeking loving people but infuriated the Quraish, who then controlled Ka'bah, the first house of Allah, built for mankind by Abraham and his son Ishmael (PBUH).

In 622 A.D., Makkah being no more amenable to his message, Muhammad (PBUH) undertook *hijra* (migration) to Madinah, and this feat marks the start of the Muslim era. In Madinah, a large number of local people embraced Islam. Muhammad (PBUH) stayed in Madinah for eight years, during this period he had to fight the most important battles of his life against the invading Quraish at Badar, Uhud and Madinah itself. Makkah was finally subdued in 630 A.D., after which the tribes throughout Arabia also submitted to Islam. His successor Caliph Abu-Bakr consolidated these conquests. Later on, the Persian Sassanid Empire was overthrown and the Muslims defeated the armies of the Byzantine emperor Heraclius at the battle of Yarmuk and conquered Palestine. According to Karen Armstrong, author of 'A History of Jerusalem', these wars were almost certainly not inspired by religious motives: nothing in the Quran encouraged Muslims to believe that they had a duty to conquer the world for Islam. In fact, the heavy taxes and oppressive policies of Persian and Christian emperors had thoroughly alienated their subjects, and the Jews in particular welcomed the Muslim armies into their lands to live under a benevolent, disciplined administration. The message of Islam spread with the speed of lightning and Muslims advanced to the Atlantic, the Caucasus, the Oxus, and the Indus without meeting effective opposition. The people of these conquered lands did not embrace Islam by force but adopted it gradually of their own free will. Today, the influence of Islam is evident in almost every corner of the world.

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ہیں۔ اس قرآن مجید کے عربی متن کو  
صرف دھرتی پر لکھ کر دیا گیا ہے  
آج کل کے لوگ کہتے ہیں کہ اس میں  
غلطی نہیں ہے۔ صرف اور صرف  
میں اسے تیار کیا۔ واقعہ یہ ہے۔

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