

Al-Quran-ul-Kareem

(English Translation)

Kanz-ul-Eeman

An English Translation from

"KANZ-UL-EEMAN"

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PUBLISHED BY

World Islamic Mission Pakistan (Trust)

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THE COMPILATION OF QURAN

HOLY QURAN THE LAST REVEALED BOOK

UNDOUBTEDLY, is the main source of Islam, the fountain-head of guidance and the treasure of knowledge? It has been challenging the world with its countless marvels and good qualities since its revelation.

But the enemies of Islam left no stone unturned in creating doubts and suspicion regarding the Holy Book in the minds of the people as they have done and are still doing against basic tenants of Islam and against Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam) himself. Credit goes to the scholars, jurists and defenders of Islam, who have faced the miscreants and are still facing them in every field and have silenced the orientalists and other enemies of Islam in all the fields.

The Quran is perfectly saved and it is the only Book in religious world which is in the original form as it was revealed and compiled at the time of its revelation. It is in the same order as it was revealed. There is not a single change of word or even a point, neither a single word has been added nor curtailed in the Book; it is because Allah Almighty says in Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

i.e. Verily We have revealed the Scripture and verily We are to protect it.

The main criticisms which have been leveled against Holy Quran are as follows:

Both Quran and Bible have same status as both have been compiled afterwards, i.e. after the time of its revelation. Quran has been compiled in the period of Abu Bakr Siddique the first caliph after the demise of the Prophet.

Some say that Quran has not been narrated in continuity as there were only four persons who learnt Quran by heart during lifetime of the Prophet.

Some say that Quran was revealed in seven dialects; now it is in only one dialect of Quraysh.

Some say that the revelation of the two last chapters (Suras) is doubtful as there is no consensus and certainly about them being part of Quran.

Some say that some chapters of the Book have either been curtailed or dropped, as one section of Muslims (Shias) themselves do not accept present Quran complete and final.
Some say that the compilation and composition of the pages of Quran of Hazrat Ubaee, Ali and Ibne Masood were different from the present compilation and composition of Quran.

Some say that there are seven recitations and dialects of Quran, so there are many differences in the words and alphabets.
The opponents have tried their best to level false charges against the Holy Book. They gathered these objections not from Quran itself but from historical books. They read in detail all materials of oriental knowledge and tried to pick up objections from here and there without going into details and thorough investigation. The pen and press of the opponents were fully backed by power and wealth.
May Allah bless the Scholars and Ulemas of Islam who dared to challenge the opponents and paid them in the same coin by defending the originality of the Book in such a manner that the opponents could not stand before convincing reply of their objections?
Now it is necessary that in short the entire history of Quran beginning from the first revelation till the complete compilation should be narrated, and in this connection the efforts of the Prophet himself and his companions should be described. In this description one will find satisfactory answer of all objections which have been raised by the opponents to create doubts regarding certainty and definiteness of the Holy Book.

THE SENDING OF QURAN

The entire Quran was sent down in the month of Ramadan the 9th month of Hijra Calendar in the blessed and Valuable Nigh from Divine Tablet towards worldly heaven at one time.
Quran itself says, 2: 185, i.e. the month of Ramadan in which Quran was sent down: 97:1, i.e. undoubtedly We sent it down in the blessed and valuable night.
Wasia Bin Asqua narrates in Musnad Imam Ahmad and Behaqui in Shobul Iman that the Prophet told that (Taurat, i.e. Pentateuch or Torah) was sent down on 6th Ramdan, Injeel on 13th Ramadan, Zaboor on 18th Ramadan and Quran on 24th Ramadan (i.e. the night of 25th), (Fathulbari Ibne Hajar Asqualani quoted in the Book Tadveene Quran by Muhammad Ahmad Azimi Misbahi).
Dawood bin Hind Akrama narrates through Ibne Abbas: Quran was sent down at one time in the blessed and valuable night towards worldly heaven. Then afterwards it was being sent down gradually for twenty years (Mustadrak: Nasaee: Bahaqui and Al-ltqaan).
The verses of Quran and sayings of the Prophet prove that the entire Quran was sent down towards worldly heaven in one blessed and valuable night of the month of Ramadan, then it was being gradually sent down through Jibrael to Prophet and was completed in 23 years.
The wisdom in gradual sending down of Quran has been explained in Quran 25:32-33. And the infidels said: "Why the Quran was not sent down on them all at once? We have thus sent it down gradually that We may strengthen your heart therewith and We recited it with gradual recitation. And they will not bring you any saying but We shall bring you the truth and better explanation."
In another verse of Quran Allah says, 17:106 (And We sent down Quran in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit'.
Ibne Abi Hatim narrates from Ibne Abbas whenever polytheists said any new thing, Allah Almighty disclosed its answer" (Itqaan).
The scholars have described various wisdom in sending down of Quran in pieces and at intervals over the Prophet.
That the heart of the Prophet may be consoled and get strength in comparison to the atrocities of the infidels and polytheists from time to time. Allah used to advise His beloved Prophet to be patient against the troubles and sufferings of the non-believers. Many verses of Quran plead the Prophet to be patient. The beloved Prophet has been consoled by narrating the examples of previous prophets. Quran says: 6:34 And the Messengers were belied before you. But they endured patiently when they were belied. i.e. Have you patience then, as had the resolute Messengers. 46:35 (AI-Ahqaaf). And Allah says, i.e. "And O beloved Prophet! Remain Patient for the order of your Lord, that verily you are before Our eyes (52:48, At-Toor)."

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ۝ اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ۝ وَاِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ۝

i.e. "And undoubtedly, Our Word has already passed to Our sent bondmen. That undoubtedly they shall be helped. And undoubtedly only Our army would be dominant." (37:171-173).
Gradual and frequent sending down of Quran provide the pleasure of meeting the angel of Allah time and again the favor and His Dignity are shown.
Frequent objections of the polytheists may be replied properly.
According to the happenings and incidents the verses were revealed and the Messenger was informed and warned.

The commands of the religion may be applied gradually so that they may not be a burden over the followers.
The recitation of Quran and its understanding may be easy to the followers.
Gradual sending down gave the idea that there is someone Who sends down Quran for the guidance.

SAFEGUARD AND PRESERVATION OF QURAN

The revealed verses of Quran were fully preserved and safeguarded by the Prophet himself and by his companions. The Prophet used to learn by heart revealed verses then rehearsed them to his companions who too remembered them by heart. The Prophet sometimes used to recite the verses along with the angel's recitation. Seeing the haste of the Prophet in remembering the verses, Allah revealed in Quran and advised the Messenger not to be haste. Quran says:

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝ اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۝

Move not your tongue with Quran that you may hasten to learn it. Undoubtedly, it is upon Us to preserve it and to recite." (75:16-17).
The Prophet during his own lifetime made such unique and unprecedented arrangement for learning Quran by heart that there remained no fear of altering or removing or increasing and erasing any word of the revealed verses of Quran. In his own time he did two things, firstly made solid arrangement for writing the verses, and secondly persuaded the companions to learn Quran by heart.
The Prophet explained the importance of learning Quran by heart. In his many traditions, he emphasized the reading, teaching and learning Quran by heart and gave glad tidings about it.
Some of the traditions of the Prophet about the importance of reciting, teaching and learning of Quran by heart are narrated.
In Musnade Ahmad, Bukhari, Abu Dawood, Tirmizi, ibne Maja and in Nasai the most famous saying of the Prophet is He who learnt Quran and taught it is the best among you.In Musnad-e-Ahmed, Tirmizi and Ibne Maja a tradition of the Prophet has been narrated through Hazrat Ali: 'The Prophet (Sallallaahu-Alaih-e-Wasallam) said that one who learnt Quran after its recitation and then accepted whatever was lawful in it and whatever was unlawful in it, Allah Almighty would cause him to enter paradise on account of his this practice and would accept his intercession about ten such of his family members upon whom hell would have become certain.'

Ibne Munda narrates through Jabir Bin Abdullah: the Prophet (Sallallaahu Alaih-e-Wasallam) said, when any preserver of Quran dies, Allah Almighty commands the earth not to consume his flesh, the earth submits, 'My Lord how I can consume his flesh when Your words are preserved in his heart' (Ahwaalul Mouta wal Quboor by Suyooti).

In Dailami and Kanzul Ummal a tradition has been narrated through Hazrat Ali, the Prophet says, 'teach three manners to your progeny (A) Love of the Prophet (B) love of the family members of the Prophet (C) recitation of Quran, as the preservers of Quran will be under the graceful shadow of Allah with Prophets and righteous one on a day when there would be no shadow besides Allah's graceful shadow.'

The Prophet has emphasized that after learning Quran by heart, it must be preserved. Those who forget after learning have been condemned and such have been threatened.
In Muslim and Nasai a tradition has been narrated through Hazrat Abu Masood that Prophet says 'One who recites and learns Quran most often should lead the prayer.'
In an another tradition it has been narrated, the Prophet says, one in whose breast there is no portion of Quran is like a deserted house.' One can imagine that in the light of such traditions how many companions of the Prophet would have desired to learn Quran by heart. A large number of companions learnt Quran by heart. In a battle of Bi're Ma'oonah during the period of the Prophet Seventy preservers of Quran were martyred. In the battle of Yamama in 11th Hijra seven hundred companions who were preservers of Quran were martyred.
The opponents of Islam claim that only four persons learnt Quran by heart in the lifetime of the Prophet, so the narration of Quran is not continuous as only four cannot be accepted for continuity. They base their claim on a saying of Hazrat Anas who told that only four persons learnt Quran by heart during the lifetime of Prophet. They were Abu Darda, Muaaz Bin Jabal, Zayd Bin Thabit, and Abu Zayd. There are many other sayings and traditions which prove that there were preservers of Quran in large number in the lifetime of the Prophet. The scholars of Islam opine that the saying of Hazrat Anas was based on his own knowledge, he might not have known others. It was not possible to count all when numerous companions were scattered in different places. Qazi Abu Bakar Baqiani has given many replies of Hazrat Anas saying, one of which is that the word has been used for Quran; this word may give another meaning, i.e. writing and learning both. It is possible that those four persons might have written full Quran and then have learnt by heart.
It has also been said that the four names might be from one tribe. Allama Nawawi opines how it is possible that first four caliphs be accepted among those who did not learn Quran by heart. They were more near to the

Prophet than others and were greedy to achieve excellence in obedience and prayer. After knowing then importance and excellence of Quran it is beyond doubt that these people would not have learnt Quran. Then there are many other traditions of the Prophet in which many other names as learners and teachers of Quran have been mentioned.

In Tabqaat Ibne Saad, Mustadrak Hakim and the book of Ibne Abi Dawood, Muhammad Bin Ka'b narrates that five Ansar learnt Quran by heart in the period of Prophet, they were Mu'aaz Bin Jabal, Ubaadah Bin Saamit, Ubai Bin Ka'b, Abu Ayyoob and Abu Darda.

The two names Ubaadah Bin Samit and Abu Ayub are not mentioned in the saying of Hazrat Anas.

In one another tradition one more name of Saeed Bin Obaid has been mentioned. In Nasai Abdullah Bin Umar Bin Aas says that when I learnt Quran by heart, I used to recite full Quran every night; when Prophet knew, he told that complete the recitation of full Quran in one month.

In another tradition Masrooque narrates in Bukhari (Abwabul Manaquib).The name of Abdullah Bin Masood was mentioned before Abdullah Bin Umar Bin Aas who said that I loved this person (Abdullah Bin Masood) very much since when I heard the Messenger (Sallallaahu-Alaih-e-Wasallam) saying that learn Quran from four persons, first Abdullah Bin Masood, second Saalim a slave of Abu Huzaifa, Ubai Bin Kaab and Moaz Bin Jabal.

In the tradition of Hazrat Anas the names of Abdullah Bin Masood and Hazrat Saalim are not mentioned. Hazrat Abdullah Bin Masood was one of the most important scholars of Quran during the period of Prophet as one can see his importance in the preceding tradition in Bukhari.

He himself says, 'By Allah besides whom there is none to be worshipped, any chapter (Sura) of Quran that was sent down I knew about it where it was sent down, I knew regarding what it was sent down. If any other scholar knowing more than me about Quran would have been found, and one could reach him riding on camel, I would have certainly presented myself to him.

Hazrat Umar told, 'By Allah no person other than Abdullah Bin Masood in Muslims deserves for this work, i.e. dictating Quran by his own memory.

In an another tradition the Prophet told that whoever was pleased to recite Quran in the same manner as it was sent down, then he should recite Quran according to the recitation of Ibne Umme Abd (Abdullah Bin Masood).

All these above mentioned traditions prove that the tradition narrated by Anas is not final and cannot be considered as the base for accepting only four preservers of Quran.

The above mentioned traditions of the Prophet disclose some names of the companions who learnt Quran by heart. They are 1. Moaz Bin Jabal 2. Obai Bin Kaab 3. Zaid Bin Harith 4. Abu Zaid 5. Abu Darda 6. Ubaadah Bin Samit 7. Saeed Bin Obaid 8. Abdullah Bin Umar Bin Aas 9. Abdullah Bin Masood 10. Saalim Bin Ma'qil 11. Abu Bakar Siddique (Radiyal-laahu Anhum Ajmaeen).

Abu Obaid has mentioned following names of the preservers of Quran (Huffaz) from the companions of the Prophet in his Kitabul Qirat Names from Immigrants.

1-Abu bakar 2. Umar 3. Uthman 4.Ali 5.Talha 6.Saad 7. Ibne Masood 8. Hozaifa 9. Saalim 10. Abu Horaira 11. Abdullah Bin Saib 12. Abdullah Bin Abbas 13. Abdullah Bin Umar 14. Abdullah Bin Umar 15. Aisha 16. Hafsa 17. Umme Salma. Some names from helpers (Ansar) 18. Obaadah Bin Samit 19. Moaz 20. Majma Bin Jania 21. Fozala Bin Obaid 22. Muslima Bin Mokhalla 23. Moaz Bin Jabal 24. Obaaee Bin Kaab 25. Zaid Bin Thabit and 26. Abu Zaid 27. Abu Darda 28. Saeed bin Ubaid are too included (Radiyal-laahu Anhum Ajmaeen).

Ibne Abu Daud has mentioned the names of Tamim Dari, 'Uqbah Bin Aamir. The names of Abu Musa Ashari and Umme Warqua have also been found in the list of learners of Quran by heart during the period of the Prophet.

Even this long list of about 32 learners cannot be taken as final as about seven hundred learners of Quran by heart were martyred in the battle of Yamama during Siddique Akbar regime. This battle occurred after few years of the passing away of the Prophet, naturally all these persons would not have learnt Quran in such a short time after Prophet. Most of them would have necessarily learnt Quran during lifetime of the Prophet.

This comprehensive discussion about the learners of Quran clearly denies the objection of discontinuity of Quran. Quran is perfect and in the same continuity as it was revealed to the last Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam). There is no change, no alteration, and no ambiguity in it even the order and continuity of the chapters (Suras) are the same as was revealed and told by the Prophet himself.

THE WRITING OF QURAN AND ITS FIRST COMPILATION

It is a well-known and established fact that memory of Arabs was unchallenged and famous. Even in the period of ignorance (the period just before Prophet). Arabs learnt by heart many historical things, their tradition, their history, their pedigree, their poetry etc. They were proud of their memory. They considered that it was below their dignity to write anything and then to learn by heart. In spite of such memory the Prophet did not depend on memory only, but he managed that the verses of Quran should be written. The entire Quran was fully written during the lifetime of the Prophet, and the same became the basis of compilation in the shape of Holy Book. A saying of Umme Salama narrated by Haithmi in Majmauzzawaid with reference to Tibrani. Umme

Salama says, that Jibraeel Alaihissalam got the Quran written to the Prophet. Many persons were conversant with the art of writing during the period of Prophet. The Prophet too tried to develop calligraphy, especially for correct writing of Quran. Quran itself says that if someone takes loan for a fixed period, it should be brought into writing. This proves that there were persons who knew calligraphy, though they were not in large number. The proof of knowing the art of writing has been provided in Quran itself. 79:11

يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ

Shaikh Abdul Haque Mohaddis Dehivi has given a brief bibliography of about forty-one companions of the Prophet who knew calligraphy and wrote the revelation of the Prophet. They are known as Holy Prophet's scribe of the revealed words.

Abu Bakar Siddique 2. Uthman Zunnoorain 3. Ali Murtaza 4. Talha Bin Ubaid Bin Uthman 5. Zubair Bin Awam 6. Saad Bin Abi Waqaas 7. Ghamir Bin Fohaira 8. Thabit Bin Qais Bin Sahmas 9. Khalid Bin Saeed Bin Aas Bin Umaiya 10. Aban Bin Saeed 11. Hanzala Bin Robi 12. Abu Sufyan Sakhar Bin Harab 13. Yazid Bin Abu Sufyan 14. Moavia Bin Abi Sufyan 15. Zaid Bin Thabit 16. Sharjil Bin Hasna 17. Ala Hazrami 18. Khalid Bin Walid 19. Muhammad Bin Muslima Ansari 20. Abdullah Bin Rawaha 21. Moghira Bin Shoba 22. Amar Bin Aas 23. Abdullah Bin Abdullah Bin Obai 24. Jaham Bin Saad 25. Jaheem Bin Alsalat 26. Arquam Bin Abi Arquam Makhzoomi 27. Abdullah Bin Zaid Bin Abdurubba Ansari 28. Ala Bin Aquba 29. Abu Ayub Ansari 30. Hozaifa Bin Yaman 31. Borida Ibnul Haseeb 32. Haseen Bin Namir Bin Fatik 33. Abdullah Bin Abi Sarah Saad 34. Abu Salma Bin Abdul Asad 35. Howaitab Bin Abdul Uzza 36. Hatib Bin Amar 37. Ibne Khatal 38. Obai Bin Kaab 39. Abdullah Bin Arquam 40. Moiquib Bin Abi Fatima (Radiyal-laahu-Anhum Ajmaeen).

These were the companions of the Prophet who scribed the revelation of the Prophet whatever portion or verses were sent over Prophet, he used to get them scribed.

Imam Ahmad Abu Dawood, Tirmizi, Nasaee Ibnul Manzar, Ibne Abi ' Dawood, Ibnul Ambari, Abu Ubaid, Nahas, Ibne Haban, Abu Naeem, Ibne Mardwiya narrate that Hazrat Uthman told that many chapters (Suras) were sent down to the Messenger (Sallallaahu-Alaih-e-Wasallam) when something was sent down then he used to call some scribe and order him to note down the verses in the chapter in which such has been mentioned. (Kanzul Ummal).

Hazrat Zaid Bin Thabit says that we used to collect Quran from skin pieces before Prophet. The entire Quran had already been scribed during the lifetime of the Prophet, but it was not compiled according to mutual order of various verses and chapters.

It is not correct that Quran was scribed after Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam). It was fully and completely written during the lifetime of the Prophet. The services of compilation rendered by Hazrat Abu Bakar and Hazrat Uthman are based on the same scribed Quran that was completed in lifetime of the Prophet.

The Quran was scattered on separate pages in the lifetime of the Prophet, the same was compiled in various pamphlets in separate chapters (Suras) in the period of First Caliph then Hazrat Uthman gave the shape of a complete Book bringing all chapters and verses together. Though the Quran was not in the shape of a book in the lifetime of the Prophet, but entire Quran was fully preserved in the hearts of a large number of the companions.

MATERIALS FOR SCRIBING

A doubt is created in the minds of general people that paper was not available in that period then how and on what material Quran was scribed. We find in history that there were books and libraries in Khyber, Madina and other places belonging to Jews. Naturally when there were books and libraries, material for scribing and writing of books too would have been available. Some materials have been mentioned in the tradition of the Prophet:-

1) Adim (Parchment) this was prepared after processing thin skin Parchment was available in abundance. It was used for writing.
2) Lakhaf (Wide tablets of stones). This was too used for scribing.
3) Kataf (Bone of camel's shoulder). The bone was specially prepared by cutting and carving for writing and scribing.
4) Moseeb (the broad portion of trunk of a date tree). The portion was separated from the tree and was used for scribing.
5) Aqutab (Broad and thin tablets of the saddles of camel).

   Rifa (Parchment of paper or pieces of leaves). The entire Quran was fully scribed on the mentioned materials. It was not possible to arrange all chapters and verses in the shape of a book as the revelation was continues till the last days of the life of the Prophet. After the end of revelation the Prophet remained alive hardly seven days or nine nights or twenty-one days. Then some verses were cancelled and replaced by other verses through revelation.

THE SECOND COMPILATION IN THE PERIOD OF FIRST CALIPH

Bokhari has narrated through Zaid Bin Thabit when Abu Bakar heard the news of the martyrdom of many companions of the Prophet in the battle of Yamama, Hazrat Umer came to him and requested Hazrat Abu Bakar to issue order for collecting Quranic verses. Hazrat Umar feared as many preservers companions of Quran have already been martyred in the battle of Yamama, many other may be killed in other battles and thus many portion of Quran may go with them. Abu Bakar told that how could I order for collecting and compiling Quran, when it was not done by Prophet himself. Hazrat Umar told that by Allah this work is however good and appreciable. This topic was being discussed between Hazrat Abu Bakar and Hazrat Umar. Hazrat Abu Bakar told that I was convinced of the argument of Hazrat Umar and Allah opened my heart for this noble cause.

Zaid Bin Thabit was ordered to perform this job as he was young and was the scribe of the revelation of the Prophet.

Hazrat Zaid says, by Allah if I would have been ordered to remove a mountain from one place to another it would not have been more heavy upon me than the assignment for collecting and compiling Quran.

Hazrat Zaid raised the same objection which was raised by Hazrat Abu Bakar. Hazrat Abu Bakar told this work is however good and appreciable.

Hazrat Zaid says that my heart was too opened by Allah and I began to collect Quran after strenuous search, and scrutiny from the branches of date trees, tablets of stone and from the hearts of the people. He says that I found the last two verses of chapter Repentance only from Abu Khazima Ansari and from none other. From this compilation various booklets were prepared. Each chapter was kept in one booklet collecting all verses of the chapter. All these booklets were with Hazrat Abu Bakar in his life then it was transfered to Hazrat Umar and after his martyrdom all booklets were kept with Ummul Mominin Hazrat Hafsa Bint Hazrat Umar Farooque.

Hazrat Zaid Bin Thabit was very cautious while collecting various portions of verses and chapters of Quran. First he collected the entire Quran which was scribed on parchments, tablets of stones and on some other materials in the lifetime of the Prophet. The Quran scribed on various materials was dictated by the Prophet himself and after dictation he used to hear the scribed verses, if any mistake was found it was then and there corrected by the Prophet. These scribes became main source for Zaid Bin Thabit.

Secondly he used to compare different verses and chapters of Quran after collecting them from various materials.

Thirdly he used to confirm each and every verses from at least two preservers of Quran and moreover he had himself learned Quran by heart.

Ibne Ashta in his Masahif narrates through Lais Bin Saad that for the first time the Quran was collected by Hazrat Abu Bakar and was written by Hazrat Zaid. People came to Hazrat Zaid, but he did not write anything unless two just witnesses would not have been found. He got the last two verses of the chapter Repentance (توبہ), only from Ibne Khazima Bin Thabit. Zaid wrote these two verses as Hazrat Abu Bakar ordered him to do so saying that the Prophet has accepted the evidence of Hazrat Khazima as equal to two witnesses.

An objection is raised that the last two verses of the chapter of Repentance (توبہ) have not been quoted in continuity as these two verses were written in Quran according to only one narration by Hazrat Khazima. Therefore, some portion of Quran has been collected on only one report. This is not correct. It is possible that two verses would have been in the memory of many others, but these two verses in written form might have been with Hazrat Khazima only.

In Musnad Imam-e-Ahmed it has been narrated that Harith Bin Khazima presented these two verses to Hazrat Umar, he asked who is the second witness, then Harith Bin Khazima told, I did not know but by Allah I give witness that I myself have heard these two verses from the Prophet then I understood them and learnt them by heart. Hazrat Umar himself gave witness that I look have heard these verses from the Prophet.

Harith Bin Khazima is another companion of the Prophet. Now it is certain that these two verses were in the memories of Hazrat Khazima, Harith Bin Khazima and Hazrat Umar (Qastalani Irshaadus Sari).

The main purpose of second compilation of Quran was to collect separate spread papers and materials in one collective script. For this work it was enough that after collecting separate parts, pieces and writing, all would have been arranged and written. It was not necessary to bring two authentic witnesses for scrutinizing and checking various verses. Calling of two-witnesses was for full satisfaction and for taking extraordinary precaution and nothing else. As already mentioned, the entire Quran was completely written and preserved during Holy Prophet Time. There were a large number of the preservers and learners of Quran. The Prophet had himself rehearsed entire Quran several times. Investigation and search in the second compilation were meant only for confirmation and emphasis.

It was announced publically that all such persons who had preserved any verse or piece of Quran in their memory or had with them any written material must bring it, so that after complete compilation and collection no one should dare to say that he had with him some verses of Quran and they were not included in the book.

There is no doubt in it that compilation of Quran was the greatest achievement and most admirable work of Siddique Akbar. It is not innovation of Siddique Akbar but a pious action. Such actions have been appreciated by the Prophet. The Prophet says, one who invented any noble tradition in Islam, he would be rewarded for it

and he would get the reward of those who would act upon it. So Siddique Akbar would be getting reward till the Day of Judgement of all those persons who would perform any work of Quran. Hazrat Ali says that the greatest reward in the Holy Book is of Abu Bakar. May Allah bless Abu Bakar. He is the first man who compiled the Book of Allah (Fathul Bari).

THE THIRD AND FINAL COMPILATION IN THE SHAPE OF A BOOK DURING THE KHILAFAT OF HAZRAT UTHMAN

The Quran was sent down in clear Arabic language read and spoken by the people of Quraysh tribe. There was some difference among various Arab tribes in reading and writing of Arabic language. One finds such differences usually in other languages too. In English and Urdu languages there is difference in the use of proverbs and words among literary men and writers. Then there was difference in the way of eloquence and expression of Arabic words.

Once Hazrat Umar found a person reciting some words of Quran other than the eloquence and expression of Quraish, he objected and asked the man who taught you these words the man named Hazrat Ibne Masood then Hazrat Umar corrected the words according to the language of Quraish and wrote a letter to Hazrat Ibne Masood.

"After greeting, you should know that Allah sent down Quran and called it Quran Arabia Mobin. A clear Arabic Quran, and it was sent down in the language of Quraish tribe. So after getting my letter, teach Quran to people according to the language of Quraish Tribe, not in the language of Hazyal tribe". (Kanzul Ummal Fathul Bari with reference to Abu Dawood).

In the beginning when various Arab tribes entered into Islam, it was not possible for young, old, women and children to read Quran in only one language. In a tradition in Muslim Sharif it has been described that the Prophet himself requested Allah to allow the people to read Quran in seven dialects of Arab.

Hazrat Ibne Masood says that Quran was sent down in seven words. Shaikh Abdul Haque Mohaddith Dehiavi says in Ashi'atul Lam'aat that seven words mean seven languages which were famous in Arab they were 1. Quraish 2. Tai 3. Howazan 4. Ahle Yaman 5. Thaquif 6. Hazyai and 7. Bani Tamim.

The Quran was taught in above seven Arabic language, The Prophet himself taught Quran to the people in all seven languages. Once a difference of recitation arose between Hazrat Umar and Hashsham Bin Hakim in reciting chapter Furqaan. The matter was referred to the Prophet who confirmed the recitation of both Umar and Hashsham as correct and told both that the chapter was sent down in the same manner. In Musnad Imam Ahmad it has been narrated that this Quran was sent down on seven words so whichever is easy read Quran accordingly.

Though there was difference of language but there was no change in the real meaning of Quran. In Bukhari Muslim and Mishkat. Hazrat Ibne Shahab a famous follower of the companion of Prophet narrates that I have heard this news that all these seven languages were one in the religion and commandments. There was no difference regarding lawful and unlawful things among all. Sometimes temporary change from one word to another word giving same meaning was allowed to make the recitation easy. Allama Qastalani says that everyone was not allowed freely to exchange the word from another word. It depended upon the hearing from the Prophet. It was a temporary phase to make the recitation easy but when facility for scribing and learning Quran by heart became available now there was no excuse then the exchange of words were disallowed. During the period of Hazrat Uthman consensus of the companions was arrived on that recitation which was adopted by the Prophet in the last recitation in the month of Ramadan, then leave for changing words was stopped.

Most of the learned men opine that one recitation was finalized during the lifetime of the Prophet after rehearsing Quran from Hazrat Jibraeel for the second time in the same month of Ramadan in which the Prophet recited Quran with Jibraeel two times. Some persons say that one recitation was decided during the period of Hazrat Uthman. However it is proved by many traditions of the Prophet and sayings of research scholars that recitation of Quran according to a language other than the language of Quraish was only a temporary leave due to some hardships, conditions and some necessary reasons.

THE MAIN REASONS OF THE THIRD COMPILATION

It has been narrated by Ammara Bin Ghazia, Hazrat Hozaifa came back from a battle and before going home, he came to Hazrat Uthman and said, 'O Amirul Mominin (Head of the Muslims) kindly hold in hand the people. 'Uthman asked, what the matter is. He replied that I took part in the battle of Armenian border and saw that Syrian people recited Quran according to the recitation of Obai Bin Ka'b and people of Iraq did not hear it and Iraquis recited Quran on the recitation of Ibne Masood and Syrian did not hear it and thus one belies the other. (Aini UmdatuI Qari and Irshadus Sari)

Many such cases came to the knowledge of Caliph Uthman. Even the students and teachers differed among themselves. This was the beginning of a great mischief whose end could have been disastrous and could spread havoc in Islamic World. Therefore it became necessary to solve this problem forever. Hazrat Uthman called the companions of the Prophet, and counseled among themselves and presented his own views. It was unanimously

decided that entire Quran should be compiled in one Book form on one dialect and various copies according to the language of sending down should be prepared and be sent to various countries and regions, and all persons should necessarily be bound to follow the script strictly.

DESCRIPTION OF VARIOUS COMPILATION

In the first compilation entire Quran was written. There was no arrangement among entire verses of all chapters. In the second compilation all verses of every chapter were written in arranged form and various booklets were prepared of each chapter.

In the second compilation mutual arrangement of various chapters was not completely made and written.

In the third compilation the chapters of Quran were too put and written in arranged form. The entire Quran was given the shape of a Book bounded. Ibne Saad, Bukhari, Tirmizi, Nasaee, Ibne Abi Dawood, Ibnul Ambari, Ibne Habban and Behaqui have narrated through Hazrat Anas the details of third compilation.

Hazrat Hozaifa Bin Yaman was waging war in the victory of Arminia Azarbaijan side by side with the people of Iraque and Syria. He saw difference in the recitation of Quran and became perplexed. After war he came to Hazrat Uthman and submitted that kindly keep hold on this nation (Umma) before coming of the time when this nation too may begin to differ in the Book of Allah like Jews and Christians. Hazrat Uthman requested Ummul Mominin (mother of Muslims) Hazrat Hafsa to send the Siddiqui scripts to him and promised to return them back after copying them in books. Hazrat Hafsa sent the script to him. Hazrat Uthman gave the script to Zaid Bin Thabit, Abdullah Bin Zubair, Saeed Bin Aas, Abdur Rahman Bin Harith bin Hashsham for copying it. These people completed their work. Hazrat Uthman told the three Quraish persons that when you people might differ in any verse; then get it be written in the language of Quraish as Quran was sent down in this language. They did the same.

When entire Quran was correctly copied, then Hazrat Uthman returned the script to Hazrat Hafsa and sent one compiled Book to each important Islamic city. This compilation was made in 25th Hijra. It has been told that five Books sent in Islamic World. Ibne Dawood says that seven copies were prepared. They were sent from Madina to Mecca, Syria, Bahrain, Basra, one was kept in Madina.

It has been narrated in Kitabul Masabih of Ibne Dawood that not only four but twelve persons performed the duty of copying and taking dictation of Quran. Five names are found in the book of Abi Dawood:-

1. Malik Ibne Abi Aamir (grandfather of Malik Bin Anas) 2. Kathir bin Aflah 3. Obaee bin Kaab 4. Anas bin Malik 5. Abdullah Bin Abbas.

HAZRAT UTHMAN EXTRAORDINARY EFFORTS

While giving final shape to Quran Hazrat Uthman not only relied on the Book compiled by Siddique Akbar but he collected all the writings and scribe from parchment and stone tablets and also consulted those who had learnt Quran by heart, so that any error or omission or oversight may be corrected.

Ibne Dawood and Ibne Asakir have narrated from Mus-ab Bin Saad that Hazrat Uthman addressed the people and told, 'O people only thirteen years have passed from the period of the Prophet and your condition is this that you have doubts in Quran. You say that recitation of Obaee is the recitation of Abdullah. Some swear that your recitation is not correct.

Therefore, I compelled all those persons who had any portion of the Book with them, they must bring them. So the men brought pages and parchments of Quran and Hazrat Uthman collected them. Then he asked on oath whether each one has himself heard from the Messenger and has taken dictation from him? The answer was in affirmative. Then Hazrat Uthman asked who was the best scribe, he was told that Hazrat Zaid bin Thabit, then he asked who was expert of Arabic language, he was told Saeed Ibnul Aas. Then he ordered that Saeed should dictate and Zaid should take dictation. (Kanzul Ummal) Ibne Dawood and Mustadrak narrate in another description through Musab-bin Saad that I made it compulsory for everyone who had any portion of Quran heard by the Prophet himself to bring it. Then whoever brought him any tablet or the bone near the shoulder of camel or any branch of date tree in which there was written something from Quran, he used to ask "have you yourself heard it from the Prophet" ?

Ibne Dawood, Ibnul Ambari and Imam Abu Jafar Tahawi narrate through Abu Qalaba. He told that a man who was called Anas bin Malik narrated a tradition to me that during the period of Hazrat Uthman people differed among themselves regarding Quran to such an extent that they fell out with each other, then this news reached Hazrat Uthman who told that people falsified and differed in it near me, then those who were far away from me, they would have been facing much difference and falsification, 'O companions of the Prophet, write one Book assembled together'. Anas Bin Malik said that one Book was written. People narrated that when there had occurred difference in any verse then they told that this verse was taught to such and such person by the Prophet. Then the news was sent to the concerned man though he might have been away from Madina at a distance of these days and he was asked in what manner he was thought the verse by Prophet. After this according to his narration the verse was used to be written at a place which would have been already left vacant for it. (Kanzul Ummal).

The above mentioned narrations prove that extraordinary precaution was taken by Hazrat Uthman while completing the Quran in a Book shape. All written pieces and the compilations of Hazrat Siddique Akbar were scrutinized and re-examined confirming from all those' who heard and learnt by heart any verse or verses of Quran through Prophet himself. Then for complete satisfaction and for removing a least doubt or difference for every verse and written piece two witnesses were called, though there was no harm if the compilation of Hazrat Siddique Akbar would have been accepted. Now it has been clearly proved without any doubt that there is no change, alteration, misplacement, shortfall, addition or omission in entire Quran which was directly heard from the pious mouth of the Prophet, written and learnt by heart. The Quran was saved from all such short-comings from before and it shall remain saved for ever as Allah Almighty has Himself promised its safety.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We have sent down this Quran, and We must surely are its Guardian. Al-Hijr (9).

After completion of Quran, all scattered pieces were destroyed, so that no controversy and difference may arise afterwards, and mischief-makers may not get the chance to disturb Muslim Unity.

In Fathulbari Abu Qalaba narrates that after compilation of Quran Hazrat Uthman wrote the people of cities that I have done such and such and whatever I had with me I have erased them, you too, whatever you had got them erased. Erasing can be performed by two ways firstly by washing the words, secondly by burning them. In most of the narration burning has been clearly mentioned.

In Bukhari Musab Bin Saad says that I found people in large number at the time when Hazrat Uthman burnt many books, all liked it and none denied it.

Ibne Abi Dawood and Tibrani narrate through Shoaib that Hazrat Uthman ordered to burn all those books which were contrary to the Books sent to various Islamic cities.

HAZRAT ALI'S CONFIRMATION

Ibne Abi Dawood narrated through Sowaid Bin Ghafia that Hazrat Ali says that speak only good about Hazrat Uthman, as whatever he did about the Book did it not only according to his own opinion but after consulting a party of ours.

In another narration Hazrat Ali told that if he had been caliph, I would have done about the Book the same what was done by Uthman.

ORDERING OF THE VERSES AND CHAPTERS OF QURAN

It has already been mentioned that the verses of Quran were not put in order while compiling it during the period of the Prophet. In the second compilation the verses were put in order and in the third and final compilation order was maintained among various chapters.

ORDERING OF THE VERSES

A question was raised whether the verses and chapters of Quran have been put in order according to the dictates of the Prophet himself or according to the interpretation of the companions of the Prophet.

As for ordering of the verses is concerned it has been proved by consensus that they have been ordered according to the dictates of the Prophet exactly in accordance with the revelation. Hazrat Zaid bin Thabit has already narrated that we used to write the Quran on parchments before the Messenger (Sallallaahu-Alaih-e-Wasallam).

Imam Bahaqui says, it means that he used to put separate verses in concerned chapters in order according to the commands of the Prophet.

Then we find reciting of different chapters by Prophet before the people in a number of various traditions of the Prophet. Hazrat Huzayfah narrated reciting of Al Baqarah, Ale Imran and Al Nisa.

In Bukhari the reciting of Al Araf in Maghrib prayer by the Prophet in Fajr prayer and in Tibrani reciting of Al-Rum in Fajr is mentioned.

In Bukhari and Muslim, it has been narrated that the Prophet used to recite chapter Alif Lam MimTanzilanm' Hal Ata Alal Insan' in Fajr prayer on Friday. In Sahi Muslim it is mentioned that in Khutba, Sura Qaf was recited. The Prophet rehearsed Sura Rahman to Jinn. Abdullah Bin Salam says that when Sura Saf was sent down then the Prophet rehearsed the entire Sura to the people. Thus most of the chapters were recited fully by the Prophet himself before the companions. There is no doubt in it that the verses of the Prophet and the compilation of the verses of Quran in the period of Hazrat Abu Bakar was done accordingly.

There is consensus on the arrangement of the verses according to the dictates of the Prophet, Zar Kashi in Burhan and Abu Jafar bin Zubair in Munasiba narrate.

Without any controversy among Muslims, it has been proved that the ordering of the verses of various chapters of Quran was according to the dictates of the Prophet. Imam Makki and some others say, "The ordering of the verses in the chapter is according to the commands of the Prophet. The Prophet did not order to write Bismillah in the beginning of chapter Baraat'. Ibne Hasaar says:

The ordering of the chapters and verses and setting them on their proper places were done according to revelations. The Messenger used to order for inserting the verses at such and such places. This ordering is in continuity from the time of the Prophet and inserting the same in the Book is certain and beyond doubt.

THE ORDERING OF CHAPTERS OF QURAN

It has been said by many that the ordering of the chapters of Quran is according to the research and interpretation of the companions of the Prophet, but the research scholars opine that the ordering of chapters is too according to the dictates of the Prophet himself. Various arguments have been put by research scholars to prove their point of view.

Firstly they say that it is clearly proved that the Prophet recited a number of chapters together in order in the assembly of the companions. In Muslim it has been narrated that Prophet asked to recite bright chapters of Baqarah and Ale lmran. In Musnaf Ibne Ali Sheba Saeed bin Khalid says that all the seven long chapters were recited by the Prophet in one Rakat.

In Bukhari it has been narrated that when the Prophet used to come to his bed for rest, he would combine his both palms together then would recite chapter Qulhuwallahu and Falaque and Annas (Two refuges) and would blow over him.

lbne Atia says the ordering of many chapters were already known in the lifetime of the Prophet as seven long chapters and such chapters in the beginning of which is Haa Meem and Mufassal.

Imam Behaqui says in Mudkhal that the verses and chapters of Quran were on the same order as they are except chapters Anfaal and Baraat as it is known from the previous tradition of Hazrat Uthman. But this exception has not been accepted as correct.

The meaning of the tradition of Hazrat Uthman has been explained as the Prophet departed and did not tell whether chapter Baraat is the part of chapter Anfal or not. This confusion was created because the Prophet did not command to insert Bismillah in the beginning of Chapter Baraat.

Hakim in Mustadrak and Abu Jafar Nahas in Na Sikh, Saeed bin Mansoor in Sunan and Imam Behaqui himself narrate that Hazrat Uthman told that Anfal and Baraat were considered two adjoining chapter in the period of the Messenger, so I put these two in seven longer ones.

The real position is this these two chapters are not one but two different chapters. This was already known in the time of the Prophet himself. Bismillah was not written in the beginning of Baraat as it was not sent down by Allah.

In Fathul Bari Allama Ibne Hajar says: One important argument against ordering of chapters according to the dictates of Prophet is the tradition which has been narrated by Ahmed and Abu Dawood on the line of Aus bin Abi Aus through Hazrat Hozaifa Thaqfi. He told that I was in the delegation of Bani Thaquif which embraced Islam. The Prophet told us that a portion of Quran was sent on me, I wished that I should not come out before its completion. We inquired from the companions of the Prophet that how they fix the stages of Quran for recitation. They answered, three chapters, nine chapters, eleven chapters, thirteen chapters and the last one from chapter Qaf to the end of the chapters of Quran, We recite Quran in this order.

This proves that seven stages of Quran were fixed during the period of the Prophet.

In the first stage three chapters Baqarah, Ale Imran and Al Nisa, in the second stage Maida, Al Anam, Aaraf, Anfal and Tauba; in the third stage seven chapters, Younus, Hud. Yousuf, Raad, Ibrahim, Hajr. and Nahl; in the fourth stage nine chapters, Bani Israel, Kahf, Maryam, Taha, Al Ambia, Hajj, Mominoon, Noor, and Furquan; in the fifth stage eleven chapters, Shu'ara, NamI, Qasas, Ankabut, Rome, Luqman. Sajdah, Ahzab, Saba, Fatir, and Yaseen; in the sixth stage thirteen chapters; Saffat, Sad, Zumar, Haa Mim, Sajdah, Shoora, Zukhruf, Dukhan, Jathia, Ahqaaf, Muhammed (Sallallaahu-Alaih-e-Wasallam), Fatah and Hojorat in seventh stage, the chapter from Qaaf to the end of Quran were included.

This order of stages and chapters was already fixed in the period of the Prophet, the same is continuing till to-day.

Many traditions of the Prophet prove that the Prophet used to recite entire Quran with Hazrat Jibrael in the month of Ramadan and in the last Ramadan of his life he recited entire Quran two times with Hazrat Jibrael.

Imam Bukhari, Muslim, Nasaee and Ibne Maja have narrated a tradition through Hazrat Abu Horaira that every year one circle of the recitation of Quran used to be done with the Prophet, but in the year of the demise of the Prophet two circles of recitation were done.

In Fathul Bari a tradition has been narrated through Imam Ahmed Ibne Ali Dawood and Tabri that the language of Quran upon which Hazrat Uthman has gathered the people is according to the circle of last recitation of Quran.

Ibne Ishta from Ibne Sireen and Ibnul Ambari from Abu Abdur Rahman Salmi in Masahif have narrated that the recitation of Hazrat Abu Bakar, Hazrat Umar. Hazrat Uthman, Zaid bin Thabit, the Immigrants and helpers was one and same that was of the Prophet who recited Quran two times with Hazrat Jibrael in the year of his demise. Hazrat Zaid was present in the last circle of recitation and he used to get people recite the same till his death. On account of this Siddique Akbar trusted him and his compilation and Hazrat Uthman made him head of the scribes of Quran.

Abu Obaid has narrated from Dawood bin Hind. He told that he submitted to Imam Shobi that Allah says that in the month of Ramadan Quran was sent down then was Quran not being sent down in the rest of year? He answered why not; but Hazrat Jibrael used to recite sent down Quran with the Prophet in the month of Ramadan. Then whatever Allah willed was made firm and whatever He willed was annulled. The secret of two time recitation in the year of demise of the Prophet was this that Quran should be fully confirmed on the last recitation. The same was written in the Mushaf of Hazrat Uthman and was confirmed the rest besides this was left.

Allama Jalaluddin Suyooti bin Abi Bakar says that the proof of the arrangement of chapters according to the dictates of the Prophet is also this that chapters beginning with HAA MIM and TA SIN have been arranged regularly and in continuation, but the arrangement of the chapters beginning with' Sabbaha is not regular and in continuation but there is distance among them.

In between TA SIN MIM Shoara and TA SIN MIM Qasas, chapter TA SIN NamI has been placed, when this TA SIM is smaller than those two. If the arrangement of the chapters would have been based on interpretation of the companions then the chapters beginning with Sabbaha would have been placed after TA SIN QASAS. (Al-ltqaan).

Allama Kirmani says in Burhan that exactly the same arrangement of the chapter is in Divine Tablet. The Prophet used to recite Quran with Hazrat Jibrael on the same pattern and arrangement every year in the month of Ramadan and he completed two circles of the recitation of Quran on the same pattern in the year of his demise. In the last the verse was sent down. Hazrat Jibrael told to put this verse between the verse of Riba and the verse of DAIN. (AL ITQAAN).

Some say that if the arrangement of the chapters would have been according to the dictates of the Prophet then there would have been no difference in the Book of ancestors. But this difference is of the period of sending down of Quran and prior to the final recitation of the Prophet.

Some say that Hazrat Ali's Mushaf was different from present one. The fact is this that Hazrat Ali had not written in according to recitation, but had compiled it according to arrangement of sending down of the chapters so that it should be known which one was sent down first and which were sent afterwards. It was a scholastic arrangement. The Mushaf of Hazrat Uthman is in final arrangement according to the last recitation which was fully supported by Hazrat Ali as he was himself included in the consensus of the companions.

Allama Qastalani opines that the difference among the learned people of Islam regarding the arrangement of the chapters is not any real difference but only a difference of words. Some say that the arrangement is strictly according to the dictates of the Prophet and some others say that this matter was left by the Prophet to the will of the companions who fully knew the real place of every chapter and every sentence of Quran as they all had already heard the recitation of the Prophet. Thus the companions arranged the chapter accordingly Therefore it is fully proved that the arrangement of the chapters is not only based on the interpretation of the companions but it is according to the dictates or according to the recitation of the Prophet himself.

HAZRAT UTHMAN AS ACCUMULATOR OF QURAN

Usually the title of Accumulator of Quran has been given to Hazrat Uthman. Some say that he is not accumulator of Quran. In fact this title was awarded to him because he played a dominant role in accumulating and compiling Quran. From the very beginning and early age of Islam he is entitled as Accumulator.

Maulana Shah Ahmed Raza Khan the famous revivalist of 20th century of Indo Pak in his booklet (Jam-ul-Quran) says, 'That the real collection of Quran according to the commands of Allah Almighty and as per dictation of Hazrat Muhammad Sallallaahu Alaih-e-wasallam had already been done. The chapters of Quran remained to be put together. This was done by Siddique Akber in consultation of Hazrat Umar Farooque Azam. Then on the basis of this collection Hazrat Uthman prepared Books in consultation with Hazrat Ali and sent them to the Islamic world and ordered the entire Umma to gather on the main dialect of Quraish. So Hazrat Uthman because of his this grand work is known as accumulator of Quran, Otherwise the real Accumulator is the Almighty Allah Himself as revealed in Quran. Verily We are to preserve it and to recite' but openly to our eyes the Accumulator is the Prophet and collecting the entire Quran at one place the first accumulator is Siddique Akbar.

Though Quran was already accumulated in different booklets but three things remained to be fulfilled firstly to gather separate booklets in one complete Book, secondly to send this collected one Book to different Islamic countries, thirdly to prohibit reciting of Quran in different dialects as previously was permitted to facilitate its recitation and to gather entire Umma on one dialect of Quraish. All these three works were completed by Allah Almighty through Hazrat Uthman who deserves to be called as Accumulator of Quran.

VOWEL POINTS IN QURAN

In the beginning there was no vowel points in Arabic letters. Nuqtah, Zer, Zabar & Pesh, etc. Arabs were expert to recite Arabic letters without vowel points. Afterwards when Quran reached to non-Arabs it became difficult to recite Quran correctly without vowel points and many mistakes occurred. Hajjaj Bin Yousuf ordered to adopt signs in similar words. The point was invented by Nasar Bin Aasim and now points were fixed on words like Ba-Ta-Tha-Jeem, etc.The first inventor of vowel points was Abul Aswad Basari who also invented learning of syntax on the line and system of Hazrat Ali. Afterward Islamic scholars labored hard and prepared books on learning of words, vowel points, learning of recitation, order of phonetics for recitation of Quran.

The number of chapters verses sentences and words in Quran. Ibnul Zaris has narrated through Hazrat Abdullah Bin Abbas that there are six thousand, six hundred and sixteen verses, and three hundred twenty-three thousand six hundred and seventy-one letters in Quran. There are seventy-seven thousand nine hundred and thirty-four words as counted by one group of people.There is consensus that there is one hundred fourteen chapters in Quran.

AL FATIHA (THE OPENING)

It has been said that Hazrat Ibne Masood did not use to write first chapter the opening in the Book (Mushaf). Abu Obaid has narrated through Ibne Sireen on right sources that Abi bin Kaab wrote in his Book chapter the opening the two refuges and Hazrat Ibne Masood did not write all these, and Hazrat Uthman wrote only the opening and the two refuges in the Book.

Abd bin Hamid narrated through Ibrahim that Abdullah bin Masood did not use to write the opening in the Book and he said that If he would have written it, he would have written it in the very beginning. These narrations do not prove that Ibne Masood did not accept the chapter, the opening as part of Quran. The only thing is this that he used not to write it in the Book.

It has been described in Al Itqaan by Suyooti that the basis of not writing Al Fatiha in the Book by Ibne Masood was not this that he did not accept it as part of Quran. Ibne Masood thought that compiling and scribing of Quran was done to remove any doubt, errors and omissions, increase or decrease in the Book. But as for the chapter the opening is concerned there is not a least one. There is no possibility of its forgetfulness, therefore it is not necessary to write it in the Book. It is fully confirmed that Ibne Masood did never deny that it was not part of Quran. He himself recited it with the Prophet and heard its recitation through the pious mouth of the Prophet in prayers.

CONTROVERSY ABOUT LAST TWO CHAPTERS OF QURAN

(THE TWO REFUGES) (معوذتین)

This controversy arose because of a saying of a prominent companion of the Prophet Abdullah bin Masood. The opponents of Islam made it a shield for creating doubt about the authenticity of Quran.

In Fathul Bari Imam Ahmed and Ibne Habban say that Abdullah bin Masood did not write the two last chapters in his Book (Mushaf). Allama Jalaluddin Soyuti in his comments Durre Mansoor writes: "Imam Ahmed Bazar, lbne Mardawia narrate from Hazrat Ibne Masood on correct testimony that Hazrat Ibne Masood used to rub the two refuges from Mushaf and ordered not to mix that which was not Quran with Quran. These two chapters are not part of the Book of Allah. The Prophet only ordered to take refuge from them. lbne Masood did not recite them.

The Ulemas of Islam and commentators of Quran negate this single statement of Hazrat Abdullah bin Masood.

Various arguments have been given against it.

Firstly it has been said that Hazrat lbne Masood is single in his opinion and no other companion accepted his statement.

Secondly it has been proved correctly that the Prophet recited these two chapters in prayer in which nothing can be recited besides Quran.

Thirdly these both chapters were included into Mushaf of Uthamn. In Mushaf only those chapters whose annulment were not proved were included.

The Mushaf of Uthman is based upon the consensus of the companions of the Prophet. Against this consensus the only saying of Hazrat lbne Masood has no weight.

The two last chapters are included in Quran as it has been fully proved from the tradition of the Prophet. Many tradition have been narrated by Allama Jalaluddin Suyooti, some of them are quoted here.

1. Imam Ahmed and lbne Zaris on right testimony have narrated from Abul Ala Yaziz Bin Abdullah bin Shekhir that the Prophet asked to recite the last two chapters while offering prayer.

2. Muslim Tirmizi, Nasai, Ibnul Zaris, lbnul Ambari, lbne Mardvia narrate from 'Uqbah bin Amir that the Prophet told that such verses had been sent upon him the like of which he did never see (QUL AOOZU, BI RABBIL FALAQUE - QUL AOOZU BI RABBINNAAS).

3. lbne Zaris, lbnul Ambar, Hakirn lbne Mardavia and Behaqui narrate form Uqbah bin Aamir saying that he himself heard these two chapters from the Prophet while leading a prayer.

4. lbne Mardivia has narrated from Hazrat Umme Salma that the Prophet told that last two chapters were among the most liked chapters before Allah.

5. lbnul Ambari has narrated from Hazrat Qatada who told that the Prophet asked Uqbah bin Aamir to recite Qul Aoozu bi Rabbil Falaque and Qul Aoozu bi Rabbinnas as these two are the most liked chapters from Quran before Allah.

6. Imam Ahmed has narrated form Hazrat Uqba bin Aamir that the Prophet said: 'O Uqba bin Aamir should I not teach you the best from amongst three chapters sent down in Injeel (Bible) Zaboor (Psalms) and Furquan-e-Azam (Quran). I submitted why not May Allah make me a sacrifice for you, then the Prophet taught me Qul hu Wallahu Ahad, Qul Aoozu bi Rabbil Falaque and Qul Aoozu bi Rabbinnas then again asked the Prophet not to forget them and not to pass any night without their recitation.

Imam Fakhruddin Razi opines that such narration from lbne Masood that the opening chapter and two last chapters of Quran were not part of Quran is totally void. Qazi Abu Bakar says that saying of lbne Masood is not correctly proved. lbne Masood had only rubbed these chapters from his Mushaf because he did not consider it right that these chapters should be written. He did not deny that they were not part of Quran. lbne Masood thought that only those chapters should be written in the Book for which a clear command has been given by the Prophet, as he himself did not find these chapters written anywhere, nor he himself heard from the Messenger the order for writing, so he did not write these chapters in his own Mushaf (Book).

In Al Itqaan of Suyooti it has been finalized in this way that the two last chapters were in continuity in the time of Ibne Masood, but in his own opinion their continuity was not fully confirmed.

Nawawi in his commentary of Mohazzab writes 'Entire Muslims are agreed on this fact that the two Refuges and the Opening' are part of Quran. If anyone knowingly denies it, he will be termed as a non- believer.

In this connection the saying of lbne Masood narrated somewhere is void and cannot be accepted correct.' lbne Hazam in the Book Alquadhe MoalIa Tatmilul Mojalla says that it is false accusation and slander over Ibne Masood as the correct recitation of Ibne Masood narrated through Zar by Aasim, in it the two Refuges and the opening have been included in Quran. (Al ltqaan).

The conclusion is that lbne Masood denied scribing of the two Refuges in the Book before consensus of the companions but after consensus, he agreed to it. Secondly he never denied that two Refuges were not part of Quran.

OBSERVATION ABOUT SHIA COMMUNITY AND QURAN

Critics and opponents of Islam besides levelling other charges against Islam and Quran charge that even a group of Muslim known as Shias doubt in the authenticity and continuity of Quran.

It is true that some learned men of Shia community have created doubts in the Quran finally compiled by Hazrat Uthman. Here I do not want to mention various objections raised by some Shia scholars for example Kalinee, lbne Shahr Aashob Maziudaran and Husain bin Muhammad Tabrasi etc. in the authenticity of Quran as there is no weight of their objections in the eyes of Muslims. Then even Shias of the world do not pay heed towards their ancestors objection. There is not a single Quran compiled by Shia community other than the authentic Quran printed and recited in entire world.

How any criticism by any fanatic Shia can have any weight when Hazrat Ali the fourth caliph recited the present Quran and get the same Quran printed and distributed in his caliphate. Hazrat Ali never doubted in the authenticity of the Quran compiled by Hazrat Uthman according to the consensus of the companions in which Hazrat Au himself the most reverend companion of the Prophet is included.

Hazrat Ali says about Siddique Akbar that the greatest reward in the Book is of Abu Bakar. May Allah's mercy be upon him! He is the first compiler of the Book of Allah. For Hazrat Uthman he remarks that speak nothing about Hazrat Uthman except good. Whatever he has done regarding Books he did it according to the consensus and consolation of our party.

At present there is no Shia on earth openly opposing the authenticity of the famous Quran published in the world. This community itself print, publish, distribute and recite the same Quran.

ABOUT THIS TRANSLATION

This English version of the Holy Quran is the translation of Kanzul Iman the Urdu version of Imam Ahle Sunnat Maulana Shah Ahmad Raza Khan of Brielly.

This is an accepted fact that the revealed Arabic words of the Holy Quran cannot be actually transformed in any other language of the world. Literal translation of Arabic Quran conveying the same meaning is not only difficult but is impossible also.

Therefore the translation of Arabic Quran in any other language is usually an explanatory translation.

Imam AhIe Sunnat Shah Ahmad Raza Khans Urdu translation known as Kanzul Iman is an explanatory translation.

This explanatory translation of Urdu was completed in the beginning of 20th century, i.e. 1910.

It is the most famous and accepted Urdu translation of Muslims belonging to the school of jurisprudence and the institution of the people of tradition and of the congregation in Indo-Pak subcontinent.

Imam Ahmad Raza, a great jurist and a learned scholar of Islam was born in 1856 at Brielly (India) and died in 1922.

He is considered to be the most learned and authentic authority on Quran, Sunnah and jurisprudence by majority of Muslims of this subcontinent. He was a great writer and wrote about one thousand small and big books relating to various aspects of Islam.

He devoted his entire life to the propagation of real faith and traditions of the Holy Prophet.

His main theme of the life was extreme and devoted love of Allah and His last Messenger Muhammad (Sallallaahu-Alaih-e-Wasallam).

He could bear anything except utterances against Islam. Allah, and His Messengers. He was a traditionalist and a true follower of the jurisprudence of Imam Azam Abu Hanifa. He was a great mystic too and was staunch lover of Shaikh Abdul Qadir Jilani of Baghdad.

Ahmad Raza's religious work has no parallel in his time. His ability, far-sightedness and depth of thought have been recognized by the Ulemas and Muftis of all the four schools of jurisprudence not only of this subcontinent but of Haramain Sharifain and other Muslim world.

He was awarded certificates of recognition by these men of Islamic learning when he visited Haramain Sharifein for performing Hajj (Pilgrimage) in the beginning of 20th century.

Though he has written numerously, but his two most famous work the translation of Holy Quran in Urdu, Fataawa-e-Razawiyah in twelve huge volumes have proved his superiority, deep thinking, ability and extreme love of Allah Almighty and Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam) over entire group of Ulemas of his time. Ahmad Raza filled a new spirit and enthusiasm for Islam in the hearts of Muslims. He revived love and affection of the last Prophet and of his teachings. Seeing his work for the revival of Islam, he deserves to be called a revivalist of 20th century.

ABOUT SECOND REVISED EDITION

I submit my humble gratitude to Almighty Allah, Who favored me in translating Kanzul Iman (an Urdu Version of Holy Quran by Maulana Shah Ahmad Raza Khan a prominent revivalist and Jurist of the subcontinent) into English. Though the translation was completed in 1981 for the first time I do not know how many prints have already been published.

It is encouraging that the English version of Kanzul Iman became popular particularly among the faithful adhering to the belief of Ahle Sunnah wa Jamat (The People of Traditions and of the Congregation) not only in Pakistan but in foreign countries like Europe and America too.

Now the second revised edition published by World Islamic Mission Pakistan (Trust) is in your hand. I have tried my level best to correct the printing mistakes or left over of previous edition. Furthermore, I have added a chapter on compilation of Quran and brief introduction of every chapter of Quran before translation. This will help the readers to know about the authenticity of Quran and its revelation. The introduction of the chapters would enable readers to understand the gist and circumstances of the revelation of the chapters. In the end I would request to the brothers in faith particularly those adhering to the belief of AhIe-Sunna (The People of Traditions and of the Congregation) to remember me in their invocations to Allah and pray to Allah through the grand mercy of the beloved Prophet to forgive me, my parents and teachers and my spiritual guides and to grant the intercession of the Prophet on the Day of Judgement. (Amin).

I confess that I do not claim myself to be a learned and pious man. I am a humble sinful creature of Allah. To err is human. It is possible that advertently or inadvertently some errors or omissions might have been committed, for this I regret and most humbly request to my brothers in faith to inform me and correct me in my mistakes. But one thing should be kept in mind that I have only converted the Urdu version of Kanzul Iman into English. I have not added or deleted anything from my own side. In this connection I have consulted various famous English versions and commentaries of Quran including Abdullah Yousuf Ali, Pickthal, Professor Arberry, Abdul Majid Daryabadi and others. I have also consulted various famous translations and commentaries in Urdu while writing introduction of various chapters. The discourse on compilation of Quran is mainly based on AI-ltqaan by Imam Jalaluddin Suyooti. Tadwinul Quran by Maulana Muhammad Azami Misbahi.

I shall be failing in my duty if I do not express my gratitude to His Eminence Maulana Shah Ahmad Noorani Siddiqui, President of Jamiat Ulama-e-Pakistan and Chairman World Islamic Mission Pakistan (Trust) whose selfless endeavor and sincerity to the cause of the propagation of true faith of Islam got this revised edition published by World Islamic Mission Pakistan (Trust). May Allah Almighty have compassion on his grieved soul and exalt his family / followers and award him eternal mercy to have the uppermost rank in the heaven. (Ameen)

I am unpretentiously obliged to Mr. Naeem Ahmad Rizvi S/o Maulana Khalil Ashraf (R.A.) Office Secretary World Islamic Mission Pakistan (Trust) who laboured hard and dedicated bounteous time in typing and I entreat to Allah Almighty for his extensive affluent and religious life. May Allah bequeath His reward and absolve their sins and grant blessings to all those who participated or contributed in the publication of this Holy Quran.

As I request all the readers to pray for me and for my parents and for all those allied with the publication of this reviewed version of the Holy Quran.

Prof. Shah Faridul Haque
Karachi - Pakistan

UNIQUE TRANSLATION

Uniqueness does not imply that one has assigned novel meaning and explanation to the Holy Quran.
No one is allowed to assign novel meanings to the revealed words of Quran on his own accord.
In his translation, Hazrat Ahmad Raza has tried to assign such meanings to the words of Quran, that there may not occur any contradiction in the meaning of the words and verses of Quran.
The other thing which he has kept in his mind while translating Holy Quran that such meanings should be selected that may not injure the status and dignity of Allah Almighty, and His Prophets.
By this translation, Hazrat Ahmad Raza has illuminated the flame of true faith, love and respect of Allah Almighty and the Holy Prophet in the hearts of Urdu knowing Muslims of the world.
I have tried my best to translate the Urdu version of Hazrat Ahmad Raza into simple English conveying the thought given in Urdu translation. I labored hard to choose such English words which should necessarily convey the same sense that has been expressed in Urdu version. While doing this important and sacred job, I had many famous English translations before me.
The worth of this English translation can only be visualized by a comparative study of various other Urdu and English translations. A detailed comparison is not possible here, therefore I have chosen some important verses. This comparative study will enable a Muslim of true faith to appreciate the depth of the knowledge of Hazrat Raza and his love, and close relation with Allah Almighty and His beloved Prophet.
Aa'Ia Hazrat Ahmad Raza Khan has interpreted the Quran in the light of authentic and current commentaries of Holy Quran. His interpretation raises the respect of the revealed Book, dignity of the Prophets of Allah and prestige of humanity in the eyes of the readers.
Now I give here a comparative translation of some important verses:93:7

وَوَجَدَكَ ضَآلًّا فَهَدٰى

a) Did He not find you wandering and guide you? (An English translation published in Beirut Lebanon by Dar-Al-Choura).
b) And He found thee wandering, and He gave the guidance.(AbdullahYousuf Ali).
c) And found thee lost on the way and guided thee? (Muhammad Asad).
d) And He found thee wandering, so He guided thee. (Abdul Majid Daryabadi).
e) And He found you uniformed of Islamic laws so He told you the way of Islamic laws. (Maulvi Ashraf Ali Thanvi).
f) Did He not find thee erring and guide thee? (Arberry)
g) Did He not find thee wandering and direct thee? (Pickthal)

And saw you unaware of the way so showed you straight way. (Maulana Fateh Muhammad Jallendhri).
"And He found you drown in His love therefore gave way unto Him" (Ahmad Raza).
The translators have translated the word Dhal in such a way that it affected directly the personality and prestige of the Prophet whereas the consensus is that the Prophet is sinless prior to the declaration of Prophethood and after the declaration. The words wandering, groping, erring are not befitting to his dignity. The word has many meanings the most appropriate meaning has been adopted by Aa'la Hazrat Ahmad Raza Khan.48:2

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا

In this verse the word has been translated by almost all famous translation of Urdu English as sin or error of faults. Thus the verses has been translated usually as "so that Allah may forgive your faults (or errors or sins)". Whereas the basic faith of Muslims is that the Prophet is sinless, and faultless.
Aa'la Hazrat has translated the verses "so that Allah may forgive the sins of your formers and your latter's on account of you.
Here the prefixed particle La gives the meaning of 'on account of' according to various commentators of Quran particularly (Khazin and Ruhul Bayan).

وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَيَعْلَمَ الصّٰبِرِيْنَ

Before Allah has known the men fought hard. (The Quran Dar Al-Choura) Beirut.
While yet Allah knoweth not those of you who really strive. (Pickthal).
Without God know how of you have struggled. (Arberry).
While yet Allah has not known those who have striven hard. (Abdul Majid Daryabadi).

While yet Allah (openly) has not seen those among you have striven on such occasion. (Maulvi Ashraf Ali Thanvi).

And yet Allah has not known those among you are to fight. (Maulana Mahmoodul Hasan).

Aa'la Hazrat Ahmad Raza Khan: "And yet Allah has not tested your warriors".

Now the readers can themselves see the difference of translation of this verse. Most of the translators while translating of this verse have forgotten to remember that Allah is the Knower of seen and unseen. God forbid! The general translators have given the conception that Allah does not know anything before its occurrence.

Even a Qadiani translator has translated the verse in a better way, "While Allah has not yet distinguished those of you that strive in the way of Allah". (Maulvi Sher Ali)

وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ

And that on which any other name has been invoked besides that of Allah. (Abdullah Yosuf Ali). And that over which is invoked the name of any other than Allah. (Abdul Majid Daryabadi)

And the animal that has been earmarked in the name of any other than Allah. (Maulvi Ashraf Ali Thanvi)

A'LA HAZRAT IMAM AHMAD RAZA: 'And the animal that has been slaughtered by calling a name other than Allah'.

Now see the difference in translation. Generally the translators while translating these words have conveyed such meaning that makes all lawful animals that are called by any other name than Allah unlawful. Sometimes animals are called by other names for example, if anyone calls any animal like Aqeeqah animal, or Valeemah animal or sacrificial animal, sometimes people purchase animals for Isale-Sawab (conveying reward of a good deed to their near and dear ones) and call them as Ghausul or Chishti animals, but they are slaughtered in the name of Allah only. Then all such animals would become unlawful.

The only befitting translation is of Ahmad Raza Khan that conveys the real sense of the verse. All such lawful animals become unlawful if they are slaughtered in any other name than Allah.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ

O' company of jinn and men if you have power that you may go out of the boundaries of the heavens and the earth (then let Us see) do go but you cannot go out without strength. (Maulvi Ashraf Ali Thanvi)

O' tribe of jinn and of men if you are able to pass through the confines of heavens and earth, pass through then you shall not pass through except with an authority.

Similarly this verse has been translated by Abdullah Yousuf Ali and Maulana Abdul Majid Daryabadi.

In this scientific age the boundaries of heaven and earth have been crossed. Some translators have opined that no one can cross the boundaries. This has created doubt in the minds of the people about this verse. Ala Hazrat Ahmad Razas translation has removed doubts forever. He translated:-

"O company of jinn and men, if you can that you may go out of the boundaries of the heavens and the earth, then do go. Wherever you will go, His is the Kingdom.

Prof. Shah Faridul Haque
Karachi:Dated:15.06.1988

ABOUT THIRD REVISED EDITION

We are modestly thankful to Allah Almighty Who, once again furnished us this opportunity of reproducing the English description of Kanzul Iman for the third time.

We also recognize with thanks for the profound concern of our charished Chairman of the World Islamic Mission Pakistan (Trust) ***His Eminence Maulana Shah Muhammad Anas Noorani Siddiqui S/o His Eminence Maulana Shah Ahmad Noorani Siddiqui (Rahmatullah Alaih)*** towards carrying out this publication. So that this Quran-e-Majeed Furqan-e-Hameed becomes a shelter for those who are connected with Holy Quran, May Allah sanctify him with the finest incentive for his committed service to the cause of Islamic teaching as enjoined the Holy Quran and Sunnah on the right path. (Ameen)

We request all the readers to pray for me, my father, my parents and for all those allied with the publication of this reviewed version of the Holy Quran.

World Islamic Mission Pakistan (Trust)
Karachi: Dated: September 24, 2014

THE OPENING

AL-FATIHA

BRIEF INTRODUCTION:-

This is a short chapter of Quran but it is full of truth having numerous meanings. The verses are so impressive that attract hearts of the people. It is most illustrious and glorious chapter from which the Holy Heavenly Book starts. The Book which changed the course of human history and gave a unique and marvelous impetus to human life by revolutionizing the thinking and perception of human beings.

Such a great importance has been assigned to this chapter by the Prophet (Sallallaahu-Alaih-e-Wasallam) that the chapter has been given various names. Some of them are:

1. THE OPENING that is opening of the treasure of mercy and wisdom.
2. Fatihatul Kitab (Key of the Book) that is the Key of the secrets of Quran.
3. Ummul Quran (the mother or center of Quran) that is the main source of the truths of Quran.
4. Assabe Masani (Seven verses chapter to be repeated time and again).

Besides these there are several other names too mentioned in the commentaries of Holy Book.

In this chapter there are seven verses, twenty-seven words and one hundred forty letters. This chapter was revealed in Mecca or Madina or in both. For the purpose of teaching the verses were revealed in the language of bondsmen.

This chapter is necessarily to be recited in every prayer. Its recital is Wajib (Compulsory) for both Imam and individual in the prayer. The recital by any individual offering prayer should be in his own words. If any individual is offering prayer, he should himself recite it, but when he is following an Imam in the prayer, then recital of Imam is taken as recital by the followers too.

In a funeral prayer the recitation of this chapter is permissible as benediction.

Benefits and Excellences of the Chapter: Such a grand chapter was not revealed in New Testament or Old Testament (Injeel and Taurah). This Chapter is the cure of every disease after reciting this chapter hundred times any benediction made to Allah is accepted.



Surah Number 1: Al-Fâtihah (The Opening)

Revealed at: Makkah

Total Verses: 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ALLAH IN THE NAME OF THE MOST AFFECTIONATE, THE MERCIFUL.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾

All praise unto Allah, Lord of all the worlds.

الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾

The Most Affectionate, the Merciful.

مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾

Master of the Day of Requital.

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾

We worship You alone, and beg You alone for help.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾

Guide us in the straight path.

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ ۵

The path of those whom You have favored.

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

Not of those who have earned Your anger and nor of those who have gone astray.

CHAPTER -2

(THE COW)

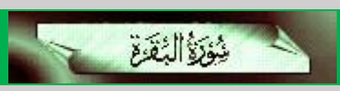
BRIEF INTRODUCTION:

This is the first chapter which was revealed in Madina. There are two hundred eighty six verses, forty sections, six thousand one hundred twenty words and twenty five thousand five hundred letters. Ibne Arabi says that there are one thousand commands, one thousand prohibitions and one thousand news in this chapter. Its adoption is blessing and its abandonment is distressing.

This chapter being Madina shows a clear difference from Meccan Chapters. The call of Islam was to be made from a different angle as the people living in Madina differed from the people of Mecca in temperament, thinking, and belief and in social behavior. Here the Prophet was to address the Jews and other persons known as Ansaar (the helpers). Jews were in dominant position and they were people of the Book, so they had faith in revelation, Prophet-hood, Doomsday, Paradise and Hell. The Ansaar were very much influenced by the Jews who never thought about coming of any other Prophet belonging to any other community. The Jews of Madina were corrupted and did all fouls in their worldly affairs forgetting the lessons of Taurah. For their own benefit they even used deceptive method in presenting verses of the Book. There was no comparison between Ansaar and Jews in education and wisdom. The Jews considered themselves far superior to others, so they were not prepared to accept or listen to any new religion.

Majority of the Ansaar accepted Islam and now they were to face the Jews with the Prophet himself. Islam became a religion of a people of Mecca and Madina both, so they needed a complete code of life.

This chapter had dealt with all such problems to be faced in such situation. Many sections of the chapter deal with the reforms of Jews. Most of the verses relate to laws, ethics and justice, for making a welfare society for the Muslims. Keeping all these facts in mind one should read this chapter. In a tradition of the Prophet narrated in Muslim it has been said that the Satan runs away from the house where this chapter is recited.



Surah Number 2: Al-Baqarah (The Cow)

Revealed at: Madinah

Total Verses: 286

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah in the name of The Most Affectionate, The Merciful.

الٓمّٓ ﴿۱﴾

Alif-Lam-Mim (Individual Letters of Arabic Alphabet)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ﴿۲﴾

That high rankerd Book (Quran) Whereof there is no place of doubt, in it there is guidance to the God-fearing.

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳﴾

Who believe without seeing, and establish prayer and spend in Our path, out of Our provided subsistence.

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿۴﴾

And who believe in what has been sent down towards you, O beloved prophet! And what has been sent down before you and are convinced of the Last Day.

5. They alone are on the guidance from their Lord and they alone are the gainers.
6. Surely as to those who are destined to infidelity, it is alike whether you warn them or warn them not, they will never believe.
7. Allah has set a seal on their hearts and on their ears; and over their eyes, there is a dark covering, and for them is great torment.
8. And some people say, have believed in Allah and the Last Day; yet they are not believers.
9. They seek to deceive Allah and the believers, and in fact they deceive not but their own souls, and they perceive not.
10. In their hearts is a disease, so Allah has increased their disease and for them is a painful torment, the recompense of their lies.

11. And when it is said to them, create not disorder on the earth, they say, 'we are but reformists'.
12. Beware! it is they who are the mischief-makers, but they perceive not.
13. And when it is said to them 'believe as other have believed', they say, 'shall we believe as fools believed'. Beware! It is they who are the fools, but, they do not know.
14. And when they meet believers, they say, 'we believe', and when they are alone with their devils, they say, 'we are with you, we are only mocking'.
15. Allah mocks at them (befitting His Dignity) and leaves them to wander about in their contumacy.
16. They are those people who purchased error for guidance but their trade earned them no profit, and they indeed know not the way of trading.
17. Their example is like the one who kindled a fire, so when it lit up all around him, Allah took away their light and left them in darkness where noting is seen.
18. Deaf, dumb, blind, so they are not to return.
19. Or like a rain pouring from the sky, wherein is darkness and thunder and lightning, they thrust finger in their ears because of the thunderclaps, for fear of death and Allah has encompassed the disbelievers.
20. It so seems that the lightning would snatch away their sights, whenever there is some flashing they walk therein and when it is dark, they stand still, and if Allah willed, He would have taken away their ears and sights, surely Allah can do everything.
21. O, mankind! Worship your Lord Who has created you and those before you, haply you may become pious.
22. And Who made the earth a bed for you, and the sky a structure and caused water to come down from heaven hence brought forth therewith some fruits for your food, therefore do not se up equals for Allah knowingly.
23. And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers besides Allah, if you are truthful.
24. Then if you cannot bring and We declare that you can never bring, hence dread the fire whose fuel is men and stones; it is prepared for the disbelievers.
25. And give glad tidings to those who accepted faith and did good deeds that for them there are gardens under which flow streams. Whenever they would be provided with a fruit to eat, they would say seeing its shape this is the same subsistence which we got before and that was given to them resembling in shape, and for them there are pure mates and therein they will abide forever.
26. Surely, Allah is not ashamed of describing anything for illustration, be it a gnat or above it, hence those who accepted faith, they know that it is the truth from their Lord; and those who are disbelievers, they say, "What does Allah mean by such a similitude". Allah sends astray many by it and guides many and sends astray those by it who are disobedient.
27. Those who break the covenant of Allah after its confirmation and sever that which Allah ordered to join and spread disorder in the earth, they are the only losers.
28. How you will disbelieve in Allah, whereas, you were dead, He gave you life, then will cause you to die then again will give you life, then towards Him you will return.
29. He is Who created for you all that is in the earth, then turned toward the heaven, then formed seven heavens correctly and He know all and everything.
30. And recall when your Lord said to the Angels, "I am about to place a vicegerent in the earth, they said, "will You place such who will spread disorder therein and shed blood"? and We praise You commending You and sanctify You", He told, 'I know what you know not'.
31. And Allah the Exalted taught the names of all things to Adam, Then presenting all things before the Angels said, "Tell the names of these, if you are truthful".
32. They said, "Sanctity to You", We know nothing but what You taught us, no doubt, You alone are the Knower and the Wise".
33. He Said, "O Adam tell them the names of all thing, when Adam had informed them of the names of all, He told, had not told you that I know all the hidden things of the heavens and earth, and I know whatever you disclose and whatever you hide.
34. And recall, when We ordered the angels to prostrate before Adam, then all prostrated save Iblees. He refused and boasted and became disbeliever.
35. And We said, "O Adam dwell you and your wife in this paradise and eat freely thereof where you will, but do not approach this tree lest you become of the transgressors.
36. The Satan made them slip and got them out from the place where they lived, and We said, "Get down, one of you is the enemy of the other and you have to stay in the earth and to make use of it for a time".
37. Then Adam learnt certain words from his Lord, so Allah accepted his penitence. Surely, He is the alone most Relenting, Merciful.

38. We said, "You all, get down from the paradise then if any guidance comes to you from Me, then whosoever followed My guidance, they have no fear nor any grief.

39. "And those who disbelieve and shall belie My sings, they are the people of the hell, they have to live in it forever".

40. O, children of Yaqoob, recall My, that favor Which I bestowed upon you and fulfill My covenant; and you dread Me alone.

41. And believe in what I sent down confirming that which is with you and be not the first rejecter of it and accept not small price for My sings and dread Me alone.

42. And confound not the truth with falsehood and conceal not the truth knowingly.

43. And establish prayer and pay the Zakat (poor due) and bow with those who bow.

44. Do you order righteousness to mankind and forget yourselves whereas you read the Book? Then, have you no sense?

45. And seek help in patience and prayer, and surely, the prayer is hard indeed save to those who lean towards Me with their hearts.

46. Who are sure that they have to meet their Lord and to return unto Him alone.

47. O' children of Yaqoob! Recall My that favor which I bestowed upon you, and exalted you over the entire world in your time.

48. And fear the day, when no soul shall be a substitute for another, and not any intercession be accepted for the infidels and nor his soul be freed for any compensation and nor shall they be helped.

49. And recall when We delivered you from the Pharaoh's people that afflicted you with grievous torment, slaughtering your sons and keeping your daughters alive and in this there was a great trail or great reward from your Lord.

50. And when We divided the river for you, then saved you and drowned Pharaoh's people before your eyes.

51. And We made a promise of forty nights with Moses, then after him, you began worshipping a calf and you were unjust.

52. Then We pardoned you after that, so that you might be grateful.

53. And when We gave the Book to Moses and Criterion to judge between right and wrong, so that you might be on right path.

54. And when Moses said to his people, "O my people, you have done injustice to your souls by taking the calf , turn therefore towards your Creator, then kill amongst yourselves each other. That is better for you with your Creator, so He accepted your penitence. Surely, He is alone the most Relenting, Merciful".

55. And when you said, "O Moses, we shall never believe you until we see Allah manifestly", then the thunderbolt overtook you, while you were looking.

56. Then We made you alive after your death, so that you might be grateful.

57. And We made cloud your shade and sent down on you Manna and Salwa, eat of Our good things, provided by Us, and they did no harm to Us, yes they had harmed their own souls.

58. And when We said, "Go into this town, then eat freely there from wherever you will, and enter the gate prostrating and say, 'forgive our sins', We shall forgive your sins and it is possible that more be given to the right doers.

59. Then the unjust changed the words besides that which had been told, so We sent down upon them a scourge from heaven, in lieu of their disobedience.

60. And when Moses asked water for his people, then We said, "Strike this rock with your staff", at one, there gushed forth twelve springs there from. Each group knew its drinking place. Eat and drink of what Allah has provided and do not wander in the earth raising mischief.

61. And when you said, "O Moses, We will not remain content with one food, pray then to your Lord that He bring forth for us of what the earth grows, some vegetables and cucumbers and wheat and lentils and onions", said, "Do you demand inferior thing in exchange of the superior"? Well get down in Egypt or in any city, there you shall get that which you demanded, and humiliation and poverty were stamped upon them and drew in the wrath of Allah. This was in lieu of their refusal of the sings of Allah and slaying the prophets unjustly. This was due to their disobedience and transgression.

62. Surely, those who believed, and the Jews and the Christians and the Sabians, whoever have faith with true hearts in Allah and in the Last Day and do good deeds, their reward is with their Lord, and there shall be no fear for them nor any grief.

63. And when We took a covenant from you and raised high above you the mount Toor, hold firmly to what we give you, and remember what is therein, in the hope that you may become God-fearing.

64. Then you turned back therefore, so if there had been no grace of Allah and His mercy upon you, then you would have been among the losers.

65. And, undoubtedly, you surely know, those among you who rebelled in the matter of Saturday (Sabbath). So We said to them, "Be Apes, despised".

66. Thus We made this event of that town a warning to those of the present and to those after them and a lesion to the God-fearing.

67. And when Moses said to his people, "Allah commands you to slaughter a cow", they said, "you make us a laughing stock". He said, "Refuge of Allah that I be among the ignorant".

68. They said, "Pray to your Lord that He tell to us, what kind of the cow is", he said, Says, He, she is a cow, neither old nor immature, but in between both", so do what you are commanded.

69. They said, "Pray to your Lord that He tell to us what her color is, he said, "Says He, she is a yellow cow, whose color is intensely deep, delightful to the beholders".

70. They said, "Pray to Your Lord that He explain clearly to us, what kind of cow is that. Certainly, we have become dubious about cows, and if Allah wills, we shall get the guidance".

71. (Moses) said, "Says He that she is a cow, no service is taken from her nor she ploughs the earth, nor water the tilth, un-blemish in which there is no spot". They said, "Now you brought the truth", then they slaughtered her and were not willing to slaughter.

72. And when you shed a blood, then began accusing for it each other and Allah was to disclose what you were hiding.

73. Then We said, "Strike with a part of that cow to the slain. Allah thus will give life to the dead and shows you His Signs, so that you may understand".

74. Then, thereafter your hearts hardened, then they are like stones, but harder than these; and of stones there are some from which rivers gush forth and some are those which split, then water comes there from and there are some which fall down for fear of Allah, and Allah is not unmindful of your doings.

75. Then O Muslims! Do you covet that the Jews would believe you, and one group of them was that which used to hear the words of Allah, then used to pervert it knowingly after having understood it.

76. And when they meet Muslims, they say, 'we accepted the faith, and when they are alone among themselves, then they say, "Do you explain to Muslims that knowledge which Allah disclosed to you, that they there by with you before your Lord. Have you no wisdom?

77. Do they not know that Allah knows all that they conceal and all that they disclose?

78. And some of them are illiterate who do not know the Book, but oral reading or their own false notions and they are in mere supposition.

79. Then there is woe for them who write the Book with their own hands and then say, "This is from Allah", so that they may gain small price in lieu of it. Then there is woe for them for the writings of their own hands and woe to them for such earning.

80. And they said, "The fire shall not touch us except for numbered days", say then, have you taken a promise from Allah, then Allah, will never break His Promise. Or you say about Allah that which you do not know.

81. Aye, why not who so earns vice and his sin encompasses him, he is one among the people of the hell, they have to remain therein forever.

82. And those who accepted faith and did good works. They are the people of Paradise. They have to remain therein forever.

83. And when We took covenant from the children of Israel that worship none save Allah and do good to parents and to kindred, and orphans and the needy and speak good to people and establish prayer and pay the poor due (zakat); then you turned back, except a few among you and you are backsliders.

84. And when We took a covenant you, that shed no blood of your own and turn not out your own people from your own towns, then you affirmed it and you are witnesses.

85. Then it is you who began slaying your own people and turn out a group of your own people from their homeland, provide help to (their opponents) against them in sin and transgression, and if they come to you as captive, you ransom them, and their expulsion is unlawful for you. Do you then have faith on some commandments of God and refuse some other. Then who so of you do such, what is the reward of it, save disgrace in the world, and on the Day of Resurrection, they shall be driven towards severest torment, and Allah is not unaware of your doings.

86. These are the people who purchased the life of the world for the life of hereafter, so neither the torment shall be lightened from over them nor they shall be helped.

87. And verily, We gave Moses the Book and after him sent the Messengers one after another, repeatedly, and gave clear signs to Jesus, son of Mary, and helped him with the Holy Spirit. Then, do you grow arrogant, when any Messenger came to you with what your soul desire not? So belie you a group of them (Prophets) and slay another group.

88. The Jews said, "Our hearts are wrapped with covers, Nay Allah cursed them because of their blasphemy, so little of them accept faith.

89. And when there came to them that Book (Quran) of Allah, which confirms the Book (Taurat) with them, and before that they were asking for victory over the infidels by means of the same Prophet. Then, when came to them that known and recognized one, they rejected him. So Allah's curse on those who reject.

90. They sold their souls, for what a miserable price that they deny what Allah has sent down, with this jealousy that, Allah of His grace send revelation on whomsoever of His devotees He pleases. Thus they became worthy of wrath upon wrath and there is humiliating torment for the infidels.

91. And when it is said to them, "Have faith in what Allah has sent down", then they say, "We have faith in what has been sent down to us and reject the rest, though it is the truth confirming what is with them. Say you, 'why did you then kill former Prophets, if you had faith upon your Book"?

92. And assuredly Moses came to you with clear signs, then after that you made the calf a god and you were unjust.

93. And recall, when We took a covenant from you and raised above your heads the mountain Tur, hold what We give to you with firmness and listen. They said, "We heard and did not accept", and the calf was permeating in their hearts because of their infidelity. Say then, "What a vile command is given to you by your faith, if at all you have faith.

94. Say you: 'If the last home near Allah be for you solely, not for others, then well, long for death, if you are truthful.

95. And they will never long for it ever, because of their evil deeds which they have done before and Allah knows the unjust well.

96. And undoubtedly, you will find them that they are necessarily most coveters of life even more than of all the people. And of idolaters, one is desirous of having a life of thousand years, and that will not keep him away from the torment, even being granted such life. And Allah is seeing their doings.

97. Say you, 'whoever be the enemy of Jibreel, then he (Jibreel) caused to descend on your heart this Quran by the Command of Allah, Confirming the former Books, and there is guidance and glad tidings to Muslims'.

98. Whoever be the enemy of Allah and His angels and His Messengers and Jibreel and Mikael, then Allah is the enemy of infidels.

99. And undoubtedly, We sent down towards you manifest Signs; and none will be denying them but the disobedient.

100. And is it that whenever they enter into a covenant, one party of them throws it out; nay, most of them have no faith?

101. And when came to them a Messenger from Allah confirming their Books. A party of the people of the Book threw away the Book of Allah behind their backs, as if they had no knowledge.

102. And they followed that which were being recited by the devils in the reign of Sulaiman (Solomon) and Sulaiman did not disbelieve; nay, the devils disbelieved. They teach magic to people and that (Magic) which was sent down unto the two angels Harut & Marut in Babel (Babylon). But both did teach nothing to anyone till they did not say this, "We are nothing' but trial", then do not therefore lose your faith. They learnt that from them by which they might cause separation between man and his wife, and they cannot harm anyone, but by the command of Allah. And they learn that which will harm them, and will not profit. And undoubtedly, they know that one who took this trade has no share in the hereafter; and undoubtedly, what the evil thing is that for which they sold their souls; had they known!

103. And if they had accepted faith and kept themselves aloof from sins; then there is better reward from Allah; had they known!

104. O men of Faith, do not say: Raina, but say humbly, respected Sir, "look upon us", and from the very beginning listen carefully, and for the disbelievers is a grievous torment.

105. Those who are infidels, whether people of the book or idolaters, do not desire that any good should be sent down to you from your Lord and Allah chooses for His Mercy, whomsoever He pleases and Allah is of Exceeding Bounty.

106. When any verse We abrogate or cause to be forgotten, then shall bring one better or the like thereof. Do you not know that Allah can do all and everything?

107. Do you not know that the sovereignty of heavens and earth is only for Allah and besides Allah, you have neither any supporter nor helper?

108. Do you wish to question your Messenger as Moses was questioned before; and whoever exchanges faith for unbelief, he rightly has gone astray from the right path.

109. Many of the people of the Book desired, had you been turned back towards infidelity after faith!, out of sheer envy of their hearts; after it that the truth has become manifest unto them, so leave them and overlook, till Allah brings His command. Undoubtedly Allah is Powerful over everything.

110. And keep up the prayer and pay Zakat (poor-due); and whatever good you shall send forth for your souls, you shall find it with Allah. Undoubtedly Allah is seeing your doings.

111. And the people of the Book spoke, 'None shall enter paradise, but he who be a Jew or Christian. These are their vain desires. Say, you 'Bring your proof, if you are truthful'.

112. Yes, why not, who submitted his face for Allah and is the doer of good, then his reward is with his Lord and they have neither any fear nor any grief.

113. And the Jews spoke, "The Christians are nothing", and Christians spoke, "The Jews are nothing", though they read the Book. Even thus the illiterates said the like of their saying. Then Allah will judge between them on the Day of Judgement regarding that wherein they are disputing.

114. And who is more unjust than he who prevents the mosques of Allah from being mentioned the name of Allah, and strives to ruin them, it was not proper for them to enter the mosques but with fear. For them, there is dis-grace in the world and for them there is great torment in the hereafter.

115. And East and West all is for Allah, then whichever side you turn your face, there is the face of Allah (The mercy of Allah inclined towards you). Undoubtedly Allah is All-Embracing, All-Knowing.

116. And they say, 'Allah has taken unto Himself a son', sanctity is for Him. Nay, whatever is in the heavens and is in the earth is His possession. All are unto Him subservient.

117. The Originator of the heavens and the earth, and when He decrees anything, then says to it only, 'be and it becomes at once."

118. And the illiterates spoke, 'Why Allah speaks not to us or any sign is being given to us.' Likewise said those before them, similar to their saying. The hearts of these people and of those are alike. Undoubtedly, We manifested the signs for the persons of firm faith.

119. Assuredly, We have sent you with the truth, bearer of glad tidings and a warner and you shall not be questioned about the inmates of Hell.

120. And never the Jews and Christians will be pleased with you unless you follow their Deen (creed), say then, 'The guidance of Allah is the only guidance; and (O listener who he may be) if you become follower of their desires, after the knowledge that has come to you, then no one will be your protector from Allah and no helper.

121. Those who have been given the Book by Us, they recite it as it ought to be, they alone have faith unto it and those who disbelieve it, they alone are the losers.

122. O Children of Yaqoob! Remember My favor which I bestowed upon you and that I exalted you above all people of that period.

123. And fear the day when no soul shall be a substitute for another and nor it shall be freed for any compensation, and nor any intercession will profit the infidels and nor will they be helped.

124. And when his Lord tested Ibrahim with certain words, then he fulfilled them. Said He "I am to make you leader of the people," submitted he "and from my offspring". Said He, "My covenant does not reach the unjust."

125. And recall, when We made this house a place of assembly for the people and a place of safety; and make the station of Ibrahim a place of prayer and We enjoined strictly upon Ibrahim and Ismail to purify well My house for those who go around it and those who stay therein for devotion and those who bow down and prostrate.

126. And when Ibrahim submitted "O my Lord make this City a region of peace and feed the inhabitants of it with varied fruits - to such of them who believe in Allah and the Last Day", said He, "and who became unbeliever, to him also I will give a little to use, and then shall force him towards the torment of the hell and what an evil place of return that is!

127. And when Ibrahim was raising the foundations of this house and Ismail (too) praying, O Our Lord! Accept from us; undoubtedly, You alone hear and know.

128. 'O Our Lord, make us submissive to You and of our offspring a nation submissive to You and tell us our ways of worship and turn to us with Your mercy. Surely You alone are most Relenting and Merciful.

129. 'O Our Lord, and send in them a Messenger from among themselves, who may recite to them Your signs and teach them Your Book and wise knowledge and may purify them well. Surely, You are alone the Predominant, the Wise.

130. And who will turn his face from the religion of Ibrahim, save one who is a foolish in heart, and undoubtedly, We necessarily, chose him in the world and surely he is among the people having ability to gain Our special proximity in the hereafter.

131. When his Lord said to him, "Surrender", submitted he, 'I surrendered to Him, Who is the Lord of all the worlds'.

132. And Ibrahim left the legacy of the same religion to his sons and Yagoob too; that 'O my sons, surely Allah has chosen this religion for you, therefore die not, but as Muslim.

133. On the contrary, some of you were present, when death came toYaqoob, when he said to his sons, 'whom will you worship after me? Said they, 'we shall worship Him Who is your God and of your fathers Ibrahim and Ismail and Ishaque, the One God and to Him we have submitted ourselves'.

134. This is a community that has passed away; for them is what they earned and for you is what you earn and you shall not be questioned for their deeds.

135. And the people of the book spoke, 'Be Jews or Christians you will get guidance'. Say you, 'on the contrary, we take the religion of Ibrahim who was away from every falsehood and was not among the polytheists'.

136. Say like this, 'we believed in Allah and what has been sent down towards us and what was sent down on Ibrahim and Ismail and Ishaque and Yaqoob and on his children and what was given to Moses and Christ and what was given to the rest of the Prophets from their Lord; we do not differentiate between any of them in the matter of faith and we have submitted ourselves to Allah.

137. Then if they believe too as you have believed, then they are guided, and if they turn back their faces, then they are but in total schism. So, 0 beloved, Prophet! soon Allah will suffice you on behalf of them. He is alone Hearing and Knowing.

138. We took the dye of Allah and whose dye is better than Allah and we worship Him alone.

139. Say you, 'Do you dispute about Allah, though He is our Lord and yours too: and our doings are with us and your doings with you, and we belong totally to Him alone.

140. On the contrary, you say like this, that Ibrahim, and Ismail and Ishaque and Yaqoob and his sons were Jews or Christians; say then, 'have you more knowledge or Allah. And who is more unjust than he who has the testimony from Allah and he conceals it and Allah is not unmindful of your doings.

141. That is a community that has passed away, for them are their earnings and for you are your earnings and you shall not be questioned of their works.

142. Now the fools say, who has turned the Muslims from their Qiblah on which they had been
Say you: 'East and West all belong to Allah; He guides whom He likes to the right path.

143. And thus We made you exalted among all nations that you may be witnesses to the people and this Messenger your guard and witness. And O beloved! We had not made that Qiblah upon which you had been before, but to see who follows the Messenger and who turns back upon his heels, and verily, indeed it was hard, but to those who were guided by Allah. And it does not behave Allah that He might waste your faith: Verily Allah is very Kind and Merciful to human beings.

144. We are seeing the turning of your face towards heaven repeatedly; necessarily then We will turn you towards that Qiblah which pleases you. Turn your face towards the sacred mosque (Ka'bah) just now; and O Muslims! Turn your faces towards the same, wherever you be. And those who have been given the Book know necessarily, that this is the truth from their Lord, and Allah is not unaware of their doings.

145. And even if you should bring every sign to those people of the Book, they would not follow your Qiblah. And you follow not their Qiblah; and they are not followers of each other's Qiblah among themselves too. And (0 listener whoever he may be) if you should follow their desires after the knowledge that has been given to you, then at that time, you shall surely be of the transgressors.

146. Those whom We gave the Book recognize this Prophet as man recognizes his sons and no doubt, a group of them conceal the truth knowingly.

147. (O Listener) It is the truth from your Lord (or the truth is that which is from your Lord) then beware! Doubt not.

148. And there is a direction of inclination for everyone, towards which, he turns his face; then desire, that you may surpass others in good deeds. Wherever you be, Allah will bring you all together. No doubt, Allah has the power to do all that He wills.

149. And from whosesoever you come forth, turn your face towards the sacred Mosque (Ka'bah) and that is necessarily, the truth from your Lord and Allah is not unaware of your doings.

150. And O beloved! Whomsoever you come forth turn your face towards the sacred Mosque (Ka'bah) And O Muslims! turn your faces towards the same, wherever you be, so that people may have no argument against you, but those among them who do injustice, so fear them not and fear Me. And it is for this that I may perfect My favor upon you and that you may be rightly guided.

151. As We sent in you a Messenger from among you, that he recites Our signs (verses) to you and purifies you and teaches you the Book and mature knowledge and teaches you that which you did not know.

152. Therefore remember Me, I shall remember you, and accept My right and do not be ungrateful to Me.

153. O believers! Seek help with patience and prayer; no doubt, Allah is with the Patients.

154. And say not those who are killed in the path of Allah as dead; but they are alive, yes, you are unaware.

155. And necessarily, We shall put you to test with something of fear and hunger and with some loss of wealth and lives and fruits; and give glad tidings to the patient.

156. That when any calamity comes to them, then they say, "We are belongings of Allah and we are to return to Him alone."

157. These are the people on whom are the benedictions from their Lord and mercy; and they are only on the guidance.

158. No doubt, Safa and Marwah are among the symbols of Allah; then who so makes pilgrimage to this House or performs "Umrah", there is no sin for him that he may go round both, and who so does any good voluntarily, then Allah is Appreciating and All-Knowing.

159. No doubt, those who conceal what We have sent down of clear signs and guidance after that We have made it clear in the Book for the people, on them there is the curse of Allah and the curse of those who curse.

160. But those who repent and amend and make manifest, then I shall accept their repentance and I am the only Relenting Merciful.

161. No doubt, those who disbelieved and died as disbelievers, on them is the curse of Allah and of Angels and of men combined.

162. They will ever remain in it; neither the torment shall be lightened from them and nor shall they be granted respite.

163. And your God is One God, there is no God but He, most Gracious and Merciful.

164. Verify, the creation of heavens and earth and coming of night and day alternately, and the boat that sails in the river for the benefit of the people, and that which Allah sent down of water from heaven, and revived the dead earth thereby and scattered all kinds of beast therein, and the change of winds and the cloud that is obedient between heaven and earth, in all of them, necessarily there are signs for the wise people.

165. And some people set some other deities of worship other than Allah that they love them as they are to love Allah and the believers love not anyone equal to that of Allah. And what would be the condition, if the transgressors see the time when the torment would come before their eyes, because all power belongs to Allah and because the torment of Allah is severe.

166. When those who were followed would be disgusted with their followers and would see the torment and all their ties shall be cut asunder.

167. And the followers will say, "Would that for us there were a return (in the world) then We would have broken with them as they have broken with us. Thus will Allah show them their works as anguish for them, and they are not to come out from the Fire.

168. O Mankind! Eat of whatever is in earth lawful clean and follow not the steps of the Devil, no doubt, he is your open enemy.

169. He will only command you to evil and indecency and that you should say of Allah what you do not know.

170. And when it is said to them, 'follow what Allah has sent down, they say, 'Nay We shall follow that whereon we found our fathers, what! Even if their fathers had no sense at all and no guidance?

171. And the saying of disbelievers is like him who calls unto that who hears nothing except a shout and cry; deaf, dumb, blind, so they have no sense.

172. O believers! Eat our good things provided to you, and be grateful to Allah, if you worship Him alone.

173. He has only made unlawful to you the carrion, and blood and the flesh of swine and the animal that has been slaughtered by calling a name other than Allah. But he who is driven by necessity to eat neither desiring, nor exceeding the need, then there is no sin on him, no doubt, Allah is Forgiving and Merciful.

174. Those who conceal the Book sent down by Allah and in exchange of it accept mean price; they fill in their bellies with fire only and Allah will not talk to them on the Day or Resurrection and nor will He purify them and for them is painful torment.

175. Those are they who purchased error in exchange of guidance and torment for forgiveness. Then to what degree is their endurance for fire.

176. This is because Allah sent down the Book with truth, and no doubt, those who began to put difference in the Book, they are necessarily, brawlers of highest degree.

177. The real righteousness is not this that you turn your face towards East or West; yes, the real virtue is this that one has faith in Allah and the Last day and the angels and the Book and the Prophets and gives his dear wealth for love of Allah to kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks, and establishes prayer and pays Zakat (poor-due); and the performers of their promises when they make promise and the patient in tribulation and adversity and at time of jihad (Holy war or crusade); These are they, who proved truth of their talks and they are only God-fearing.

178. O believers! it is obligatory upon you to take retaliation of the blood of those who are killed innocently; the free for free and the slave for slave and woman for woman. Then as for him who is forgiven something by his brother; there should be demand for payment with kindness and the payment be made satisfactorily well. This is to ease your burden from your Lord and a mercy upon you. Then after this one who transgresses, for him there is painful torment.

179. And there is life for you in retaliating for blood, O men of understanding! so that you may save yourselves.

180. Made obligatory on you that when death approaches any of you, if he leaves some property, then he should make a will for his parents and near relatives according to usage. This is an obligation on those who fear God.

181. Then whoso changes the will after hearing, the sin thereof is only on those who change it. No doubt, Allah knows and hears.

182. Them who feared, that the testator has done certain injustice or sin, then he made peace between them, there is no sin for him; no doubt, Allah is Forgiving, Merciful.

183. O believers! Fasting have been made obligatory upon you as were made obligatory upon those before you, so that you may become pious.

184. The days are counted. Then whoso among you is ill or on a journey, then same number of fasting in other days, and those who have no strength, they should give in ransom meal to a needy; then whoso does more good voluntarily, then that is better for him, and fasting is better for you if you know.

185. The month of Ramadan in which Quran was sent down, the direction for the people and guidance and clear signs of judgement; then whoso of you finds this month, necessarily, he should fast in it, and whoso is ill or on a journey, then same number of fasting in other days; Allah desires facility for you and desires not hardship and for this, that you should complete the counting and speak of the Greatness of Allah, as He guided you and so that you may be grateful.

186. And O beloved, when My bondsmen ask you about Me, then I am indeed near, accept the call of the caller when he calls upon Me; then they should obey My Commands and believe in Me, so that they may get the way.

187. It was made lawful for you to go near your women in the nights of fasting. They are your garments and you are their garments. 'Allah' knows that you used to put your souls in defalcation, then He accepted your repentance and pardoned you; then now copulate with them and seek what Allah has written in your destiny and eat and drink until white thread becomes distinct to you from the black thread at the dawn; then complete the fasts till coming of night, and do not touch the women when you remain in the mosques, for devotion. These are the limits of Allah, do not approach them. Allah thus describes His Signs to the people, so that they may become pious.

188. And do not eat up unjustly the property of each other among yourselves and nor convey their cases to the authorities for devouring unlawfully some portion of the property of the people knowingly.

189. They ask you about the new moons, say you, "They are the signs of time for the people and Hajj (pilgrimage). And it is no virtue that you enter your houses by the backs thereof, yes, the virtue is piety, so come in houses by their doors and fear Allah in the hope that you may get prosperity.

190. And fight in the way of Allah, those who fight against you and do not transgress, Allah does not love the transgressors.

191. And kill the infidel's wherever you find and turn them out from the place wherefrom they turned you out; and their mischief is more grievous than killing. And do not fight them near the sacred mosque unless they fight you therein; and if they fight against you, then kill them. This is the only punishment of infidels.

192. Then if they desist, then no doubt, Allah is Forgiving, Merciful.

193. And fight them until there remains no mischief and be there worship of One Allah, then if they desist, then there is no violence save against oppressors.

194. There is forbidden month in exchange of forbidden month and elegant manner in exchange of elegant manner. Whoso does violence against you, do violence against him in the same measure as he did, and remain fearing Allah and know that Allah is with the God-fearing.

195. And spend in the way of Allah, and cast not yourselves in destruction with your hand; and be good-doers; no doubt, good doers are the beloved of Allah.

196. And fulfil the Hajj and Umra for Allah. Then if you are prevented, send sacrifice which you may get easily and shave not your heads, unless the sacrifice reaches its destination; Then whoso is ill of you or there is some ailment in his head, then he should keep fast in exchange or give alms or sacrifice, then when you are at ease, then whoso takes advantage by combining Umrah with Hajj, on him there is sacrifice which may be obtained easily. Then whoso cannot afford, he should fast for three days during Hajj and seven days when you return back to your home, these are ten days complete. This Command is for him who is not the dweller of Mecca; and remain fearing Allah and know that the torment of Allah is severe.

197. The months of Hajj are known; then whoso determines to perform Hajj in these months, then there should be no mention of copulation before women nor any sin nor quarrelling with anyone till the time of Hajj; and whatever good you do, Allah knows it. And take necessary provision with you, the best provision is piety and remain fearing Me, O Men of understanding!

198. There is no sin unto you that you seek the bounty of your Lord. Then when you return back from 'Arafat' remember Allah near Mash'are-Haraam (Qazah Mountain) and remember Him as He guided you and no doubt, you had gone astray before.

199. Then the thing is this that O Men of Quraish, you also return back from the same place whence the people return back and seek forgiveness from Allah; no doubt, Allah is Forgiving, Merciful.

200. Then when you have completed the acts of your Hajj, then remember Allah as you used to remember your fathers, but more than-that, and someone says like this, 'O our Lord give us in the world, ‘and there is no share of him in the Hereafter.

201. And someone says like this, 'O our Lord give us good in the world and give us good in the Hereafter and save us from the torment of the Hell.'

202. To such people there is share from their earnings and Allah is Swift at reckoning.

203. And remember Allah during numbered days. Then whoso hastens to leave in two days, there is no sin unto him and whoso stays behind, then on him is no sin for the God-fearing, and remain fearing God and know that you have to be raised unto Him.

204. And someone of men is he whose talk seems pleasing to you in the life of the world and brings Allah as a witness on what is in his heart, while he is the greatest disputer.

205. And when he turns his back, then wanders spreading mischief in the land and destroys the crops and lives and Allah agrees not with the mischief.

206. And when it is said to him, 'fear Allah' then he becomes more persistence in sin, to such the hell is enough and that is necessarily, a very bad bed.

207. And someone of men sells his life in seeking the pleasure of Allah and Allah is Merciful over His bondmen.

208. O people of Faith! Enter into Islam as a whole and do not follow in Satan's footsteps; no doubt, he is your open enemy.

209. And if even after this, that clear commands have come unto you, you slip, then know that Allah is Mighty, Wise.

210. What are they waiting for but for this that the torment of Allah should come in the coverings of clouds and the angels should come down and the affairs be completed and to Allah are all affairs returned.

211. Ask the children of Israel how many clear signs We gave them, and whoso changes the favor of Allah after it has come, then no doubt, the torment of Allah is severe.

212. The life of the world has been decorated in the eyes of infidels and they laugh at Muslims, and those who fear would be above them on the Day of Resurrection; and God bestows without counting whomsoever He pleases.

213. People were on one religion; thereafter Allah sent Prophets giving good tidings and warning and sent down with them the true Book that it should judge between people in their differences. And only those differed in the Book to whom it was given after clear commands had come to them, through refraction among themselves. Then Allah showed the truth to the believers in which they were quarrelling by His command, and Allah shows the straight path whomsoever He pleases.

214. Do you imagine that you will enter Paradise, and yet the incident like of your forerunners did not come unto you? The affliction and adversity reached to them and they were badly shaken until the Messenger and believers along with him said, when will come the help of Allah'? Listen! No doubt, the help of Allah is nigh.

215. They ask you what they should spend. Say: whatever wealth you spend in good, then that is for parents and near relatives and orphans and the needy and the wayfarer. And whatsoever good you do, no doubt: Allah knows it.

216. It was made obligatory upon you to fight in the path of God and though it is disliked by you, and it may happen that anything may be disliked by you and that may be in your favor, and it may happen that anything may be liked by you and that may not be in your favor, and Allah knows and you do not know.

217. They ask you the precept for fighting in the sacred month. Say you: 'Fighting therein is a great sin; but to prohibit from the way of Allah, and not to have faith in Him and to prevent from the sacred Mosque (Haram) and to oust its dwellers, are greater sins than it with Allah; and their mischief is more grievous than killing. And they will remain fighting against you always, until they turn you back against your faith, if they can. And whoso among you turns back from his faith, then dies as an infidel, then their works shall go in vain in the world and in the Hereafter, and they are the people of Hell and will abide in it.

218. Those who believed and those who left their home and hearth for Allah and fought in the way of Allah, they are the aspirants of the mercy of Allah and Allah is Forgiving, Merciful.

219. They ask you the precept of wine and gambling. Say you, 'in both there is great sin and also some worldly profits for the people but their sin is greater than their profit and ask you what they ought to spend, say you, 'that which is saved after your needs'. Thus Allah explains to you His Signs so that you may do after reflecting.

220. The works of the world and the Hereafter. And they ask you, the precept about orphans. Say you, 'To do good to them is better' and if you intermix your and their expenses, then they are your brothers; and Allah knows well the mischief-maker from the reformer. And had Allah so willed, He would have put you into hardship, no doubt, Allah is Mighty, Wise.

221. And marry not idolatresses until they accept faith, and no doubt, a Muslim bond-maid is better than an idolatress though she may please you. And give not in marriage to idolaters until they accept faith, and no doubt, a Muslim bondman is better than an idolater, though he may please you. They call towards Hell and Allah call towards Heaven and forgiveness by His Command and explains his signs for the people so that they may accept admonition.

222. And they ask you the precept about menstruation. Say You:- that is pollution, so keep away from women during menstruation and do not approach them until they are clean. Then when they are clean, go unto them whence Allah commanded you. No doubt, Allah likes the constant repentant and likes cleansers.

223. Your women are tilths for you, then come in your tilth as you will, and do first the work for your good, and remain fearing Allah and know that you are to meet Him. And O beloved! Give glad tidings to the believers.

224. And make not Allah the target of your oaths that you may take oath for not doing good and nor fearing Allah and nor making peace between men; and Allah hears, knows.

225. Allah does not call you to account for your such oaths as they come out from your tongues unintentionally, yes, He calls you to account for what your hearts did, and Allah is Forgiving, Forbearing.

226. For those who swear off from going to their wives is an awaiting of four months; hence if they go back in this period, then Allah is Forgiving, Merciful.

227. And if they decided firmly to divorce, then Allah hears, knows.

228. And divorced women should keep their souls away till three menstruations, and it is not lawful to them that they conceal what Allah created in their wombs. If they have faith in Allah and the Last Day. And their husbands have the right to take them back during that period, provided they will to rejoin. And the women have rights similar to those over them according to law, and men have superiority over them and Allah is Dominant, Wise.

229. This divorce is for two times only; then is to retain with good or to release with kindness, and it is not allowed to you to take back something of what you have given to the women, but if both fear that they could not keep the limits of Allah. Then, if you fear that the twain shall not remain just on the same limits, then there is no sin on them for that with which the woman ransoms herself. These are the limits of Allah, do not transgress them, and whoso transgresses the limits of Allah, then they are the oppressors.

230. Then if she is divorced for the third time, then now that woman will not be lawful to him, until she lives with another husband, then if that second one divorces her, then there is no sin on the twain that they come together again, if they think that they will observe the limits of Allah and these are the limits of Allah, He explains them for the learned.

231. And when you divorce women and their period are completed, then, till that time either retain them kindly or release them kindly, but there should not be retention to hurt them so that you may transgress the limit and whoso does this, he wrongs his own soul, and do not make jest of the signs of Allah and remember the favor of Allah upon you, and the Book and Wisdom which He has sent down to you for admonishing you, and remain fearing Allah and know that Allah knows all things.

232. And when you divorce women and their period are completed, then O guardians of women! Prevent them not from marrying their husbands, when they agree among themselves according to law. This counsel is given to him who among you have faith in Allah and the Last Day. This is cleaner and purer for you, and Allah knows and you do not know.

233. And mothers should suckle their children for complete two years, for him who intends to complete the period of suckling, and to whom the child belongs, on him there is feeding and clothing of the women according to convention. No soul shall be burdened but within his capacity, the mother should not be made to suffer because of her child and nor father because of his child or (the mother should not make the child to suffer, and nor father to his child) and the same is incumbent on the father's heir. Then if the mother and father both try to wean by mutual consent and consultation, there is no sin on them; and if you wish that your children should be suckled by nurses, then too there is no blame on you, provided

what was agreed to pay is paid by you with kindness; and remain fearing Allah and know that Allah is seeing your works.

234. And those of you who die and leave behind wives, they should keep themselves apart for a period of four months and ten days, then when they complete their period, then 0 guardians! There is no blame on you in anything which the women do with regard to themselves according to law. And Allah is Aware what you do.

235. And there is no sin on you regarding this, that you sent offer of marriage to women by giving obscure hint or hold it in your hearts. Allah knows that now you will remember them. Yes, make not with them secret contract, but say that much only which is known in law. And do not resolve wedding tie until the written term reaches its period and know that Allah knows what is in your hearts, then fear Him and know that Allah is Forgiving, Forbearing.

236. There is not any demand against you if you divorce the women while you have not touched them or have fixed any dower. And give them something to carry on with the men of resources according to his means and the poor according to his means something to carry on with, this is incumbent on the well-doers.

237. And if you divorced women without touching them and for them you had already fixed some dower, then what much was agreed, half of it is incumbent, but if the women forgo something or he gives more in whose hand is the tie of the marriage, and O men! Your giving more is nearer to piety. And do not forget doing good to each other among yourselves. No doubt, Allah is seeing your work.

238. Watch over all your prayers and the middle prayer and stand before Allah with devotion.

239. And if you are in fear, then on foot or riding, as you can, then when you are secure, remember Allah as He taught you that which you did not know.

240. And those of you who die and leave behind them wives, they should bequeath for their women to provide them maintenance for a year without turning them out; then if they themselves leave, you are not accountable regarding any proper thing which they did in their matters and Allah is Dominant, Wise.

241. And for divorced women too there is proper maintenance, it is incumbent on the God-fearing.

242. Thus Allah explains His signs for you so that you may understand.

243. O beloved! Had you not seen those who came out from their homes, and they were in thousands for fear of death? Then Allah said to them. “Die” and thereafter made them alive. No doubt, Allah is Gracious to people but most of the people are ungrateful.

244. And fight in the way of Allah and know that Allah hears, knows.

245. Is there any who should give a goodly loan to Allah so that Allah may increase many times for him. And Allah scants and amplifies, and you are to return unto Him.

246. O Beloved! Did you not see a group of the children of Israel after Moosa? When they spoke to a Prophet of theirs, 'raise for us a king that we may fight in the way of Allah. The Prophet told, Are your styles like this that if the fighting is made obligatory on you, thereafter you may not fight'? Spoke them, 'what happened to us that we should not fight in the way of Allah, whereas we have been driven away from our homeland and from our Children? But when fighting was made obligatory on them, they turned their faces but a few of them, and Allah knows very well the unjust.

247. And their Prophet said to them. 'Verily Allah has sent Talut (Saul) as your king.' Spoke they 'How can there be kingship of him over us, whereas we are more entitled for the kingship than he, and nor has he been given abundance of wealth too'. Said the Prophet, "Allah has chosen him over you, and has increased him abundantly in knowledge and body, and Allah gives His kingdom to whom He will, and Allah is All-Embracing, All-Knowing.

248. And their Prophet said to them: 'The sign of his kingship is that there would come to you an ark in which there is tranquility of hearts from your Lord, and there are something left of the relics of the respectable Moosa and the respectable Haroon, the angels raising it would bring. No doubt, in it there is great sign for you if you believe.

249. When Talut departed taking the armies from the City, spoke he: 'no doubt Allah is to test you with a stream. Then whoso drinks its water, he is not mine, and whoso drinks not, he is mine, but he who takes a sip with his hand, then all drank of it except a few of them. Again when Talut and the Muslims with him went across the stream, spoke, 'we have no power against Jalut (Goliath) and his armies'. Those who were sure to meet Allah spoke, 'that often a small party has triumphed over a large party by Allah's Command, and Allah is with the steadfast.

250. Again when they came across Jalut and his armies, they submitted: 'O our Lord pour forth steadfastness upon us and make our steps firm, and help us against disbelieving people.

251. Then they routed them by the Command of Allah and Daud (David) slew Jalut and Allah gave him kingdom and wisdom and taught him what He pleased. And if Allah would not repel some of them by some others

among people, then necessarily the earth would have been ruined, but Allah is Munificent to the entire world.

252. These are the verses of Allah; that O beloved! We recite correctly to you and you are no doubt one of the Messengers.

253. These are Messengers! That in them We caused one to excel upon the other; to some of them Allah spoke: and someone is he who was raised high in degrees overall, and We gave clear signs to Isa son of Maryam and aided him with Holy Spirit and had Allah so willed, then those who came after them would not have fought among themselves after the clear signs had come to them. But they differed, some of them remained faithful and some became disbelievers and if Allah so willed, they would not have fought; but Allah does whatever He desires.

254. O believers! Spend in the way of Allah out of what We have given you before the coming of the Day in which there is neither trafficking nor friendship and nor intercession for infidels and the infidels are themselves the persons unjust.

255. Allah is, none is to be worshiped save Him, He is Himself Alive and Sustainer of others. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever in the earth". Who is he that would intercede with Him save by His leave? Knows He what is before them and what is behind them, and they get nothing of His knowledge save as much as He desires. The heavens and earth are contained in His Throne, and their guarding is not a burden for Him and He is the only Exalted, the Supreme.

256. There is no compulsion in religion; no doubt the virtuous path has become clearly distinct from the erring; then whoso does not accept devil and believes in Allah, he grasped a very firm knot which is never to open and Allah hears and knows.

257. Allah is the Protector of Muslims; brings them out from darkness towards light, and the supporters of infidels are devils, and they bring them forth from light towards darkness. They are the people of hell, they are to abide therein.

258. O beloved (Prophet); I had you not seen him who quarreled with Ibrahim about his Lord because Allah gave him Kingdom? When Ibrahim said, my Lord is He Who gives life and causes death, said he, 'I give life and cause death'. Ibrahim said, 'Well, Allah brings sun from the East: bring it you from the West.' Thereupon the infidel was confounded and Allah guides not the unjust people.

259. Or like him who passed by a town and it was laid down fallen upon its roofs. Spoke he, 'How Allah shall give life to it after its death. Then Allah kept him dead for a hundred years; then gave him life. Said, He: 'How long you stayed here,' submitted he, 'I would have stayed a full day or a little less.' He said, 'No, you have passed a hundred years, and look at your food and drink; they are not stinked as yet, and look at your ass whose bones even are not safe. And this is that We may make you a sign for the people. And look at these bones how We set them up, then cover them with flesh. When this matter became clear to him, said, 'I know very well that Allah is Potent over all things.'

260. And when Ibrahim submitted, 'O my Lord, show me how You shall give life to the dead.' Said He, 'do you not believe.' Submitted he, 'why not, but I like that my heart may be at rest.' Said He, 'then well, taking four birds, make them familiar to you, then put a part of each of them on each hill, thereafter call them, they will come to you running with their feet. And know that Allah is Mighty, Wise'.

261. The example of those who spend their wealth in the way of Allah is like that of a grain which caused to grow seven ears and in each ear one hundred grains, and Allah may increase more than that for whomsoever He pleases; and Allah is Bountiful, All-Knowing.

262. Those who spend their wealth in the way of Allah, then after spending neither boast of favors conferred nor injure, their reward is with their Lord, and they shall have no fear, nor any grief.

263. To speak kind word and to forgive is better than that charity followed by injury. And Allah is above want, Clement.

264. O believers! Void not your charities by boasting of your favors conferred and injuring, like him who spends his wealth for showing to people and believes not in Allah and Last Day. Then the example of him is like that of a smooth rock on which is dust of earth; now a heavy rain fell upon it leaving it a bare stone. They shall have no control on anything of what they have earned. And Allah guides not the infidels.

265. And the example of those who spend their wealth in seeking the pleasure of Allah, and for strengthening their hearts is like that garden which is on an elevated ground; a heavy rain fell upon it, then it brought forth its fruits two fold; again if a heavy rain reaches it not, then dew suffices. And Allah is seeing what you do.

266. Would any one of you like it that he would have a garden of dates and grapes beneath which rivers would have been flowing; for him, there is every kind of fruit in it, and old age came to him and he has weak

children, then came a whirlwind on it in which there was fire, so it was burnt? Thus Allah explains to you His signs, so that you may ponder.

267. O believers! Give something of your pure earnings and of what We produced from the earth for you; and intend not to give specially vile of it, whereas if you get of it, you will not accept unless you close your eyes in it. And know that Allah is Free of all wants, Praiseworthy.

268. The devil dreads you of destitution and commands you of lewdness, and Allah promises you forgiveness and abundance. And Allah is All Embracing, All Knowing.

269. Allah grants wisdom to whom He pleases and he who got wisdom indeed got abundant good; and none accepts counsel but men of understanding.

270. And whatsoever you spend or vow Allah knows it, and the unjust have no helpers.

271. If you give charity openly, then what a good thing it is; and if you give beggars hidingly, it is better for you than everything, and He will remove some of your sins. And Allah is Aware of what you do.

272. To guide them is not your responsibility; yes, Allah guides whomsoever He pleases. And whatsoever good thing you give it is for your own good, and it is not proper for you to spend but for seeking pleasure of Allah, and whatever of wealth you give, you will get back in full and you shall not be wronged.

273. For those beggars who are detained in the way of Allah, they cannot move about in the earth. The ignorant man thinks them wealthy because of restraint. You shall recognize them from their faces; they do not beg of men importunately. And whatever you give in charity Allah knows it.

274. Those who spend their wealth (in charity) in the night and in the day secretly and openly have their reward with their Lord. There is neither any fear nor any grief to them.

275. Those who devour interest shall not stand on the Day of Judgement, but like the standing of one whom the evil spirit has by touching made mad. This is because they said, 'The trade too is like interest,' and Allah made trade lawful and made interest unlawful, so he who received admonition from his Lord and refrained, then whatever he took before is lawful to him, and his affair is with Allah. And now whoever shall commit such fault, then he is a man of hell, they will live therein for longer period.

276. Allah destroys interest and increases charity and Allah loves not any ungrateful big sinner.

277. No doubt, those who accepted faith and did good deeds and established prayer and paid the Zakat, (poor-due) their reward is with their Lord, and there is neither any fear nor any grief to them.

278. O believers! Fear Allah and leave what remains of interest if you are Muslims.

279. But if you do not do like this, then be sure of war from Allah and the Messenger of Allah. And if you repent, then take your principal sums; neither you wrong anyone nor be wronged yourselves.

280. And if the debtor is a man in hardship, then give him time till it is easy, and to remit the debt fully is better for you if you know.

281. And fear the day in which you shall be made to return to Allah and shall every soul be paid in full what it has earned and they shall not be wronged.

282. O believers! When you enter in the transaction of any debt for a fixed period, then write it down. And a scribe should write between you justly and the scribe should not refuse to write as he has been taught by Allah, then he should write and let him on whom the liability falls dictate, and fear Allah Who is his Lord and leave not behind something out of the liability. Then again he on whom liability falls be of low understanding or be weak or be unable to dictate; then let his guardian dictate justly. And make two witnesses from among your men, then if two men be not available, then a man and two women such witnesses as you like, so that either of the two women errs in memory, then the other may remind that one. And when the witnesses are called, they should not refuse to come. And do not take it as a burden, the liability be it small or big, write it down along with its fixed period. It is jester in the sight of Allah, in it the evidence will be more suitable, and it is nearer to it that you may not be in doubt; save a ready merchandise which you give or take from hand to hand, there is no sin on you, if you write it not. And when you trade, make witnesses. And neither any scribe be harmed nor the witness (or neither the scribe do harm nor the witness). And if you do such, then it would be your insubordination. And fear Allah and Allah teaches you and Allah knows everything.

283. And if you are on a journey, and you find not a scribe, then let there be pledge with possession. And if in between you one entrusts the other, then let he whom he trusted deliver his trust and fear Allah, Who is his Lord; and conceal not evidence; and whosoever would conceal evidence, then his heart is sinful from inside, and Allah knows your deeds.

284. To Allah belongs whatever is in the heavens and whatever is in the earth; and if you disclose whatever is in your heart or keep it hidden, Allah will call you to account for it; then He will forgive whomsoever He pleases and punish whomsoever He pleases, and Allah is Potent over everything.

285. The Messenger believed in that which was sent down to him from his Lord and the believers too; all accepted Allah and His angels and His Books and His Messengers saying this, 'that we do not differentiate

in the matter of having faith in any of His Messengers' and submitted, 'we heard and obeyed. Let there be your forgiveness, O Our Lord! And to You is our return.'

286. Allah places not burden on any soul but to the extent of his strength; whatever good it earned is useful for it and whatever bad it earned is a loss for it. 'O our Lord! Catch not us if we forget or miss the mark! O our Lord! And place not heavy burden on us as You had placed on those before us. O our Lord! And put not that burden on us of which we have no strength to bear! And pardon us and forgive and have mercy on us. You are our Master; then help us against the infidels.'

CHAPTER -3

ALE-IMRAAN

(THE FAMILY OF IMRAAN)

BRIEF INTRODUCTION:-

This Chapter was revealed at Madeenah. There are twenty sections and two hundred verses in it. In this Chapter mostly the truth of Islam has been explained. This was told that every Prophet who was sent preached Islam and nothing. Islam is the religion of Allah and guides the people of the world. This Chapter mainly deals with the fabricated and false notions of Christians, who believed in Trinity and called Prophet Christ a son of God. More than eighty verses explained the Unity of Allah, Who is Pious and begot none. The theory of Christianity has been nullified. There are no separate religions, only Islam is to be followed by all. "The people who divided humanity in the name of different religions have been condemned and were advised to follow the religion of the Prophet Muhammad (Sallallaahu Alaih-e-Wasallam), who is last of the Prophets sent before to preach religion of Islam. Everyone is to believe in him and to help him.

In this Chapter Muslims were allowed to wage war against non- Muslims. Two important battles of Badr and Uhud have been mentioned. It was told to Muslims that strictly following the commands of Allah and His Messenger, unitedly, a people though weak devoid of resources and less in number can win the battle like Badr. On the other side carelessness haste and greediness and neglecting the command of the leader would bring disorder and defeat as was seen in Uhud. The Muslims were warned to desist from omissions and errors in future.

This Chapter tells the Muslims their high status among human beings. The Muslims are to lead the humanity, for which unity, mutual cooperation, love and strict adherence to true principles are necessarily required.

If the Muslims would not hold the rope of Allah unitedly and would not adhere to Islamic brotherhood firmly, they would not be able to lead humanity, otherwise they themselves would be insulted. Their own living and fame would be in danger.

This Chapter has condemned strongly unlawful wealth and earning. Riba i.e. interest, has been completely forbidden. Such society in which the business and transaction of money is based on interest, is a society of unjust and oppressors. Such society creates hatred and enmity as it gives birth to inequitable division and distribution of wealth. The economy based on interest disturbs the peace of mind and becomes cause of anxiety and uneasiness.

The Chapter exalts the status of the Christ the Prophet by explaining his birth, his miracles and his holiness. His real status was tarnished by his so-called followers who changed the real conception of the Unity of God and called Isa a son of God.

It has been narrated as a quality of the Chapter that if a borrower recites the chapter seven times a day daily, then by grace of Allah, his all debts would be cleared and he would be provided with good provision.



Surah Number 3: Al-`Imrân (The Family of Imran)

Revealed at: Madinah

Total Verses: 200

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif. Laam Meem.
2. Allah is, besides Whom none is to be worshiped. Self-Living, Sustainer of others.
3. He sent down to you this true Book, confirming preceding Books; and He sent down Tawraat (Torah) and Injeel (Gospel) before this.
4. Afore-time guiding the people and sent down the criterion; No doubt, for those who denied the Signs of Allah is the severe torment, and Allah, the Mighty, is Possessor of the power of retribution.
5. Nothing is hidden from Allah; neither in the earth nor in the heaven.

6. It is He Who forms your shape in the wombs of the mothers as He pleases. Besides Whom none is to be worshiped, the Dominant, the Wise.
7. It is He Who sent down upon you the Book, in which some verses have clear meanings, they are the substance of the Book, and others are those in the meanings of which there is doubt. Those in whose hearts there is perversity pursue doubtful one desiring deviation and searching their own view point of it, and its right interpretation is known to Allah alone. And those of firm knowledge say, 'We believed in it, all is from our Lord and none accept admonition save men of understanding.
8. 'O: our Lord! Let not our hearts become perverse after this that you guided us and bestow on us mercy from Yourself; no doubt, You are the big Bestower.
9. 'O our Lord! 'No doubt You are the Assembler of all people for the Day in which there is no doubt. Undoubtedly the promise of Allah changes not.'
10. No doubt, those who became infidels; their riches and their children shall avail them nothing against Allah and it is they who are the fuel of the hell.
11. Like the people of Pharaoh and those before them, they belied Our Signs; then Allah seized them for their sins and Allah's punishment is severe.
12. Say to the disbelievers, 'soon you shall be overcome and be driven towards the hell and what an extreme evil bed that is!'
13. No doubt, there was a sign for you in two groups that encountered among themselves. One gang fighting in the way of Allah and the other disbeliever that they understood them double of themselves in their eyesight; and Allah strengthens with His help whom He pleases. No doubt, in it there is teaching after seeing for the men of understanding.
14. Adorned for men is the love of these lusts, women and children and the stored-up heaps of Gold and Silver and branded horses and cattle and crops. This is the capital of living world; and it is Allah with Whom there is an excellent destination.
15. Say you 'Shall I inform you of something better than that. For pious ones there are gardens with their Lord beneath which rivers flow; therein shall they abide, and pure wives and Allah's pleasure. And Allah sees bondsmen.
16. 'Those who say, 'O our Lord! we did accept faith; then forgive us our sins and save us from the torment of the hell."
17. The steadfast and truthful and humble and those who spend in the way of Allah and those who seek forgiveness in the latter part of the night.
18. Allah bore witness that none is to be worshiped save Him, and the angels and the men of learning (too) standing with justice; none is to be worshiped save Him, the most Reverend, Wise.
19. Verily, only Islam is the Deen (Religion) before Allah, and the men of Book did not dissent but after the knowledge had come to them, because of their hearts burning. And whoso denies the signs of Allah; then no doubt Allah is to call to account very soon.
20. Again O beloved! If they argue with you, then say 'I have submitted my face before Allah and those who followed Me; and say to the men of Books and to those who read not, 'Have you submitted'? Hence if they submit, then they got the guidance and if turn their faces, then upon you it is only to convey the message, and Allah is seeing bondsmen.
21. Those who deny the signs of Allah, and slay the Prophets unjustly and kill the men ordering justice; give them good tidings of painful torment.
22. These are they whose deeds have perished in this world and the next and they shall have no helpers.
23. Have you not observed those given a portion of the Book are called to the Book of Allah that it may judge between them, then a faction of them turns away being opposed to it?
24. This boldness came to them because they say, the fire shall not touch us except for a number of days'; and the lies which they used to invent deceived them in their religion.
25. Then how will it be, when We shall gather them for a Day in which there is no doubt; and every soul shall be paid in full what it has earned and they shall not be wronged.
26. Say like this, 'O Allah Master of the Kingdom, You give the Kingdom to whom You please; and seize the Kingdom from whom You please. And You exalt whom You please and You abase whom You please; in Your hand is all good. No doubt You can do all things.
27. 'You cause the night to enter into day and cause the day to enter into night, and bring forth the living from the dead and bring forth the dead from the living, and provide whom so ever please without reckoning.'

28. Let not the Muslims take infidels as their friends besides the Muslims and whosoever shall do that he has no connection with Allah, but this that have some fear of them; and Allah cautions you against His wrath; and unto Allah is the return.

29. Say, you, 'whether you conceal what is in your hearts or declare it, Allah knows all, and knows whatever is in the heavens and whatever is in the earth. And Allah has the authority over everything.'

30. The day when every soul shall find presented whatever it did of good and whatever it did of evil; it will long, would there be a far distance between me and it. And Allah warns you of His torment; and Allah is Kind enough over His bondsmen.

31. O beloved! Say you, 'O people! If you love Allah, then follow me; Allah will love you and forgive your sins and Allah is Forgiving, Merciful.'

32. Say you, 'Obey Allah and the Messenger; and then if they turn their faces, then Allah loves not the infidels.

33. No doubt, Allah chose Adam and Noah and the family of Ibrahim and the family of Imran from over the entire world.

34. It is a race from one another. And Allah hears and knows.

35. When the wife of Imran said, 'I make a vow to You for what is in my womb to remain purely in Your service. Therefore accept this from me; no doubt, You alone are Hearing, Knowing?

36. Then when she gave birth to her, said, 'O my Lord I gave birth to a female. ‘And Allah knows well whatever she gave birth to, and that male whom she demanded was not like this female and I have named her Mary, and I give her and her offspring under Your protection from Satan the rejected.'

37. Therefore her Lord accepted her graciously and caused her to grow an excellent growth and gave her under the guardianship of Zakaria (Zecha- riah). Whenever Zakaria went to her place of prayer, he found new provision with her. He said: 'O Mary! Whence came this to you?' She spoke, 'that is from Allah,' No doubt, Allah gives whomsoever He pleases without measure.

38. Here Zakaria called his Lord, said, 'O my Lord! Give me from yourself pure offspring; no doubt, You only are the Hearer of prayers.

39. Then the angels called him, and he was offering prayer standing at his place of prayer, no doubt Allah gives you glad tidings of Yahya (John) who shall confirm a word from Allah, and be a chief and he will always avoid women, and, be a Prophet from amongst Our righteous.

40. Said, 'O my Lord! From where shall I have a son, while the old age has reached me and my wife is barren'. Said, 'Allah does so whatever He pleases.'

41. Submitted he, 'O my Lord! 'appoint a token for me' Said, your token is this that you shall not speak to people for three days but with signal, and remember your Lord much and praise Him at a time nearing sunset and at dawn'.

42. And when the angels said, 'O Mary! Verily Allah has chosen you and purified well and today has chosen you from amongst the women of all worlds.

43. 'O Mary! Stand before your Lord humbly and prostrate for Him and bow down with those who bow down'

44. These are the tidings of unseen that We reveal to you in secret. And you were not with them when they drew lots with their pens that under whose guardianship Mary should be given, and you were not with them when they were disputing.

45. And remember when the angels said to Mary, 'O Mary! Allah gives you glad tidings of a Word from Him, whose name is Maseeh, Isa (Jesus Christ) son of Mary, he shall be dignified in the world and the Hereafter and of those nearest to Allah.

46. 'And he shall talk to the people in the cradle and in the ripe age (Maturity) and shall be of the righteous'.

47. She said, 'O my Lord! From where shall I have a son, no person has touched me.' Said He, "Allah creates in such away what He pleases. When He decrees anything, then He only says to it, 'Be, and it is straight away."

48. And Allah will teach him the Book and wisdom and the Taurat and Injeel.

49. And he shall be a Messenger towards the children of Israel saying this, 'I have brought to you a sign from your Lord; that I make a form out of clay like a bird for you then again breathe in it and it becomes a bird at once by the command of Allah; and I heal the born blind and the leper and I make the dead alive by the command of Allah and tell you whatever you eat and what you store in your houses. No doubt, in these things there is a great sign for you if you believe.

50. 'And I have come confirming the book Taurat that was before me; and for this that I should make lawful some of those things which were forbidden to you; and I have brought to you a sign from your Lord then fear Allah and obey my command.

51. No doubt Allah is the Lord of me, of yours, of all, so worship Him only. This is the straight path.

52. Then again when Isa found infidelity in them, said, 'Who become my helpers towards Allah? ‘The disciples said, 'We are the helpers of the religion of God; we have believed in Allah and bear, you, witness that we are Muslims.

53. ‘O our Lord! we believed in what you have sent down and followed the Messenger, then write us among those who bear witness on truth’.

54. And the infidels plotted and Allah secretly devised for their destruction and Allah is the Best of secret devisers.

55. Remember, when Allah said 'O Isa! I shall cause you to reach to your full life and I shall raise you towards Myself and I shall purify you from the infidels, and shall give your followers superiority over the rejecters until the Day of Resurrection; then you all shall come returning to Me, then I shall decide between you concerning that wherein you dispute'.

56. Then those who became infidels, I shall torment them with severe punishment in this world and the next, and they shall have no helpers.

57. And to those who believed and did good deeds, Allah will pay them their rewards in full and the unjust are not acceptable to Allah.

58. Thus We recite to you of some signs and wise admonition.

59. The likeness of Isa with Allah is like Adam. He created him of dust, then said, 'Be', and he is at once.

60. O Listener! This is the truth from your Lord; be not therefore of doubters.

61. Then O beloved! Whoever disputes with you about Isa after knowledge has come to you, then tell them, 'come, let us call our sons and your sons and our women and your women and our souls and your souls, then let us pray earnestly, and so lay the curse of Allah upon the liars.'

62. This verily is the true narrative; and there is none worthy of worship save Allah; and verily only Allah is Almighty, the All-Wise.

63. Then if they turn back their faces, then Allah knows the mischief-mongers.

64. Say you, 'O people of the Book! Come towards such a word which is common between us and you, that is we worship none but Allah and associate no partner with Him; and none of us make one another as Lord besides Allah'; then if they do not accept, then say, 'bear witness that we are Muslims.'

65. O people of the Book! Why do you dispute about Ibrahim? The Torah and Injeel (Gospel) were not sent down but after him, then have you no reason?

66. Behold! you are those who disputed in that of which you had knowledge, then why you dispute in that of which you have no knowledge, and Allah knows and you know not.

67. Abraham was neither a Jew nor Christian but was a Muslim separate from every falsehood and was not of the polytheists.

68. Verily, the more rightful claimant of Abraham than all people were those who followed him and this Prophet and the believers, And Allah is the Protector of the believers.

69. A section of the people of the Book yearns that in any way you go astray and they make astray to themselves and they have no sense.

70. O people of the Book! Why do you deny the signs of Allah, whereas you are yourselves witnesses?

71. O people of the Book! Why do you confound truth with falsehood and why do you conceal the truth whereas you have knowledge?

72. A section of the people of the Book said, 'believe at morning in that which has been sent down upon the believers and deny at evening; perchance they may return.'

73. And believe not any but him who is the follower of your religion. Say you, 'The guidance of only Allah is the guidance. (What do you not believe in) I hat may be given to anyone the like of that was given to you', or anyone might argue you before your Lord. Say, you, 'the bounty is in the hand of Allah alone; He gives it to whomsoever He pleases; and Allah is All- Embracing, All-Knowing.

74. He singles out with His mercy whomsoever He pleases; and Allah is of exceeding bounty.

75. And among the people of the Book there is someone with whom if you keep a huge treasure in trust, then he will pay it back to you, and in them there is someone with whom if you keep in trust a single dinar, then he will not repay it to you, except when you remain standing over his head. It is because they say, 'there is no responsibility over us in the matter of these illiterates and they utter a lie against Allah knowingly.

76. Yes, why not, one who fulfilled his pledge and feared God and verily, Allah loves those who fear God.

77. Those who accept mean price in exchange of their covenant with Allah and their oaths, they have no portion in the Hereafter, and Allah will neither speak to them nor look towards them on Resurrection Day, nor will He purify them; and for them there is painful torment.

78. And among them some are those who distort the Book by twisting their tongues; that you may think it is also in the Book, and that is not in the Book. And they say, 'It is from Allah, whereas it is not from Allah and they forge a lie against Allah purposely and knowingly.

79. It is not the right of any man that Allah should give him the Book and command and Prophet Hood, then he should say to people, 'Be my bondmen leaving Allah; Yes he will say this, and 'be men of Allah because you teach the Book and because you study it.'

80. And He would not order you this that you should take the angels and Prophets as God. Would He order you to infidelity after it that you have become Muslims?

81. And remember when Allah took from the Prophets their covenant whatever I should give you of the Book and wisdom, then comes to you the Messenger confirming your Books, then assuredly you must believe in him and assuredly you must help him. He said, 'do you agree, and do you accept My heavy responsibility on it. All submitted, 'We did affirm', He said, 'then be witnesses against one another and I am Myself among witnesses with you.

82. 'Now whoso turns away after this, then they are the dis-obedients.'

83. Then, do they like a religion other than the religion of Allah? And to Him has submitted whoso is in the heavens and the earth, willingly and unwillingly, and to Him shall they be returned.

84. Say like this, 'that we believed in Allah and in that which was sent down to us and in that which was sent down to Ibrahim and Ismail and Ishaque and Yaqoob and his children and that which was given to Musa and Isa and Prophets from their Lord. We make no distinction between any of them in believing and to Him we have bowed down our necks.'

85. And whoso will desire for a religion other than Islam, that shall never be accepted from him and in the next world he shall be among the losers.

86. How Allah shall wish to guide such a people who disbelieved after believing and had borne witness that the Messenger is true and to them had come clear signs? And Allah guides not a people unjust.

87. Their meed is this that on them there is curse of Allah, and of angels and of men, all together.

88. They should abide therein. Neither the torment shall be lightened from over them and nor shall they be respited.

89. But those who repented thereafter and amended themselves, then necessarily, Allah is Forgiving, Merciful.

90. No doubt, those who disbelieved after believing, then again waxed in infidelity, their repentance shall never be accepted and these are they who have gone astray.

91. Those who disbelieved and died infidels, there shall never be accepted an earth full of gold from anyone of them, though he offers it in ransom for himself. There is painful torment for them, and they have no helpers.

92. You shall never attain unless you spend your favorite thing; and whatever you spend is known to Allah.

93. All food was lawful to the children of Israel save what Yaqoob had made unlawful for himself before the Torah was sent down. Say you, 'Bring the Taurat (Torah) and read it if you are truthful.'

94. Then after that whoso forges lie against Allah, those are the persons unjust.

95. Say you, 'Allah is true, therefore follow the religion of Abraham who was separate from every falsehood and was not of the polytheists.

96. Verily, the first House among all marked for the worship of the people is that which is in Mecca abounding in blessings and a guide of all world.

97. Therein are clear signs: the place where Abraham stood: and whosoever enters it, is in security. And for the sake of Allah, the people is to perform Hajj (pilgrimage) to this House, who could find a way thither. And who denies, then Allah is Independent of entire world.

98. Say you, 'O people of the Book! Why do you not accept the signs of Allah while your work is before Allah.

99. Say you, 'O people of the Book! Why do you hinder those who accepted the faith from the path of Allah, you desire to crook it and you are yourselves witnesses thereof? And Allah is not unware of your doings.'

100. O believers! if you obey some, of the people of the Book, then they will render you infidels after your belief.

101. And how would you commit infidelity, (whereas) the signs (verses) of Allah are recited to you; and in your midst has come the Messenger of Allah? And he who sought the support of Allah has been directed to a straight path.

102. O believers! Fear Allah as rightly He is to be feared, and do not die ever save as Muslims.

103. And hold fast, all together, by the rope of Allah, and be not divided among yourselves. And remember Allah's favour upon you, when there was enmity among you, He joined your hearts together then, by His grace, you became brothers together and you were upon the brink of a pit of the Fire, then He rescued you from it; thus Allah explains to you His signs; that haply you may get guidance.

104. And let there be such a group among you, that they may call towards goodness and command what is just and forbid evil. And the very same attained to their goals.

105. And be not like those who were divided (in sections) and disagreed among themselves, after this that bright signs had come to them, and for them there is mighty torment.

106. On the day when some faces shall be white, and some black. Then those whose faces have been blackened, (they will be told) 'did you become infidels after accepting faith then now taste the torment, the recompense of your infidelity.

107. And as for those whose faces are whitened, they are under the mercy of Allah, they shall abide in it.

108. These are the signs of Allah that We recite unto you correctly, and Allah intends not injustice to the people of the worlds.

109. And to Allah belongs whatever is in the heavens and whatever is in the earth and unto Allah is the return of all matters.

110. You are the best among all those nations appeared unto mankind, you command to good, and forbid evil, and keep faith unto Allah. Had the people of the Book believed, then it was good for them. Some of them are Muslims and most of them are infidels.

111. They will not harm you save annoying; and if they fight with you, they will turn their backs from you, then again they will not be helped.

112. Ignominy has been pitched on them, wherever they are, they shall get no security save with a rope from Allah and a rope from men, (they may get protection). And they became worthy of the wrath of Allah and on them destitution has been pitched. This is because they used to reject the signs of Allah and slay the Prophets unjustly. This is because they were disobedient and transgressors.

113. All are not alike. Among the people of the Book some are those who stand right, recite the signs of Allah in the hours of night and prostrate.

114. They believe in Allah and the Last Day and command good and forbid evil and run for good works, and they are righteous.

115. And those who will do good, their right shall not be denied and Allah knows the God-fearing.

116. Those who became infidels, their riches and children shall not avail them at all against Allah and they are the men of hell and shall abide therein.

117. The example of that which they spend in the life of this world is like a wind in which there is intense cold; that struck the harvest of such a nation which wronged themselves, therefore it destroyed that, and Allah wronged them not, but yes, they wrong unto their own souls.

118. O believers! Do not make strangers as your confidents, they leave no stone unturned in harming you. They yearn for what distresses you. Hostility appeared from their utterances and what they have concealed in their breasts is yet greater. We have made you hear Our signs clearly, if you have wisdom.

119. Behold, it is you who love them, and they love you not. Though you believe in all the Books. And when they meet you, they say, 'we accepted faith[1], and when they are alone, then they bite their fingertips at you out of wrath. Say you, 'die in your passion'. Allah knows well the thoughts of the hearts.

120. Anything good befalls you it vexes them; and if an evil befalls you, then they are happy at it, and if you have patience and fear Allah, then their guile will not hurt you at all. Verily, their all doings are under the circumference of Allah.

121. And remember, O beloved! When you came out from your house in the morning, assigning to the Muslims their positions for battle. And Allah is all-hearing, All Knowing.

122. When two of your groups intended cowardice, but Allah is their Supporter, and upon Allah should the Muslims rely.

123. And verily, Allah did help you at Badr, when you were resource less. So fear Allah that perhaps you may be thankful.

124. When O beloved! You did say to Muslims, "Is it not enough for you that your Lord should assist you by sending down three thousand angels?"

125. Yes, why not, if you have patience and fear God, and the infidels came upon you instantly, then your Lord will send five thousand angels with marks for your help.

126. And this victory Allah did not make, save for pleasing you and so that your hearts might get rest with it, and there is no help except from Allah, the Dominant, the Wise.

127. In order that He might cut off a portion of the infidels or abase them, so that they may go back disappointed.

128. This matter is not in your hand, whether He shows His graciousness to them for repentance or torment them, for they are unjust.

129. And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and torments whomsoever He pleases; and Allah is Forgiving, Merciful.

130. O believers! Devour not interest, doubled and redoubled; and fear Allah, in the hope that you may get prosperity.

131. And ward off the Fire which is already prepared for the infidels.

132. And remain obedient to Allah and Messenger, in the hope that you be shown mercy.

133. And run towards the forgiveness of your Lord and to such a paradise whose width covers all heavens and earth, is already prepared for those who are pious.

134. Those who spend in the path of Allah in prosperity and adversity and who restrain anger and who pardon men and virtuous people are dear to Allah.

135. And those who, when they have committed indecency or wronged their own souls, beg forgiveness for their sins remembering Allah, and who forgives sins save Allah? And do not persist knowingly in what they have done.

136. For such the recompense is their Lord's forgiveness and Gardens with rivers flowing underneath, they shall remain for ever therein, and what an excellent reward is for workers.

137. Some systems have already been experimented, before you, then see, going through the earth, how the end of the beliers was!

138. This is to state to people and to guide and is admonition to those who are pious.

139. And be not sluggish and neither be grieved, you are the very same who shall overcome if you have faith.

140. If any distress has come to you, then they too have already received a similar distress. These are the days in which we have fixed turns for the people and that is because Allah may make one to distinguish the believers and may assign some of you the position of martyrs. And Allah loves not the unjust.

141. And so that Allah may purify the Muslims and wipe out the infidels.

142. Are you in this supposition that you shall enter the paradise and yet Allah has not tested your warriors and neither has experimented the steadfast?

143. And you used to long for death before meeting it, so now you have seen it with your eyes.

144. And Muhammad is only a Messenger. There have been many other Messengers before him. Will you then, if he departs or be slain, turn back on your heels? And he who will turn back on his heels, shall not harm Allah at all. And very soon Allah will recompense the thankful.

145. And no soul can die save by the leave of God. The time of all is already recorded. And whoso desires the reward of the world, We give to him of this, and he who desires the reward of the Hereafter, We give to him of this, And it is very soon, We may recompense the thankful.

146. And many a Prophet fought, with them there were many God- men, they fell not sluggish with the miseries they faced in the path of Allah, and neither became weak nor gave in. And the steadfast are dear to Allah.

147. They did say nothing save this prayer, 'O Our Lord! Forgive our sins and our excesses that we committed in our affairs, and make firm our steps and help us against these disbelieving people.

148. So Allah gave them the reward of the world, and goodness of the reward of Hereafter. And the good doers are dear to Allah.

149. O believers! if you follow the line of infidels, then they will turn you upon your heels, and you will be back after losing.

150. Whereas Allah is your Patron; and He is the best Helper.

151. Soon We shall cast terror in the hearts of infidels, because they associated partners with Allah for which He sent down not any understanding and their abode is Fire, and what the evil abode of the unjust is!

152. And verily, Allah did prove the truth of His promise to you when you were killing the infidels by His leave, until when you showed weakness and quarreled about the order and disobeyed after He had shown you the thing you desired for. Of you someone desired the world and of you someone desired the Hereafter, then He turned your faces from them that He might test you; and no doubt, He forgave you and Allah is Bounteous over Muslims.

153. When you were going up and did not look back towards anyone and Our Messenger was calling you in another group; therefore He gave you sorrow in recompense for a sorrow, and forgave in order that you might not grieve for what sent out of your hand and what befell you. And Allah is informed of your doings.

154. Then after sorrow, He sent down to you slumber that had surrounded a party of you, and another party was anxious about themselves, suspected of Allah unjustly; like the suspicion of ignorance. They say, 'Have we any power in this affair?' Say you, 'Entire authority is of Allah. 'They conceal in their hearts that they reveal not unto you; they say, 'If we had had any power, then we would not have been killed here." Say you, 'If you had been in your houses, even then those for whom killing was already written would have gone forth to the place of their slaughter; and in order that Allah might test the feelings of your breasts, and whatever is in your hearts might purge it. Allah knows the thoughts of your hearts.

155. No doubt, those of you who turned back on the day when two armies met. It was Satan who made them slip because of their certain actions, and surely Allah forgave them. Verily, Allah is Forgiving, Gentle.

156. O believers! Be not like those infidels who told about their brothers when went on journey or on holy war; that had they been with us, they would not have died and not been slain, in order that Allah may make it a cause of regret in their hearts. And Allah gives life and causes death, and Allah is seeing your works.

157. And undoubtedly, if you are slain in the way of Allah or die, then the forgiveness of Allah and His mercy are better than their entire wealth.

158. And if you die or be slain, certainly you are to gather towards Allah.

159. Then, it is of the mercy of Allah that O beloved! You became gentle for them and if you had been hot-headed, hard hearted, then they certainly would have dispersed from your circle; so pardon them and intercede for them and consult them in the affairs; and when you have made up your mind for anything, then put your trust in Allah. Undoubtedly, the trustful are dear to Allah.

160. If Allah helps you, then none can overcome you; and He forsakes you, then who is such that can help you again. And the Muslim should trust unto Allah alone.

161. It cannot be thought about any Prophet that he hides away something and whatever he hides away, he shall come with his hidden thing on the Day of Resurrection; then every soul shall be paid in full what it has earned, and there shall be no unjustice unto them.

162. Will then he who follows the pleasure of Allah be like him who has earned the wrath of Allah and his abode is hell? And what a bad place of return it is!

163. They are according to their ranks near Allah and Allah sees their work.

164. Undoubtedly, Allah did a great favor to the Muslims that in them from among themselves sent a Messenger who recites unto them His signs and purifies them and teaches them the Book and wisdom, and necessarily before that they were certainly in apparent error.

165. What! When any calamity reaches you, though double of which you had caused to reach (to them), you began to say, "Whence it came." Say you, 'It is from your own side.' Undoubtedly Allah can do everything.

166. And that calamity which befell you on the day the two armies had met was by Allah's leave, and thus He might make known the believers.

167. And that He might make one to distinguish the hypocrites; and it was said to them, "Come, fight in the way of Allah or drive out the enemy". They said, "If we knew fighting, then certainly we would have sided you." And they on that day were nearer to apparent infidelity than to express faith. They say with their mouths, what is not in their hearts. And Allah knows what they are concealing.

168. Those who said about their brothers and while themselves remained behind, 'Had they obeyed us, they would not have been killed.' Say you, 'then avert your own death if you are truthful.'

169. And those who have been slain in the way of Allah, never think of them as dead; but they are alive with their Lord, get their subsistence.

170. They are happy because of that which Allah has bestowed upon them of His Bounty and are rejoicing for their successors who have not yet joined them that on them there is not any fear, nor any grief.

171. They rejoice at the favor of Allah and His bounty, and that Allah wastes not the reward of Muslims.

172. Those who responded to the call of Allah and Messenger after the wound had smitten them. There is great reward for their right righteous and reverent people.

173. Those to whom people said, 'the people have gathered against you, therefore fear them; but this increased their faith and said, 'Allah is Sufficient for us and what an Excellent Disposer of affairs!

174. Hence they returned with a favor from Allah and His Bounty, no evil touched them and followed the pleasure of Allah. And Allah is of great Bounty.

175. It is only the Satan that threatens you of his friends: so fear them not and fear Me if you have faith.

176. And (O beloved!) you grieve not of them at all, who run after infidelity, they will not harm Allah at all. And Allah intends not to assign any position for them in the Hereafter and for them there is great torment.

177. Those who purchased infidelity for faith will not harm Allah at all, and for them is the painful torment.

178. And let never the unbelievers suppose that respite, We grant them is something good for them. Certainly We grant them respite only because they may further increase in sin. And for them is the degrading torment.

179. Allah is not to leave the Muslims in the present state of affairs in which you are, until He separates un-pure from the pure. And it is not befitting to the dignity of Allah that 'O general people! He let you know the unseen. Yes, Allah chooses from amongst His Messengers whom He pleases. Then believe in Allah and His Messengers. And if you accept faith and fear, then there is great reward for you.

180. And let not those who are niggardly with respect to what Allah has given them out of His bounty think that it is good for them; on the contrary it is bad for them. Soon that for which they were niggardly shall be their necklace on the Day of Resurrection. And only Allah is the Heir of heavens and earth. And Allah is Aware of your doings.

181. Undoubtedly Allah heard those who said, "Allah is needy and we are rich." Now We shall put their sayings and their slaying of the Prophets unjustly in writing; and We shall say, 'taste the torment of the fire.'

182. This is the compensation of what your hands have sent forth. And Allah does not oppress their bondsmen.

183. Those who say, 'Allah has covenanted with us that we believe not in any Messenger until he brings an order of such sacrifice which the fire consumes; say you, 'Many Messengers came to you before me bearing clear signs and with this order which you speak of; then why did you kill them, if you are truthful?

184. Then O beloved! if they belie you even, so the Messengers before you, who had come bearing clear signs and the scriptures and the shining Book have already been belied.

185. Every soul is to taste the death; and you will get your compensation in full only on the Day of Resurrection. Whosoever is saved from the Fire and made to enter into Paradise, attained to his goal. And the life of this world is but the goods of deception.

186. Undoubtedly, you shall certainly be tested in your property and in your lives, and undoubtedly, you shall certainly hear a good deal of bad things from the people of the Book before you and from idolaters. But if you endure and guard yourselves (against evils), then it is the work of strong determination.

187. And remember when Allah took a covenant from those who were given the Book that, 'you shall necessarily make it known to the people and conceal it not' but they threw it behind their backs, and took a mean price in exchange of it, then how an evil purchasing it is!

188. Never think of those who rejoice on their doings and wish that they may be praised without doing. Never think of such people away from the torment; and for them is the painful torment.

189. And to Allah belongs the kingdom of the heavens and earth; and Allah is Potent over everything.

190. Undoubtedly, in the creation of heavens and earth and in the mutual alternations of night and day, there are signs for men of understanding.

191. Those who remember Allah standing and sitting and lying on their sides, and contemplate the creation of heavens and earth; (saying) "O our Lord! You have not made it in vain, Hallowed be you, then save us from the torment of the Hell.

192. "O our Lord! Verily whomsoever you cause to enter the Hell, him you have surely humiliated, and the unjust have no helpers.

193. "O our Lord! We heard a proclaimer that he calls for believing, that believe in your Lord; then we believed. O our Lord! Forgive us our sins and wipe off us our evils and cause us to die along with the righteous.

194. "O our lord! And give us that what you have promised to us through Your Messengers; and disgrace us not on the Day of Resurrection. Undoubtedly, you do not break the promise."

195. Then their Lord heard their prayer, that I certainly waste not the labour of any worker from amongst you, be a male or female, you are one among yourselves. Hence those who emigrated and were driven out from their homes and were tortured in My way and fought and were killed. I shall surely wipe out all their sins and shall surely cause them to enter into the gardens beneath which flow rivers, a reward from Allah. And with Allah only there is good reward.

196. O listener! Let not deceive you the strutting about of the infidels in the cities.

197. A brief enjoyment; their abode is the Hell and what an evil bed!

198. But those who fear their Lord, for them there are gardens beneath which flow rivers. They shall abide therein, an entertainment from Allah and that which is with Allah is still better for the righteous.

199. And undoubtedly, some among the men of the Book are such that they believe in Allah and in what has been sent to you and what has been sent down to them, their hearts are bent towards Allah, do not accept mean price for the signs of Allah. These are those whose reward is with their Lord; and Allah is Swift in taking account.

200. O believers! Be patient, and excel in patience with the enemies and guard Islamic country on the border and remain fearing Allah that haply you may be successful.

CHAPTER - 4

AN-NISAA'

(THE WOMEN)

BRIEF INTRODUCTION:-

This Chapter was revealed at Madina, There are one hundred seventy-six verses, twenty-four sections, three thousand forty five words and sixteen thousand thirty letters.

This Chapter particularly deals with social and family problems faced by Muslims after battle of Uhud. Most of the portions of the Chapter deals with rights of women and orphans and problems of family relationship, and distribution of property of the deceased. The Chapter begins with the essentials of the unity of human race and

mutual obligations of men and women. A considerable portion of the Chapter has been devoted to practical legislation on the problems of peace and war.

Some verses deal with the relation of believers and non-believers and hypocrites. Muslims were warned against the plots of hypocrites and were advised to organize themselves for self-defense.

Some verses stress the need for accepting and believing in the last Messenger and submitting totally before him without which no one can become a true Muslim and a perfect believer. It has been clearly told that no one can be taken as a believer in the Unity of God, unless he believes in all Messengers including the last Messenger Muhammad (Sallallaahu-Alaih-e-Wasallam).

All mankind are one, human rights of one another must be respected. Particular attention should be paid towards family relation. Orphans should be treated in fair manner and their rights of property should be fully safeguarded.

Such importance has been given to women that the entire chapter has been named "The Women".

In the qualities of the chapter it has been said that if the chapter is recited seven times and the reciter blows over water and the same water is made to drink to wife and husband, then both would love each other. It has also been said that if the water in which the verses of the chapter have been washed after writing them with saffron and musk is made to drink to a patient of palpitation and melancholy, his disease shall be removed.



Surah Number 4: An-Nisâ` (Women)

Revealed at: Madinah

Total Verses: 177

ALLAH in the name of The Most Affectionate, the Merciful.

1. O people! Fear your Lord Who created you from a single soul and made its mate from within it, and from that pair spread many men and women and fear Allah in whose name you ask for (your rights) and pay attention to the ties of relationship. Undoubtedly Allah is watching you all time.
2. And give the orphans their property and do not exchange dirty for the clean and consume not their property mixing it with your property. Undoubtedly, it is a great sin.
3. And if you apprehend that you will not be able to do justice to orphan girls, then marry such other women as seem good to you, two, three, four but if you are afraid that you will not to be able to keep two wives on equal terms, then marry one only or captives whom you own. This is nearer to keeping you away from doing injustice.
4. And give the women their dowries willingly. But if they, of their own pleasure of heart remit something of it to you, then consume it with taste and pleasure.
5. And give not to the unwise their property you have, which Allah has made a means of your living and feed them therewith and clothe them and speak to them good words.
6. And remain testing the orphans, until they are able to marry; then if you find them of right understanding, deliver to them their property and consume it not in extravagance and in such haste that they should not reach their maturity. And whoso is not needy, let him abstain and whoso is needy, let him consume it with equity. Then when you deliver them their property, then take witnesses against them. And Allah is Sufficient in taking account.
7. For men there is share in what their parents and relatives have left behind, and for women there is share in what their parents and relatives have left behind, be the bequest little or be it much, it is a share estimated, determined.
8. But if at the time of division, the relatives and the orphans and the needy come, then give them too something therefrom and speak to them good words.
9. And let those fear, who if they had to leave behind them weak offspring, would have been afraid for them, so they should be afraid of Allah and speak the upright speech.
10. Those who consume the property of orphans unjustly, they fill in their belies with fire only, and they shall soon enter into the flaming fire.
11. Allah commands you concerning your children, the share of male is equal to the share of two females; then if there be daughters only, though more than two, then for them is two third of what is left, and if there be only one daughter, for her is one half. And for each of the parents of the deceased is one sixth of what is left, if there be a child of the deceased, but if he has no child and leaves parents, then for the mother is one third; but if there be his many sisters and brothers, then for the mother is one sixth, after any bequest which has been made and debts. Your fathers and your sons, you know not which of them will be more profitable to you. This is fixed proportion from Allah. Undoubtedly, Allah is All Knowing, Wise.

12. And for you is one half of what is left by your wives, if they have no issue; but if they have issue, then you have one fourth of what they leave after (paying) any bequest made by them and the debts. And for the women is one fourth of what you leave if you have no issue; but if you have issue, then for them is one eight of what you leave after (paying) any bequest made by you and the debts. And if the heritage of any such male or female who leave behind nothing, neither parents nor children, is to be divided and from mother side he or she has brother or sister, then for each one of them is one sixth. Then if the sister and brother be more than one, then all are sharer in one third, after (payment of the bequest of the deceased and debts in which the deceased would not have caused any harm. This is an injunction from Allah and Allah is All-Knowing, Gentle.
13. These are the limits of Allah; and whoso obeys Allah and His Messenger; Allah will make him enter Gardens beneath which flow rivers, will abide therein. And this is the great success.
14. And whoso disobeys Allah and His Messenger and transgresses His all limits; Allah will cause him to enter the Fire, in which he will abide and for him is degrading torment.
15. And those of your women who commit adultery; take the evidence of four males specially from amongst you against them; then again if they give evidence, then confine those women to the houses until death takes them or Allah envisages some way for them.
16. And those male, female of you commit such act, torture them; and then again if they repent and amend, then leave them alone. Undoubtedly Allah is most Relenting, Merciful.
17. The repentance whose acceptance has been undertaken by Allah with His own Grace is only for those who do evil ignorantly and then again repent soon after. Towards such people Allah turns with His Mercy; and Allah is Knowing, Wise.
18. And that repentance is not of those who continue doing evil until when death comes to anyone of them, he says, 'now I repented', nor for those who died as infidels. For them We have prepared a painful torment.
19. O believers! it is not lawful for you to be heir of the women forcibly, and prevent them not with this design that you may take away part of what you had given them as dower except in this shape that they commit an act of flagrant indecency and treat with them fairly; then if you dislike them, it is likelihood that you may dislike a thing and wherein Allah has placed much good.
20. And if you desire to change one wife for another and you have already given her a heap of treasure; then take not anything thereof. Will you take it by slander and with manifest sin?
21. How you shall take it when each of you has already become unveiled before one another and they have taken from you a most firm covenant?
22. And do not marry those women whom your fathers have married; except what has already passed. Undoubtedly, that is an act of indecency and wrath and an evil way.
23. Forbidden to you are your mothers and your daughters and sisters and your father's sisters and mother's sisters and your brother's daughters and your sister's daughters, and your mothers who have given suck you and your foster sisters and the mothers of your wives and daughters (your step-daughters) who are in your care from the wives with whom you had intercourse but if you had not intercourse with them, then there is no harm in their daughters, and the wives of your sons who are of your loins and to have two sisters together except what has already passed. Undoubtedly. Allah is Forgiving, Merciful.
24. And forbidden to you are the women having husbands save the women of infidels who come in your possession. This is the prescription of Allah unto you and the remaining besides those are lawful for you; so that you seek them in exchange of your properties bringing them in bondage (through marriage) and not desiring for lust. Therefore, as to those women whom you wish to marry, give them their fixed dowries. And there is no sin in what you mutually agree upon after fixation. Undoubtedly, Allah is Knowing, Wise.
25. And amongst you one who cannot marry free believing women due to insufficient means; then let him marry such of the believing handmaids who are the possession of your hands. And Allah knows your faith very well; the one of you is from the other, therefore, marry them with the leave of their masters and give them their dowries according to convention bringing them into bondage (through marriage), not desiring for lust, and nor making lovers; when they come under bondage and again commit any act of indecency, then on them the punishment is half of that for free women. This is for him who of you is afraid of adultery and it is better for you to have patience. And Allah is Forgiving, Merciful.
26. Allah desires to explain to you His commandments and to tell you the ways of those before you and to turn to you with His Mercy. And Allah is Knowing, Wise.
27. And Allah desires to turn to you with His Mercy, and those who follow their lusts desire that you should stray far away from the right path.
28. Allah desires to lighten unto you, and man has been created weak.

29. O believers! Consume not unjustly the property of one another among yourselves except it be a trade by your mutual consent. And kill not yourselves. Undoubtedly, Allah is Merciful to you.
30. And whosoever shall do so with excessiveness and injustice, then We shall make him enter into Fire soon: and that is easy for Allah.
31. If you keep away from major sins that are forbidden to you, then We will forgive your other sins and make you enter a place of honor.
32. And covet not that whereby Allah has made one of you excel over the other. For men there is share from their earning, and for women there is share from their earning. And ask Allah for His Grace. Undoubtedly, Allah knows everything.
33. And for everyone We have made heirs of the property that is left by parents and relations, and those with whom you have sworn compact, give them their share, undoubtedly everything is before Allah.
34. Men are in charge over women, because Allah has made one of them excel over another, and because men have expanded their wealth over them, so the virtuous women are submissive, they keep watch in the absence of husband as Allah commanded to watch. And as to those women whose disobedience you fear, then admonish them and sleep apart from them, and beat them (lightly), then if they come under your command, then seek not anyway of excess against them, Undoubtedly, Allah is Exalted, Great.
35. And if you fear a dispute between husband and wife, then appoint an arbiter from the side of the family of man and an arbiter from the side of the family of woman, if these two will desire reconciliation, then Allah will cause unity between them. Undoubtedly, Allah is Knowing, Aware.
36. And worship Allah, and do not associate anyone with Him and do good to parents, and to relatives and orphans, and the needy, and the near neighbor and the distant neighbor and the companion of your side and the wayfarer and to your male and female servants. Undoubtedly, Allah loves not the proud, boastful.
37. Those who themselves act miserly and say others to be misers and conceal that which Allah has given them of His bounty. And We have prepared for the infidels a degrading torment.
38. And those who spend their wealth to show off to men and do not have faith into Allah and nor the Last Day and whose companion has become Satan, then what an evil companion is he?
39. And what was the harm, if they would have faith in Allah and the Last Day and spent out of what Allah has given them? And Allah knows them.
40. Allah does not do injustice even to the weight of an atom, and if there be a good deed, He doubles it and gives from Himself immense reward.
41. Then how shall it be, when We bring up a witness from every nation, and O beloved Muhammed! We will bring you as a witness and a guardian against all those.
42. On that day those who disbelieved and disobeyed the Messenger will wish the earth would be levelled after burying them in it, and they will not be able to conceal anything from Allah.
43. O believers! approach not prayer while you are intoxicated, until you have so much sense that what you say, you under-stand, nor when you are unclean without taking a bath except when you are travelling; and if you are ailing, or on a journey, or anyone of you comes from privy, or you have touched women and you do not find water, then take some pure earth and wipe therewith your faces and your hands. Undoubtedly, Allah is Pardoning, Forgiving.
44. Have you not seen those who were given a portion of the Book? They buy error and intend that you too may lose the way.
45. And Allah knows well your enemies. And Allah is Sufficient as Guardian; and Allah is Sufficient as Helper.
46. Some of the Jews pervert words from their places and say, 'We heard and disobeyed and (Say) 'hear, you be not made to hear', and say 'Raa'ina' twisting their tongues and taunting in Faith. And if they had said that 'We heard and obeyed, and sir, hear our talks and sir, look at us', it would have been better for them and more upright. But Allah has cursed them for their infidelity, so they believe not, save a little.
47. O people of the Book! Believe in what We sent down confirming the Book with you, before We deface some faces and turn them on their backs or curse them as We cursed the people of the Sabt (Saturday). And the decree of Allah is bound to be carried out.
48. Undoubtedly, Allah forgives not that infidelity be done with Him and whatever is less than infidelity forgives whomsoever He pleases, and whoso associates partners with Allah forged a great sin.
49. Have you not observed those who declare themselves to be pure? Nay, It is Allah Who purifies whomsoever He pleases, and they shall not be wronged a single date-thread.
50. Behold, how they are forging lie against Allah. And that is itself a sufficient sin.
51. Have you not observed those who were given a portion of the Book, they believe in idols and demon (Satan) and say about infidels, 'These are more guided on the way than Muslims.'
52. These are they whom Allah cursed. And he whom Allah curses, you shall never find for him any helper.
53. Have they some share in the kingdom? It is so then they would not give mankind a speck.

54. Or do they envy the people for what Allah given them out of His bounty? Then We gave the Book and wisdom to the children of Abraham and granted them a great kingdom.

55. Then some of them believed in him and someone turned the face from him; and sufficient is Hell, as blazing fire.

56. Those who rejected Our signs, We shall soon cause them to enter Fire. Whenever their skins shall be fully burnt up, We shall change them with other skins, that they may taste the torment. Undoubtedly Allah is Dominant, Wise.

57. And those who believed and did good deeds, We shall soon make them enter Gardens beneath which rivers flow; they shall abide therein forever. For them there are pure wives, And We cause them to enter a place where there shall be shade only shade.

58. Undoubtedly, Allah commands you to pay back the trusts to their owners, and that when you judge amongst people, judge with justice. Undoubtedly how well Allah admonishes you. Verily Allah hears, sees.

59. O believers! Obey Allah and Obey the Messenger, and those who have power of command amongst you, then again if there may arise any difference amongst you, refer it to Allah and His Messenger, if you have faith in Allah and the Last Day. This is better, and its end is best.

60. Have you not observed those who claim that they believed in what has been sent down to you, and what has been sent down before you? Then they wish to make the devil their arbiter, whereas they were commanded to reject him wholly. And Satan desires to lead them far astray.

61. And when it is said to them, 'Come towards the Book sent down by Allah and the Messenger', then you shall see that the hypocrites turn away from you averting their faces.

62. How shall it be, when any affliction befalls them, for what their hands have sent forth? Then O beloved! They come to you swearing by Allah that our object was kindness and concord only.

63. Allah knows what is in their hearts, then over look them, and admonish them and say to them convincing words concerning their affairs.

64. And We did not send any Messenger, but that he should be obeyed by Allah's will. And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful.

65. Then O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the core of their hearts.

66. And if We had made it obligatory on them; that 'kill yourselves or go out leaving your hearth and home, then only a few of them would have done so; and if they do of what they are advised, then it was better for them and stronger in establishing faith.

67. And if it had been so, then We would have certainly given them a great reward from Our self.

68. And We would surely have guided them to the straight path.

69. And he who obeys Allah and His Messenger, then he will get the company of those who have been blessed by Allah, viz. the Prophets, and the truthful, and martyrs and the righteous, and what good companions they are!.

70. This is the bounty from Allah, And Allah is Sufficient, Knower.

71. O believers! Take precaution, then march forth towards enemies in bits or go forth altogether.

72. And among you someone is he, who will indeed tarry behind, then if any calamity comes to you he says, 'It was Allah's favor on me that I was not present with them.'

73. And if you get bounty of Allah, then he would certainly say, as if there was no friendship between you and him; I wish I had been with them, then I would have gained a great gain.

74. Then let them who sell the worldly life for the Hereafter fight in the way of Allah; and whoso fights in the way of Allah, then he is slain or be he victorious then soon We shall give him a great reward.

75. And what happened to you that you fight not in the way of Allah, and for the weak men and women and children who are praying, 'O our Lord! Take us out of this town whose people are unjust and give us any defender from Yourself and give us any helper from Yourself.

76. The believers fight in the way of Allah and the infidels fight in the way of the devil, then fight against the friends of Satan's; undoubtedly, the Satan's strategy is weak.

77. Have you not observed those to whom it was said, 'restrain your hands, and establish prayer and pay the specified charity (Zakat)', then when fighting was made obligatory on them, then some of them began to fear people as they should fear Allah or even more than that; and said they, 'O our Lord! Why have you prescribed fighting on us, You would have allowed us to live for a short period.' Say you, 'the enjoyment of the world is little and the Hereafter is better for the Godfearer, and you shall not be wronged a single thread (a least).

78. Wherever you may be, death will overtake you, though if you be in strong forts. And if some good reaches them, then they say, 'this is from Allah and if some bad reaches them, then they say, 'this has come from you. Say you, 'All is from Allah. Then what happened to them; they seem not to understand anything.

79. O Listener! Whatsoever good reaches to you is from Allah, and whatsoever bad reaches to you is from yourself. And O beloved! We sent you as a Messenger to all mankind and Allah is Sufficient as Witness.

80. Whoso obeys the Messenger has indeed obeyed Allah, and whoso turns away his face, then We did not send you to save them.

81. And they say, 'we obeyed,' but when they go forth from your presence, then a group of them makes plan in the night against what they had said; and Allah writes down their night plans, then O beloved! You, overlook them and trust in Allah. And Sufficient is Allah as a Disposer of affairs.

82. Then do they not ponder in Quran? And if it had been from other than Allah, then they would surely have found therein much discrepancy.

83. And when there comes to them any matter of satisfaction or of fear, they spread it about; and if they had referred it towards the Messenger and their men of authority, then surely they would have known its reality from those who investigate and can draw conclusion. And if there had not been the grace of Allah and His Mercy upon you, then surely you would have followed the devil save a few of you.

84. Then O beloved! Fight in the way of Allah, you shall not be taxed except for yourself and persuade the Muslims; it is likelihood that Allah would withhold the fierceness of infidels. And the force of Allah is strongest and His torment hardest.

85. Whoso makes a good intercession, there is a share in it for him and whoso makes an evil intercession, there is a share in it for him. And Allah has power over everything.

86. And when you are greeted with any word of greeting, then greet him back with a better word than it or return the same. Undoubtedly, Allah is Reckoner of everything.

87. Allah is, besides Whom there is none to be worshiped. And He will certainly gather you on the Day of Resurrection of which there is no doubt. And who is more truthful in his word than Allah.

88. And what happened to you that you are divided into two parties regarding hypocrites? And Allah upset them for their deeds. Do you desire to guide him whom Allah led astray? And whom Allah leads astray you shall never find a way for him.

89. They wish that you should also become disbelievers as they became disbelievers, so that you may all become equals, then take not anyone of them as your friend unless they leave their homes and hearths in the way of Allah, again if they trun faces, then seize them and kill them wherever you find them and take not any of them as friends or helpers.

90. Except those who are connected with such a people between whom and you there is a pact, or they come to you because their hearts have no strength to fight against you or fight their own people. And if Allah had so pleased, He would certainly have given them control over you, then they would have surely fought with you. So if they keep aloof from you and fight you not, and make you an offer of peace, then Allah opened no way for you against them.

91. Now you will find some such other who desire that they may be safe from you and may be safe from their people too, whenever their people turn them towards mischief, they fall head-long into it, then if they do not keep aloof from you and nor offer you peace and withhold not their hands, then seize them and kill them wherever you find. And these are against whom We gave you clear authority.

92. And it is not befitting Muslims to shed the blood of Muslim save by a mischance and he who kills any Muslim unknowingly, then he has to free a Muslim slave and blood compensation to be paid to the family of the deceased but that they forgo. Then if he is from a people who is your enemy and he is himself a Muslim then there is only the freeing of a Muslim slave, and if he is from a people between whom and you there is a pact, then the blood compensation be delivered to his family and the freeing of a slave Muslim, but whose hand does not reach this (finds no means to free a slave Muslim), then he should fast for two consecutive months, this is his repentance near Allah. And Allah is Knowing, Wise.

93. And whoso kills a Muslim willfully, then his recompense is Hell, abiding therein for a long time and Allah's wrath is upon him and cursed him and prepared for him a great torment.

94. O believers! when you march forth for a crusade, then make proper investigation and he who greets you, say not to him, you are not Muslim, you seek the goods of living world, then with Allah there are spoils abundant, you too were such before, then Allah conferred His favor on you; so you are duty-bound to investigate. Undoubtedly, Allah is Aware of what you do.

95. Those Muslims who sit aloof from the fighting without excuse and those who strive in the way of Allah with their wealth and lives are not equal. Allah exalted in rank those who strive with their wealth and lives over those who sit aloof. And Allah promised good to all. And Allah has preferred the strivers over the sitters by a great reward.

96. From Him, ranks and forgiveness and mercy. And Allah is Forgiving, Merciful.

97. Those whose souls are taken out by angels while they were wronging themselves the angels say to them, 'what were you in'? They say 'We were weak in the land.' They say 'Was not Allah's earth spacious so that you might have emigrated in it' Then the abode of such people is Hell, and an evil returning place is that.

98. Except those who are- suppressed, men and women and children who are unable to devise a plan or of finding any way.

99. Then it is likelihood that as for such Allah will pardon. And Allah is Pardoning, Forgiving.

100. And he who will come out leaving his home and hearth in the way of Allah will find abundant place and space in the earth. And he who comes out from his home, emigrating towards Allah and Messenger, then death overtakes him, then his reward lies on Allah, And Allah is Forgiving, Merciful?

101. And when you journey in the land, there is no sin of you that you offer your some prayer by shortening it, if you fear that the infidels will afflict you. Undoubtedly, the infidels are your open enemies.

102. And O beloved! (Prophet) when you are amidst them, then lead them in prayer, then let a party of them be with you and let them take their arms, then when they have finished their prostrations, then moving from there they should go to your rear; and now let other party who had not participated in the prayer at that time come and be your follower in the prayer and let them also take their means of protection and weapons; the infidels wish that in case you become negligent of your arms and your baggage, then once they may fall upon you. And there is no fault upon you, if you are in trouble due to rain or you are sick that you put aside your arms, and you carry your means of protection with you. Undoubtedly, Allah has prepared for the infidels a degrading torment.

103. Then when you have finished your prayer, remember Allah, standing, sitting and lying on your sides; then when you are secure, establish prayer as usual; undoubtedly, the prayer is a fixed time obligation on Muslims.

104. And slacken not in seeking infidels, if you are troubled, then they too are troubled as you are troubled; and you hope from Allah what they hope not. And Allah is Knowing, Wise.

105. O beloved! (Prophet) undoubtedly, We sent down to you the Book with truth, that you may judge amongst people as you are shown by Allah. And quarrel not from the side of deceivers.

106. And seek forgiveness of Allah. Undoubtedly Allah is Forgiving, Merciful.

107. And dispute not for those who deceive their souls. Undoubtedly, Allah loves not any big deceitful sinner.

108. They hide from men, but hide not from Allah, and Allah is with them when they design in their hearts that thing which is disliked by Allah. And Allah has encompassed their doings.

109. Do you hear? It is you who have contended on behalf of them in the life of this world; then who will contend on behalf of them with Allah on the Day of Judgement or who will be their pleader?

110. And who so does evil or wrongs his own soul, thereafter seeks forgiveness of Allah shall find Allah Forgiving, Merciful.

111. And whoso earns sin, then his earning is against his own soul only. And Allah is Knowing and Wise.

112. And whoso earns a fault or sin, then casts it upon any innocent, certainly he has borne a calumny and a clear sin.

113. And O beloved. (Prophet)! If there had not been the grace and mercy of Allah upon you, then some people of them had wished to defraud you. And they are misleading themselves only and they will not hurt you in anything. And Allah sent down to you the Book and Wisdom and taught you what you did not know, and great is the grace of Allah upon you.

114. There is no good in most of their counsels, but whoso commands charity or good things or making peace amongst people. And who so does this for seeking the approvals of Allah, We shall soon give him a great reward.

115. And whoso opposes the Messenger after the right way has become clear and follows a way other than the way of Muslims, We shall leave him on his own condition and shall cause him to enter Hell; and what is an evil place of returning!

116. Allah forgives not that anyone be associated with Him as partner but whatever is below that He forgives to whomsoever He pleases. And whoso associates with Allah any partner has indeed strayed far away.

117. These polytheists worship not besides Allah but some females and worship not but a rebel Satan (devil).

118. Whom Allah cursed. And he said, 'I swear, I will certainly take some fixed portion of your bondmen.

119. 'I swear, I will certainly lead them astray and certainly I will excite in them desires and will certainly say to them that they would cut the ears of cattle and will certainly-bid them that they would alter the creation of Allah? And he who takes Satan for a friend besides Allah suffered a manifest loss.

120. Satan makes them promises and stirs in them desires, and Satan makes them not promises but deception.

121. Their destination is Hell, they will not find a place to escape therefrom.

122. And those who believed and did good deeds, soon We shall cause them to enter gardens beneath which flow rivers abiding therein forever. Promise of Allah is true and whose word is more truthful than Allah.

123. Neither the work depends on your wishful thinking, nor on the desires of the people of the Book, whoso will do evil shall be requited thereof and he shall not find, besides Allah, any protector or helper.

124. And whoso will do some good deeds, may be a male or female and be a Muslim, then they shall enter Paradise, and they shall not be wronged a bit.

125. And whose religion is better than he who submits his face to Allah and he is a doer of good and follows the faith of Ibrahim who was separate from every falsehood. And Allah took Ibrahim for His fast friend.

126. And to Allah belongs all that is in the heavens, and all that is in the earth. And over everything Allah has control.

127. And they ask you your verdict concerning women. Say them, Allah gives verdict to you concerning them and that which is recited to you in Quran concerning the orphan girls whom you give not what is prescribed for them, and turn your faces from marrying them, and concerning the weak children, and concerning this that you maintain justice towards orphans. And whatever good you do, then Allah is Aware of it.

128. And if any woman be afraid of high handedness or disregard from her husband, then there is no sin on them that they may reconcile among themselves and reconciliation is best. And the hearts are entangled into greediness. And if you do good and be God-fearing, then Allah is Aware of your doings.

129. And it would never be possible for you that you keep women on equal footing, however much you may desire it, then this should not be the case that you should incline wholly towards one side so that you leave other hanging in the midst. And if you do good and be God-fearing, then undoubtedly, Allah is Forgiving, Merciful.

130. And if they both separate, then Allah will make each of you independent from the other out of His bounty. And Allah is Bountiful, Wise.

131. And to Allah belongs whatever is in the heavens and whatever is in the earth. And undoubtedly, Allah has enjoined those who were given the Book before you and you too that remain fearing Allah. But if you commit infidelity, then undoubtedly, to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is Carefree, All-Praised.

132. And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is Sufficient as real Doer.

133. O people! if He pleases, He can take you away and bring others. And Allah has full power to do this.

134. Whoso desires the reward of the world, then with Allah is the reward both of the world and of the Hereafter. And Allah is Hearing, Seeing.

135. O believers stand firmly for justice, giving witness for Allah, may be therein your own loss, or of your parents or of your relations. Against whom you be a witness, he be a rich or be a poor, in any case Allah has more power than anyone over them, therefore follow not passion lest you may be far away from justice; and if you distort or turn your faces, then Allah is Aware of your doings.

136. O believers! Keep faith in Allah and His Messenger and the Book which He sent down upon His Messenger and the Book which was sent down before. And who denies Allah and His angels and His Books and His Messengers and the Last Day, then certainly he strayed far away.

137. Undoubtedly, those who accepted faith, then became infidels, then again accepted faith, then became infidels, then after increased in infidelity, Allah will never forgive them nor will show them the way.

138. Give glad tidings to the hypocrites that for them is the painful torment.

139. Those who take infidels for friends instead of Muslims. Do they seek honor with them, then all honor is for Allah.

140. And undoubtedly Allah has already sent down to you in the Book that, when you hear the signs of Allah being denied and is being ridiculed, then sit not with them until they engage in some other conversation, otherwise you would be like them too. Undoubtedly, Allah will gather hypocrites and infidels-all in Hell.

141. Those who use to watch your position, then if you get victory from Allah, they say, 'Were We not with you? And if the infidels had a share, then they say to them, had we not control over you? And we protected you from the Muslims. Then Allah will decide between you all on the Day of Judgement. And Allah will not make a way for the infidels against Muslims.

142. Undoubtedly, the hypocrites are likely to deceive Allah in their own conjecture, and it is He Who will kill them making them negligent, and when they stand up for prayer, they stand up with a defeated soul (lazily) making a show to the people and remember not Allah but little.

143. They are wavering in the midst neither of this side nor of that. And whom Allah leads astray, you shall not then find a way for him.

144. ‘O believers! Take not infidels for friends except Muslims. Do you wish that you may provide clear proof for Allah against you?

145. Undoubtedly, the hypocrites are in the lowest section of the Hell, and you shall never get any helper for them.

146. But those who repented, and mended (themselves) and hold fast by the rope of Allah and made their religion purely for Allah, then these are with the Muslims. And soon Allah will give a great reward to Muslims.

147. And what will Allah do by tormenting you, if you accept the just and accept faith. And Allah is Responsive, Aware.

148. Allah likes not the uttering ofevil words except one who is being oppressed. And Allah is Hearing, Knowing.

149. If you do any good openly or in secret or pardon anyone's evil, then undoubtedly, Allah is Pardoning, Powerful.

150. Those who disbelieve in Allah and His Messengers and desire to separate from Allah His Messengers and say, 'some we believe and other some we deny,' and desire to envisage a way between believing and disbelieving.

151. They are the infidels in truth and We have already prepared a degrading torment for the infidels.

152. And those who have believed in Allah and in all of His Messengers and have made no distinction between any of them in believing, soon Allah will give their reward; and Allah is Forgiving, Merciful.

153. O beloved (Prophet) the people of the Book ask you to bring down a book upon them from heaven; but they have already asked Moses a greater thing than this, that they said, "show us Allah openly," then, thunder overtook them for their sins, then they took the calf after clear sings had come to them; but We pardoned even that, and We gave Moses a clear dominance.

154. Then We raised the Tur (Mountain) over them for taking covenant with them and said to them, 'enter the gate prostrating", and said to them, 'transgress not in the matter of Sabbath', (Saturday of the Jews) and We took from them a firm covenant.

155. Then We cursed them because of their breaking the covenant and that they denied the signs of Allah, and slaying unjustly the Prophets and for their saying, 'there are covers on our hearts'. But Allah has sealed their hearts because of their infidelity, so that they do not accept faith but little of them.

156. And for this that they committed infidelity and raised a tremendous calumny over Mariam (Mary).

157. And for their saying, 'We slew the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, and neither crucified him, but one was made like him for them. And those who are differing about him, certainly, they are in doubt regarding him. They have not the least knowledge about it, but merely following a conjecture, and undoubtedly, they slew him not.

158. But Allah raised him up towards Himself, and Allah is Dominant, Wise.

159. There is not any one of the people of the Book, who will not believe in him before his (Jesus Christ's) death, and he will be a witness against them on the Day of Judgement.

160. Then on account of great injustice of the Jews, We made unlawful for them some of those pure things that were lawful for them, and because of that they kept away many from the way of Allah.

161. And because they took usury whereas they were prohibited from it, and they consumed people's wealth unjustly, and those of them who became infidels, We have prepared a painful torment for them.

162. Yes, but those of them who are firm in knowledge are believers, they believe in that which (O beloved Prophet) has been sent down to you and that which was sent down before you, and the establishers of prayer and giver of poor-due (Zakat) and the believers in Allah and the Last Day; to such We shall soon give a great reward.

163. Undoubtedly, O beloved Prophet! We sent to you the revelation as We sent revelation to Nuh (Noah) and the Prophets after him, and We sent revelation to Abraham, and Ismail and Ishaque and Yaqoob and his sons and 'Isaa and Ayub and Yunus and Haroon and Sulaiman; and We gave to Daud (David) the Book Zaboor (Psalms).

164. And to Messengers whom We have already mentioned to you before and to those Messengers whom We have not mentioned to you. And Allah in fact spoke to Musa.

165. The Messengers bearing good tidings and warning, so that mankind might not have any excuse against Allah after Messengers. And Allah is Dominant, Wise.

166. But O beloved Prophet! Allah is Witness to that what He has sent down to you. He has sent it down with His knowledge.And the angels are witnesses. And Allah is Sufficient as a Witness.

167. Those who committed infidelity and kept others away from the way of Allah, undoubtedly, they strayed far away.

168. Undoubtedly, who committed infidelity and transgressed, Allah will never forgive them, nor will show them any way.

169. But the way of the Hell, that they will abide therein for ever. And this is easy for Allah.

170. O people! This Messenger has come to you with truth from your Lord, then believe (in him) for your own good. And if you commit infidelity, then undoubtedly, to Allah belongs whatever is in the heavens and in the earth. And Allah is Knowing, Wise.

171. O people of the Book! Exceed not in your religion, and do not say of Allah anything but truth. The Maseeh, 'Isaa son of Maryam (Mary), is only the Messenger of Allah and His Word, that was sent to Mary and a spirit from Him, then believe in Allah and His Messengers and do not say, 'three'. Refrain for your own good. Allah the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And Allah is Sufficient, as real Doer.

172. Maseeh scrons not to be a bondman of Allah nor do the near angels. And whoso scorns from His bondage and is proud, then soon He will gather them all towards Himself.

173. Then those who accepted faith and did good deeds, after paying them their wages in full, He will give them more out of His Grace, and those who were scornful and proud, He will give them a painful torment.

174. And they will not find for themselves besides Allah any supporter or helper.

175. O people! Undoubtedly, a manifest argument has come to you from Allah, and We have sent down to you a manifest light.

176. Then those who believed in Allah and hold His rope firmly, then soon Allah will cause them to enter His Mercy and Grace and will show them straight way towards Himself.

177. O beloved Prophet! They ask you for a decree. Say you, "Allah decrees to you in respect of a person who leaves neither father nor child that if a man dies and has no child and he has a sister, then his sister has half in his heritage and the man will be the heir of his sister, if the sister has no child. Then if there are two sisters then they have two-third in the heritage, and if there are brother, sister, males and females both, then the share of male is equal to the shares of two women. Allah explains for you clearly so that you may not go astray. And Allah knows everything."

CHAPTER -5

AL-MAIDAH

(THE TABLE SPREAD)

BRIEF INTRODUCTION:-

This Chapter was revealed at Madina. All those chapters which were revealed after Prophet's migration are called Madinian chapters. Whether they were revealed particularly in Madina or elsewhere. A part of the third verse of this chapter "This Day I have perfected for you your religion" was revealed at the time of last pilgrimage of the Prophet at Arafaat on 9th Zilhij 10th Hijra (the twelfth month of Islamic Calendar). There are one hundred twenty verses and twelve thousand four hundred sixty-four letters in it.

In the beginning of the chapter the verse deals with moral obligations. The Muslims should fulfill all obligations and promises made whether they relate of human beings or to Allah or they are local, national or international. There should be no difference in this matter between friends and foes.

The second important lesson given to Muslims is to perform impartial justice. Justice must be done to all whether they may be friend, relations and opponents or enemies. Equal treatment regarding justice and equity should be done with everyone. It has been advised that Muslims should cooperate with all in virtue and good and disassociate themselves from evil, sin and injustice. They should not be jealous of each other because it creates enmity to such an extent that a brother becomes killer of his own real brother as the case of Haabeel (Able) and Qabeel (Cain).

This Chapter gives some details of lawful and unlawful things for eating. All things good and pure are lawful.

It has been emphasized in this chapter that the teachings and principles of Heavenly Books Taurah, Injeel and Quran are not different and divergent. All Books provide guidance and light to the followers. The last message has been given in the last revealed Book Quran and thus religion was completed. People of previous Books did not avail to the guidance given to them. The teachings of the Books were misused by Christians and Jews. Muslims have been warned to follow strictly the teachings of Islam and to protect their own brotherhood and Faith. The Jews and Christians are misguided; they would try to lead astray the Muslims too. The Muslims must safeguard themselves and be alert from their guile.

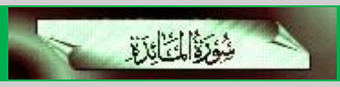
This Chapter describes some main principles of Shariah, relating to Pilgrimage paying respect to the Signs of Allah, complete prohibition of wine, gambling, principles and laws about ablution and tayammum, punishment for dacoit and piracy on peaceful thoroughfares. The conception of Christians about Prophet Christ has been fully analyzed and contradicted. One who is born from the womb of mother can never be accepted as God. Such born man can be the most beloved and respected bondman of Allah, but not Allah himself. The Prophet Christ himself negated the innovated conception of his followers and declared the Unity of God.

The most important verse of this chapter is the verse:

(الیوم اکملت لکم دینکم)

This verse declares the completion of Deen (Religion) till the Day of Resurrection. Now no Prophet and no religion is to come. Every human being is to follow this religion for his guidance and perfection. This is most important favor and Divine blessing given to Muslims and a precious gift from Allah Almighty. It is our bounden duty to pay homage and respect and to offer benediction and greeting to the beloved last Messenger of Allah Muhammad (Sallallaahu-Alaih-e-Wasallam) through whom we received the last message, favor and Divine blessing.

In the qualities of the chapter, it has been said that one who recites the chapter daily, he would be saved from hunger and famine and he would be provided from unseen. If the water in which the verses of the chapter has been washed after being written is given to a patient of dropsy for drink, he would get relief.



Surah Number 5: Al-Mâ`idah (The Table, The Table Spread)

Revealed at: Madinah

Total Verses: 120

ALLAH in the name of The Most Affectionate, the Merciful.

1. O believers! Fulfil your promises. Lawful are made to you the animals having no speaking power, save those which shall be narrated to you further, but do not consider the hunting being lawful when you are in pilgrim garb. Undoubtedly, Allah commands what He wills.
2. O believers! Do not make lawful the symbols of Allah, and nor the sacred months, and nor the sacrifices sent to the Sacred House (Haram), and nor those bearing signs in their necks, and nor the property and honor of those who repair to the sacred House, seeking the grace and pleasure of their Lord. And when you put off the pilgrim's garb, then you may hunt. And let not the enmity of any people as they had prevented you from the Sacred Mosque incite you to commit excessiveness. And help each other in righteousness and piety, and help not one another in sin and transgression and remain fearing Allah. Undoubtedly, the torment of Allah is severe.
3. You are forbidden (to eat) the dead and blood and the flesh of swine and that on which any name has been invoked other than Allah at the time of slaughtering and that which dies by strangling and that which is beaten to death by anything unsharped and that died of falling and that is gored and that which has been eaten by any wild animal, but those which you have properly slaughtered and that which has been slaughtered at any altar and the division by casting lots with arrows. This is an act of sin. This day the infidels are despaired of your religion, then fear them not, but fear Me. This day I have perfected your religion for you and completed My favor upon you and have chosen Islam as religion for you. But whoso is forced by extreme hunger, thirst without inclining towards sin, then undoubtedly, Allah is Forgiving, Merciful.
4. They ask you O beloved Prophet! what has been made lawful to them, say you, 'good and pure things have been made lawful to you and what hunting animals you have trained for hunting, teaching them of what Allah has taught you, then eat of what they leave for you after hunting and pronounce the name of Allah over it, and remain fearing Allah. Undoubtedly, Allah is Swift in taking account.
5. This day all good and pure things are made lawful for you and the food of the people of the Book is lawful for you, and your food is lawful for them and chaste Muslim women and chaste women from amongst those who were given the Book before you, when you give them their dowries while bringing them in bondage (through marriage) nor for lust and nor making lover (secretly). And whoso becomes infidel after being a Muslim, his entire work is destroyed and he is a loser in the Hereafter.
6. O believers! When you wish to stand for prayer, then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles. And if you are in need of a bath, then purify yourselves well. And if you are ill or you are on a journey, or any of you comes from the privy or you have intercourse with women and in these conditions you do not get water, then betake yourselves to clean earth and wipe therewith your faces and your hands. Allah desires not that He should place you in any difficulty; yes, He desires to purify you well and to complete His favor upon you so that you may be grateful.
7. And remember Allah's favor upon you and the covenant which He made with you, when you said, "we heard and obeyed," and fear Allah. Undoubtedly, Allah knows the thoughts in your hearts.
8. O believers! Stand up firmly by the Commandment of Allah, bearing witness with justice and let not the enmity of any people incite you that you should not do justice. Do justice that is nearer to piety and fear Allah, Undoubtedly, Allah is Aware of your doings.

9. Allah has promised to the believers and those who do good deeds that for them is forgiveness and a great reward.
10. And those who committed infidelity and belied Our signs, they are the people of Hell.
11. O believers! Remember the favor of Allah upon you when a people intended to stretch out their hands against you, then He withheld their hands from you and fear Allah. And on Allah only should the Muslims rely.
12. And undoubtedly, Allah took covenant from children of Israel, and We raised among them twelve chieftains. And Allah said, 'undoubtedly, I am with you, necessarily, if you establish prayer, and pay the poor-due (Zakat) and believe in My Messengers and pay them respect and lend Allah a goodly loan, undoubtedly, I shall remove your sins and surely shall cause you to enter into the Gardens beneath which flow rivers, then after that whoso of you commit infidelity, necessarily, he strayed away from the right path.
13. Then because of breaking their covenant, how We cursed them and made their hearts hard. They change the words of Allah from their places and have forgotten a good portion of those admonitions which were given to them, and you shall always continue to be told of one or the other of their treachery, save a few of them, so pardon them, and overlook them. Undoubtedly Allah loves the benefactors.
14. And those who claimed that "we are Christians," We took covenant from them, they too have forgotten a good portion of those admonitions which were given to them, so We have caused enmity and hatred among themselves till the Day of Judgement. And soon Allah will tell them, what they used to do.
15. O people of the Book! Undoubtedly, Our Messenger has come to you who makes clear to you much of that which you had hidden in the Book and pardons much. Undoubtedly, there has come to you from Allah a light and a Book, luminous.
16. Allah guides therewith him who followed His pleasure into the ways of peace and carries them to light from the darkness by His Command and shows them right path.
17. Undoubtedly, they have become infidels who said, 'Messiah son of Maryam is the very Allah himself.' Say you, "who then can do anything against Allah if He desires to destroy Messih son of Maryam and his mother and everyone on earth'. And to Allah belongs the kingdom of heavens and earth and all that is between them. He creates what He pleases. And Allah can do everything.
18. And the Jews and Christians said 'We are sons of Allah and His dear ones'. Say you, 'why then does? He torment you for your sins'? But you are human beings of His creations. He forgives whom He pleases and punishes whom He pleases. And to Allah belongs the kingdom of heavens and earth and all that is between them, and towards Him is the return.'
19. O people of the Book! undoubtedly, there has come to you Our this Messenger who makes clear to you Our Commands, after a break of the coming of Messengers for a long time, lest you say, 'there came not to us any bearer of glad tidings or warner, then now there has come to you a bearer of glad tidings and warner. And Allah is Potent over everything.
20. And when Moses said to his people, 'O my people! Remember the favor of Allah upon you that He made amongst you Messengers and made you kings, and gave you that which He gave not this day to anyone in all the worlds.
21. 'O my people! Enter this holy land which Allah has written for you and turn not back, for you will turn in loss.'
22. They said, 'O Moses! Therein there are most powerful people, and we shall never enter it until they go forth from it, yes, if they go forth from there, then we shall go there.'
23. Two men of those who feared Allah whom Allah had favored said, 'enter the gate forcibly against them, if you enter the gate, then there is only your victory, and put your trust in Allah only, if you believe.'
24. They said, 'O Moses! We shall never go there until they are there, then go forth you and your Lord and you both fight, we are sitting here'.
25. Moses submitted, 'O my Lord! I have no control over any but myself and my brother, then you, keep us separate from these disobedient.'
26. Allah said, 'then that land is forbidden to them for forty years, let them wander in the land, therefore grieve not over these disobedient.'
27. And narrate you to them the true news of the two sons of Adam, when they each offered an offering, then it was accepted from one and was not accepted from the other. He said, 'I swear that I shall kill you'. The other said, 'Allah accepts only from God-fearing'.
28. 'Undoubtedly, if you shall stretch your hand against me to kill me, then I shall not stretch my hand against you to kill you, I fear Allah, the Lord of all the Worlds.

29. 'I wish that my sin as well as your sin both should go to your side, so that you may be the man of Hell and this is the punishment of the unjust.

30. Then his soul induced him to kill his brother, so he killed him and remained in losers.

31. Then Allah sent a raven, scratching in the earth, so that he might show him, how he should hide the corpse of his brother. He said, 'Oh woe is me! I could not be able even like this raven so that I may hide the corpse of my brother.' Then he remained repenting.

32. On account of this, We wrote for the children of Israel that whosoever killed a soul not to retaliate for a soul, or for creating disorder in the land, then it is as if he had killed all mankind. And whoso gave life to one soul, then it is as if he had given life to all mankind. And undoubtedly, Our Messengers came to them with clear proofs, then undoubtedly, many of them after that commit excesses in the land.

33. The only recompense of those who fight against Allah and His Messenger and wander about in the land making mischief is this, that they all should be slain or be crucified or their hands of one side and the feet of the other side be cut off or be sent far away from the land. This is their disgrace in the world and in the Hereafter, for them there is great torment.

34. But those who repented before you have control over them, then know that Allah is Forgiving, Merciful.

35. O believers! Fear Allah and seek the means of approach to Him and strive in His way, haply you may get prosperity.

36. Undoubtedly, those who became infidels, possessed all that is in the earth and as much over again to ransom themselves thereby from the torment of the Day of Judgement, it shall not be accepted from them and for them is the painful torment.

37. They will wish to come out of the Hell, but they will not be able to come out of it, and for them is the lasting punishment.

38. And whoso the man or the woman is a thief, then, cut off their hands, the recompense for what they have done, a punishment from Allah. And Allah is Dominant, Wise.

39. Then whoso repents after his injustice and amends then Allah will turn to him with His Mercy. Undoubtedly, Allah is Forgiving, Merciful.

40. Do you not know that to Allah belongs the Kingdom of heavens and earth? He punishes whom He pleases and forgives whom He pleases, And Allah can do everything.

41. O Messenger! let not those who run towards infidelity grieve you, some of those who say with their mouths, we have accepted faith, and their hearts are not Muslims, and some of the Jews who listen falsehood very well and listen very well to other people who have not come to you. They change the words of Allah from their places, and say, 'if you get this command, then accept it, and if you get not this, then be on your guard.' And to whom Allah pleases to misguide, then you shall never be able to avail him anything against Allah. These are they whose hearts Allah intended not to purify. To them there is disgrace in the world, and to them there is great torment in the Hereafter.

42. They are habitual listeners of lies, great devourers of the things forbidden. So if they come to you, then judge between them or turn your face from them; and if you will turn your face from them, they shall not harm you at all. And if you judge between them, then judge with justice. Undoubtedly, Allah likes the just.

43. And how they will wish judgement from you while they have Taurah with them wherein is Allah's judgement then thereafter they turn away their faces from it. And they are not to believe.

44. Undoubtedly, We have sent down Taurah, wherein is the guidance and light. According to it the Jews were ordered by Our obedient Prophets and men of learning and jurists for it was desired from them to preserve the Book of Allah and they were witnesses to it, then fear not people, but fear Me and do not accept mean price for My Signs. And whoso judges not according to what Allah has sent down, they are the persons who are infidels.

45. And We made obligatory on them in Taurah, a life for a life, and an eye for an eye, and a nose for a nose and an ear for an ear and a tooth for a tooth, and in injuries there is equitable retaliation. Then whoso recompenses with happy heart, then that shall be an expiation for his sin. And whoso judges not according to what Allah has sent down, then they are the persons unjust.

46. And We brought Isa son of Maryam following those Prophets on their footsteps, confirming Taurah that had come before him, and We gave him Injeel wherein is guidance and light and confirms Taurah that had come before it, and guidance and admonition to the duty- bound.

47. And let the people of Injeel judge by what Allah has revealed in it, and whoso judges not by what Allah has sent down, then it is they who are the transgressors.

48. And O beloved Prophet! We have sent down to you the true Book confirming the Books preceding it and as a protector and witness over them. So judge you between them according to what Allah has sent down, and O listener! do not follow their desires leaving the truth that has come to you, We ordained a law and

way each for all of you, and if Allah had willed, He would have made you all a single people, but He desires to test you in what He has given you. So desire to excel in good deeds. You are all to return towards Allah only, then He shall tell you regarding what you used to dispute.

49. And that O Muslim! Judge according to what Allah has sent down and follow not their desires and be on guard against them lest they cause to slip you from any command that has come to you. Then if they turn their faces, then know that Allah wishes to give them punishment for some of their sins. And no doubt, many men are disobedient.

50. Do they seek the judgement of the days of ignorance? And who is better in judgement than Allah for a people of firm faith?

51. O believers! Do not take the Jews and Christians as friends, they are friends of each other among themselves, and whoso of you makes them his friends, then he is one of them. Undoubtedly, Allah guides not the people unjust.

52. Now, you will see those in whose hearts is a disease run towards the Jews and Christians, saying, 'We fear lest a misfortune befall us.' Then it is near that Allah may bring a victory, or any Commandment from Himself, then they will remain regretting on what they had concealed in their hearts.

53. And the believers say, 'are they the same who swore by Allah in their Oaths with full strength that they were with you'? Their works were all destroyed, then they were left in loss.

54. O believers! Whoso of you will turn back from his religion, then soon Allah shall bring such people that they will be dear to Allah and Allah will be dear to them, humble towards the Muslims, and stern towards the infidels. They will fight in the way of Allah and will not fear the reproach of any reproached. This is the bounty of Allah, He gives it whom He pleases. And Allah is Ail-Embracing, All Knowing.

55. Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor-due and are bowed down before Allah.

56. And whoso takes Allah and His Messenger and Muslims as his friends, then undoubtedly, the party of Allah only is dominant.

57. O believers! Do not take any of them as your friend who has made your religion a mockery and a plaything those who were given the Book before you and the infidels, and remain fearing Allah if you believe.

58. And when you call for prayer, they make it a mockery and a plaything. That is because they are wholly unwise people.

59. Say you O people of the Book! What seemed you bad of us, only this that we believed in Allah and what has been sent down to us and what was sent down before, and that most of you are disobedient.

60. Say you, 'shall I tell you about those who are in a worse condition with Allah than this? Those whom Allah has cursed and on them has caused anger and of whom He has made apes and swine’s and worshippers of devil (Satan).Their destination is worse and they are a strayed farther from the right path.

61. And when they come to you, they say, 'We are Muslims,' while they were infidels when they came and infidels too when they departed. And Allah knows well what they are concealing.

62. And you will see many of them run towards sin and transgression and eating what is forbidden. Undoubtedly, they are practicing very evil things.

63. Why their clergymen and priests do not forbid them from uttering sinful words and eating of things forbidden? Undoubtedly, they are performing very evil things.

64. And the Jews have said, 'The hand of Allah is tied up. Their own hands be tied up and there be curse of Allah on them for their utterings, but His hands are wide open, He gives how He pleases. And O beloved Prophet! What has been sent down to you from your Lord will increase many of them in wickedness and infidelity. And We have cast among them enmity and hatred till the Day of Judgement. Whenever they kindle the fire of war, Allah extinguishes it, and run about in the land for mischief. And Allah loves not the mischief-mongers.

65. And had the people of the Book believed and been duty- bound, then indeed We would have removed their sins and We would surely have caused them to enter gardens of Bliss.

66. And had they maintained Taurah and Injeel and what has been sent down to them from their Lord, then they would have received subsistence from above and from beneath their feet. A party among them is moderate and most of them are doing most evil things.

67. O Messenger! Communicate that which has been sent down to you from your Lord. And if it is not so, then you have not conveyed His any message. And Allah will guard you from the people. Undoubtedly, Allah gives not way to the infidels.

68. Say you, 'O people of the Book! You are nothing until you establish Taurah and Injeel and what has been sent down to you from your Lord. And undoubtedly, O beloved Prophet! What has been sent down to you from your Lord will increase many of them in wickedness and infidelity, then grieve not for the infidels.

69. Undoubtedly, those who call themselves Muslims and in the same way the Jews and worshippers of stars and Christians, whoso of them believes with true heart in Allah and the Last Day and works good, then on them neither there is any fear nor any grief.

70. Undoubtedly, We took a covenant from the children of Israel, and We sent Messengers to them. Whenever any Messenger came with those things which their soul did not desire, they belied a party (of them) and another they slay.

71. And they imagine that there shall be no punishment (for them), then they became blind and deaf, then again Allah accepted their repentance, yet again most of them became blind and deaf. And Allah is seeing their works.

72. Undoubtedly, those are infidels who say, "Masih son of Maryam is the very Allah'. And whereas Masih had said 'O children of Israil! Worship Allah, my Lord and your Lord; undoubtedly, whoso associates anyone with Allah, then Allah has forbidden paradise to him and his abode is Hell. And there is no helper of unjust.'

73. Undoubtedly, those are infidels who say, 'Allah is third of the three Gods; and there is no God but the One God. And if they desist not from what they say, then a painful torment shall surely befall to those who will die infidels.

74. Then why they do not turn towards Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

75. The Messih son of Mary was not but a Messenger, many Messengers passed away before him. And his mother is a truthful woman. Both used to take food. See how clear signs We explain for them, then see how they are turned away.

76. Say you, 'Do you worship, besides Allah that which is neither master of your loss nor of profit. And Allah is the Hearing, the Knowing.

77. Say you, 'O people of the Book! exceed not the limits in your religion unjustly, and follow not the desires of a people who have already gone astray and caused many to go astray and have strayed away from the right path.'

78. Cursed were those who committed infidelity from amongst the children of Israel by the tongue of Daud and Isa son of Maryam. This reward because of their disobedience and transgression.

79. Whatever bad they did, they did not prohibit one another among themselves. Necessarily, they used to do most evil things.

80. You will see many of them befriend infidels. What an evil thing they have sent forth for themselves that Allah's Wrath fell upon them and they shall dwell in torment forever.

81. And if they had believed in Allah and this Prophet and what has been sent down to him, then they would not have taken the infidels as friends, but many of them are disobedient.

82. You shall surely find the Jews and polytheists the bitterest enemies of Muslims, and surely you shall find the nearest in friendship to Muslims those who used to say, "We are Christians," That is because among them are men of learning and monks and they are not proud.

83. And when they hear what has been sent down towards the Messenger, then see, their eyes are overflowing with tears because they have recognized the truth; they say, 'O Our Lord we have accepted faith, then write us down among the witnesses of truth.

84. And what happened to us that we should not have faith in Allah and the truth that has come to us and we long that our Lord would cause us to enter with the righteous people.

85. Therefore Allah on account of what they said gave them gardens beneath which rivers flow, they will abide therein. This is the recompense of the righteous.

86. And those who committed infidelity and belied Our signs are the people of Hell.

87. O believers! Make not unlawful the pure things which Allah has made lawful for you and cross not the limit. Undoubtedly, Allah likes not those who cross the limit.

88. And eat what Allah has provided you lawful and pure. And fear Allah in Whom you believe.

89. Allah holds not you responsible for oaths taken by misunderstanding, but He holds You responsible for oaths which you made binding, then the expiation of such oaths is the feeding of ten needy people with average food with which you feed your family members, or clothing them or the freeing of a slave, then who-so finds not anything of these, then for him is the fasting of three days. This is the expiation of your oaths when you have sworn. And guard your oaths. Similarly Allah explains His signs to you so that you may be grateful.

90. O believers! Wine and gambling and idols and divining arrows are only unclean things, a work of devil (Satan) then save yourselves from them, so that you may prosper.

91. The devil (Satan) desires only to put hatred and enmity among you in regard to wine and gambling and to bar you from the remembrance of Allah and from prayer, will you then desist?

92. And obey Allah and obey the Messenger and be careful, then if you turn back, know then that the responsibility over Our Messenger is only to deliver the message clearly.

93. On those who believed and did righteous work there is no sin for what they have eaten when they fear and keep faith and do righteous work, again fear and keep faith, then again fear and remain righteous. And Allah loves the righteous.

94. O believers! Allah shall surely test you with some such game which your hands and lances may reach in order that Allah may make known those who fear Him without seeing, then after this whoso crosses the limit, for him is a painful punishment.

95. O believers! Kill not game while you are in a pilgrim garb. And whoso amongst you kills it intentionally, then his compensation is that he should give a like animal from amongst the cattle as judged by two just persons among you, this offering reaching to the Ka'bah, or as an expiation, feeding of some needy persons or its equivalent fasting, so that he may taste the enormity of his deed. Allah has pardoned what happened in the past. And whoso will do now Allah will take retribution from him. And Allah is Dominant, Lord of Retribution.

96. Lawful is to you the game of the sea and its eating for the benefit of you and the travelers and forbidden to you is the game of the land, so long you are in pilgrim garb. And fear Allah towards Whom you are to rise

97. Allah made Kaaba the sacred House as an establishment for the people, and so the sacred month and the offerings of the sacred House and the animals with the marks hanging in the neck. That is so that you may believe that Allah knows what is in the heavens and what is in the earth and that Allah knows everything.

98. Know that the torment of Allah is severe and Allah is Forgiving, Merciful.

99. Nothing is on the Messenger but communicating the Message. And Allah knows what you disclose and what you hide.

100. Say you, 'the dirty and clean are not equal, even though the abundance of the dirty may please you, then remain fearing Allah, O men of understanding! So that you may get prosperity.

101. O believers! Ask not such things which if disclose to you may displease you; and if you will ask while the Quran is descending, then they would be disclosed to you. Allah has already pardoned them. And Allah is Forgiving, Forbearing.

102. A people before you asked them, then became rejecters therein.

103. Allah has not appointed any 'Bahira' and nor 'Sai-ba' and nor 'Wasila' and nor 'Hami' (names of sacred animals she camels and she-goats of the time of Pagans) but yes, the infidels fabricate the lie against Allah. And most of them are perfectly unwise.

104. And when it is said to them, 'come to what Allah has sent down and to the Messenger', they say,' enough for us is that wherein we found, our fathers; what! Even though their fathers knew nothing nor were guided.

105. O believers! Take care of yourselves. He who has gone astray will not harm you when you are on the right way. Towards only Allah is the return of you all, then He will tell you what you used to do.

106. O believers! the evidence among yourselves when death approaches any of you at the time of making a will is of two just persons from among you or two of the others, when you be on journey in the land, and the calamity of death befall you, Detain them both after prayer, they should swear by Allah if you are in any doubt, that we shall not purchase any wealth in exchange of the oath, even though he may be a near relation, and will not hide the testimony of Allah if we do so, we are surely among the sinners.

107. Then if it is known that they became guilty of any sin, then two other should stand in their place from amongst those nearer to the deceased whose right has been injured by this sin (by this false evidence), then they should swear by Allah that our evidence is more upright than the evidence of those two, and we crossed not the limit, if it be so, then we should be of the unjust.

108. It is nearer that they may give the evidence as it should be or fear that some oaths may be rebutted after their oaths. And fear Allah and listen to His commands. And Allah gives not the way to the disobedient.

109. The day when Allah will gather the Messengers, then will say, 'what answer was made to you,' they will submit, 'We have no knowledge, it is You only the Knower of all things unseen.

110. When Allah will say, 'O Isa son of Maryam, remember My favor upon you and your mother, when I aided you with the Holy Spirit, then you spoke to people in the cradle and in the grown up age, and when I taught you the Book and wisdon and Taurah and Injeel, and when you used to make of clay a figure like a bird by My command, then you breathe into it, then it would begin to fly by my command, and you

would cure the born blind and the leper by My command, and when you would bring forth alive the dead by My command, and when I restrained the children of Israel from you, when you came to them taking clear signs, then the infidels of them spoke, 'this is nothing but an open magic.

111. And when I inspired the disciples to believe in Me and in My Messenger, they said, 'We have believed, and bear you witness that we are Muslims.'

112. When the disciples said, 'O Isa son of Maryam, will your Lord do that He should sent us down a tray of food from the heaven? He said, 'fear Allah if you have faith.'

113. They said, 'we wish that we may eat of it and our hearts may be satisfied and we may see with our own eyes that you spoke truth to us, and we may be witnesses thereof.'

114. Isa son of Maryam submitted, 'O Allah our Lord, 'send down to us a tray of food from the heaven so that it may be an occasion of rejoicing for us, for the first and the last of us and a sign from You, and provide for us and You are the Best of Providers.

115. Allah said, 'I send it down to you, now therefore whoso of you will commit infidelity, then undoubtedly. I shall torment him with a torment wherewith I shall not punish to anyone in the entire universe.

116. And when Allah will say, 'O Isa son of Maryam, did you tell people, 'make me and my mother two gods besides Allah? He will submit, 'hallowed be You, it is not justified for me that I should tell the thing to which I have no reach. 'If I had said that You would surely have known it, You know what is in my heart and I do not know what is in Your knowledge. Undoubtedly, it is You only, Knower of all hidden things.

117. I said not to them but that which You had commanded me that worship Allah my Lord and your Lord, and I knew of them as long as I remained in them, then when You took me up, then You were the Watcher over them, and everything is present before You.

118. If You punish them, they are Your bondmen, and if You forgive them, then undoubtedly, You are only the Dominant, the Wise.

119. Allah said, 'this is the day in which their truthfulness will benefit the truthful, for them are Gardens beneath which rivers flow, they shall abide therein forever. Allah is pleased with them and they are pleased with Allah. This is the great success.

120. For Allah is the kingdom of the heavens and earth and whatever is in them. And He is Potent over everything.

CHAPTER -6

AL-ANAAM

(THE CATTLE)

BRIEF INTRODUCTION:

This chapter was revealed at Mecca in the last days of Meccan period of the Prophet. There are one hundred sixty-five verses and twenty sections in this chapter.

Meccans in the days of ignorance were idols worshippers. The pagans of Mecca took various idols of clay and stone as God. In this chapter the pagans were told that dead stones and clay could never be God. The God or Allah is the Creator of Universe, He is All-Powerful and Authoritative. The pagans were surprised after knowing the real qualities of Allah. The chapter fully negates their wicked and polytheistic belief. The chapter describes Unity, authority and qualities of Allah Almighty. Everyone and everything is in need of Allah, Who is not in need of anything or anyone.

In some detail the chapter put some solid and authentic arguments to prove the Unity of Allah.

The pagans of Mecca were not in a position to counter the arguments given by the Messenger, so they opposed him on the flimsy grounds and raising bogus and stupid questions. Such as they asked the Messenger to show the angel who brought the revelation. Then they raised the question why the Book was not sent at once at one time. Then why the Prophet Hood had been bestowed to an orphan and weak person. The pagan ridiculed the life after death.

This chapter has fully refuted the sayings and beliefs of the pagans

The Messenger has been consoled against the antagonistic and stiff attitude of the infidels and Polytheists. The Prophet was advised to be patient and not to be worried. He was told that Prophets before him were very much annoyed, teased and tortured.

The customs based on ignorance concerning lawfulness and unlawfulness of animals have been fully negated in this chapter.

In the end it has been commanded to adopt noble character and to abandon vile and mean behavior. The Messenger was commanded to declare and say "Undoubtedly my prayers, and my sacrifices, and my living and

my dying are all for Allah, Who is the Lord of all the Worlds. No one is associated to Him so I have been commanded and I am the first Muslim." 162:163. It has been told as the quality and benefit of the chapter that every difficulty and trouble is solved after reciting this chapter. For solving the difficulty the chapter should be recited forty-one times in one sitting.



Surah Number 6: Al-An`âm (Animal, Cattle, Livestock)

Revealed at: Makkah

Total Verses: 165

ALLAH in the name of The Most Affectionate, the Merciful.

1. All Praise to Allah, who created the heavens and the earth and brought into being the darkness and the light, yet the infidels ascribe equals to their Lord.
2. It is He Who created you from clay, then He decreed a term, and there is a determined promise with Him, thereafter you doubt.
3. And He is the very Allah of heavens and earth. He knows all your secrets and what you reveal and knows your doings.
4. And there comes to them no sign of the signs of their Lord, but they turn away their faces from it.
5. Then undoubtedly, they belied the truth when it came to them, so now they are to be informed of that they were mocking at.
6. Have they not observed how many a generation We have destroyed before them? We gave them such establishment in the earth which We gave you not, and We sent them rain in torrents and caused rivers flow beneath them, then We destroyed them on account of their sins, and after them raised up another generation.
7. And if We had sent down on you something written on paper so that they would have touched it with their hands, even then the infidels would have said, 'this is nothing but manifest magic'.
8. And they said, 'Why not any angel has been sent on him? And if We would have sent an angel, the affair would have been finished, and they would not have been given time.
9. And if We had made the Prophet an angel, even then We would have made him a man, and they would have the same doubt in him as they have now.
10. And assuredly, O beloved Prophet! Messengers before you were mocked at; then those who were mocking at them, their mockery surrounded themselves.
11. Say you, 'Go about in the land, and then see how has been the end of beliers'.
12. Say you, 'To whom belongs whatever is in the heavens and the earth? Say you, To Allah, 'He has written mercy upon His generosity. Undoubtedly, He will surely gather you on the Day of Judgement. There is no doubt in it. Those who have put their souls in loss, would not believe.
13. And to Him belongs whatever dwells in the night and day. And He is the Hearer, the Knower.
14. Say you, 'Shall I take for protector any other than Allah that Allah Who has created heavens and earth and He feeds and is not fed?' Say you, 'I have been commanded to submit first; and never be of polytheists.'
15. Say you, 'If I disobey my Lord, then I fear the torment of a Mighty Day.'
16. On that Day, from whomsoever the torment is averted, Allah indeed has had mercy on him. And this is the manifest triumph.
17. And if Allah causes any evil to you, then there is none to remove it but He. And if He brings you good, then He can do everything.
18. And He is all dominant over His bondmen. And He is the very Wise, the Aware.
19. Say you, 'Whose evidence is the greatest?' Say you, 'Allah is Witness between me and you. This Quran has been revealed to me so that with it I may warn you and whomsoever it reaches. 'Then do you give this evidence that besides Allah there are other gods? Say you 'I do not give this evidence. 'Say you, 'He is the only One to be worshiped and I am quit of all those you associate with Him.'
20. Those whom We gave the Book recognize this Prophet as they recognize their sons. Those who have put their souls in loss would not believe.
21. And who is more unjust than he who forges a lie against Allah or belies His signs. Undoubtedly, the unjust will never get prosperity.
22. And the Day when, We shall raise them altogether, then will say to the polytheists, 'where are those your associates whom you used to assert.'

23. Then there remained not any fabrication for them but to say, 'by Allah, Our Lord, We were not polytheists.'
24. See! How they lied against themselves and were lost from them the things which they had been concocting.
25. And among them is someone who gives ear to you, and We have put veils over their hearts so that they understand it not and in their ears is heaviness. And if they may see all signs, even then they will not believe in them. In as much as when they come to you disputing with you, then infidels say, 'this is not but the stories of the ancients. '
26. And they forbid from it and keep a far from it, and they ruin not but their own souls and they perceive not.
27. And if you could see when they will be made to stand before the fire, then they will say, 'would that we might be returned and belie not, the signs of our Lord and might become Muslims.
28. But it has become manifest to them what they used to conceal before. And if they were sent back, they would do the same from which they were forbidden and, undoubtedly, they are surely liars.
29. And they said, 'this is the only our life of the world, and we are not to be raised.'
30. And if you could see when they shall be made to stand before their Lord. He will say, is not this truth? 'They will say, 'why not by our Lord' He will say, 'then now taste the torment, the reward of your infidelity.'
31. Undoubtedly, they remained losers who denied the meeting with their Lord, so much so that when the Hour came to them suddenly, they said, 'Oh, alas for us, that we committed mistake in accepting it and that they bear their burden on their backs. Oh, what an evil burden they are bearing!
32. And worldly life is nothing but a play and amusement. And undoubtedly, the last abode is better for those who fear. Do you not then understand?
33. We know that what they say grieves you, they belie you not, but the evildoers deny the signs of Allah.
34. And the Messengers were belied before you, but they endured patiently when they were belied and were persecuted, until Our help came to them. And there is none to change the words of Allah; and the news of the Messengers has already come to you.
35. And if their turning away of faces has grieved you, then if you can do, seek any tunnel in the ground or a ladder unto heaven, and bring a sign for them. And if Allah had willed, then He would have gathered them on the guidance, so O listener! be never you an innocent.
36. Those very accept who listen, and Allah will raise those of dead hearts, then towards Him they will be driven.
37. And they said, 'why has not a sign been sent down to him from his Lord?' Say you, 'Allah has power to send down a sign, but most of them are fully ignorant.'
38. And there is no one crawling on earth nor any bird that flies on its wings but are the communities like you. We have left out nothing in the Book. Then to their Lord they shall be raised.
39. And those who belied Our signs are deaf and dumb in utter darkness. Allah sends astray whom He will, and places on the straight path whom He will.
40. Say you, 'tell you then if the torment of Allah comes to you or the Hour is established, will you call upon any other than Allah, if you are truthful?
41. But you will call Him alone, so if He please He would remove that for which you call for Him, and you would forget the associates.
42. And undoubtedly, We sent Messengers towards communities before you, then seized them with adversity and distress so that they might beseech.
43. Why did it not happen that when Our torment came upon them, they would have beseeched? But their hearts were hardened and the devil (Satan) made fair-seeming to them their deeds in their eyes.
44. Then when they forgot that with which they were admonished, We opened unto them the gates of all things, until when they became delighted at what they were given, then We seized them suddenly, now they were left in despair.
45. Then the unjust were uprooted completely; and all praises belong to Allah, the Lord of all the worlds.
46. Say you, 'look you, if Allah should take away your ears and eyes and seal up your hearts, then who is the God other than Allah Who could bring these things back to you?' See how in different manners We explain the signs, but they turn away their faces.
47. Say you, 'look you, if the torment of Allah comes upon you suddenly or openly, then who will be destroyed save the unjust people.'
48. We do not send the Messengers but to give glad tidings and to warn, then those who believed and amended themselves, then to them there is no fear nor any grief.
49. And those who belied Our signs, torment shall reach them because of their disobedience.

50. Say you, 'I do not say to you, I possess the treasures of Allah', and nor I say, 'I know the unseen myself, and nor do I say to you, 'I am an angel.' I follow only that which is revealed to me.' Say you, shall the blind and the seeing become equal? Do you then not ponder?

51. And with this Quran warn those who fear that they shall be raised towards their Lord in a manner that there shall be no supporter nor any intercessor for then besides Allah in the hope that they may become God-fearing.

52. And drive not away those who call upon their Lord Morning and evening seeking His pleasure. Nothing on you from their account, and nothing on them from your account, then if you drive them away, this thing is far from justice.

53. And thus We made one of them a trial for the other on that the wealthy infidels may say seeing the needy Muslims, 'Are these people whom Allah has favored among us? Does not Allah know well the grateful?

54. And when those who believe in Our signs come to you, then say to them, 'Peace be upon you,' your Lord has prescribed mercy on Himself, that whoso of you does some evil ignorantly and repents thereafter and amends, then undoubtedly, Allah is Forgiving, Merciful.

55. And in this way We explain fully Our signs, and in order that the way of the guilty may become evident.

56. Say you 'I have been for bidden to worship those whom you worship besides Allah: 'Say you, 'I follow not your vain desires, if it be so, then I would go astray and would not remain on the path.'

57. Say you, 'I am on a shining proof from my Lord, and you belie it; I have not that with me for which you are hastening.' There is no order but of Allah. He explains the truth and He is the Best of judges.

58. Say you 'If I had that thing for which you are hastening, then the affair would have been already ended between me and you. And Allah knows well the oppressors.

59. And with Him are the keys of unseen, He only knows them And He knows whatever is in the land and in the sea. And the leaf that falls He knows it. And there is not any grain in the darkness of the earth, and nor anything wet and nor dry which is not written in a luminous Book.

60. And He is the very Who takes hold of your souls by night and knows whatever you earn by day, then He raises you in the day so that the appointed term may be completed, then you have to return towards Him, then He will tell you what you used to do.

61. And He is the Dominant over His bondmen, and He sends guardians over you; until when death comes to any of you, Our angels take his soul; and they do not fail.

62. Then they are turned back towards their True Lord Allah. Do you hear? His is the order and He is the Quickest in taking account.

63. Say you, 'Who is that Who delivers you from the calamities of the forest and sea, Whom you call upon in humility and secretly that if He saves us from this, then we shall certainly be grateful.

64. Say you, 'Allah delivers you from this and from every distress, yet you associate partners with Him.

65. Say you, 'He is Powerful to send torment on you from above you or from beneath your feet or He may make you to encounter by making different groups and to make you taste the severity of one another,' see, 'How We explain the signs in various ways haply they may understand.

66. And your people belied it, and it is the truth. Say you, 'I am not an advocate over you.'

67. For everything, there is a time fixed and soon you will come to know.

68. And O listener! When you see those who plunge into Our signs, then turn away your face from them until they plunge into some other discourse and whenever the devil (Satan) may make you forget, then sit not you after recollection with the unjust people.

69. And there is nothing on the righteous from their account, yes, but to admonish them, haply they may abstain.

70. And leave those alone who have made their religion a mockery and plaything and the worldly life has deceived them and admonish with Quran, so that a soul may not be caught on account of its doings. It shall have no helper nor intercessor besides Allah. And if it gives every compensation for itself it shall not be accepted from it. These are they who have been caught on their doings. For them is a drink of boiling water and painful torment the recompense of their infidelity.

71. Say you, 'shall we worship besides Allah that which neither does us any good nor does any harm, and shall we be turned back on our heels, after that Allah has shown us the way, like one whom the devil has made to forget his way in the earth, he is bewildered, (while) his companions are calling him towards the way that come to us? Say you, the guidance of only Allah is the guidance, and we are commanded to submit to Him only, Who is the Lord of all worlds.

72. And this that establish prayer and fear Him and it is He towards Whom you are to rise.

73. And it is He Who has made the heavens and earth rightly. And the Day when the destruction will occur, He will say to everything, 'Be' then it will become at once. His word is the truth. And His is the kingdom

on the Day when the trumpet will be blown. He is the Knower of every secret and open and He is the Wise, the Aware.

74. And remember when Abraham said to his father (i.e., father's brother), Azar, 'Do you take the idols for gods? Undoubtedly, I find you and your people in manifest error.'

75. And thus We show Abraham all the kingdom of heavens and earth and in order that he might become of the convinced at sight.

76. When the darkness of night came on him, he saw a star, said he, 'you take this as my Lord!' then when it set, said he, 'I do not like the setting ones.'

77. Then when he saw the moon shining, said he, 'you tell this my Lord, then when it set, said he, 'If my Lord would not have guided me, I would also have been of the same who have gone astray.'

78. Then when he saw the sun shining, said he, 'You say this my Lord! This is biggest of all, then when it set, said he, 'O people, 'I am quit of all those things which you associate with God.

79. I diverted my face towards Him who have made the heavens and earth, being of Him only and I am not of the polytheists.'

80. And his people began to dispute with him, said he, 'Do you dispute with me in respect of Allah? Then He has already told me the way, and I do not fear those that you tell as His associates, but yes if my Lord wishes anything. My Lord comprehends everything in His knowledge. Then, do you not accept the admonition?

81. 'And how should I fear those you associate and while you do not fear that you associated with Allah that for which He has not sent down to you any certificate: Then which of the two groups is more entitled for security, if you know?

82. Those who have believed and mixed not any injustice with their faith, these are the people for whom there is security and they are the very who are guided.

83. And this is Our argument that We gave to Ibrahim against his people, We raise in degrees Whom We please. Undoubtedly, your Lord is Wise, Knowing.

84. And We gave him Ishaque and Yaqub, We showed the path to all of them and showed the path to Nuh before them, and of his progeny, to Daud and Sulaiman and Ayub and Yusuf and Musa and Haroorn, and thus We recompense the righteous.

85. And to Zakaria (Zacharia) and Yahya (John) and Isa (Jesus) and llyas. These are all entitled to be Our near ones (righteous).

86. And to Ismail and Yasa (Elisha) ane Yunus (Jonah) and Lot, and to each one We preferred above all in his time.

87. And also to some of their fathers and their progeny and some of their brothers, and We chose them and showed them the straight path.

88. This is the guidance of Allah. He gives whom He will of His bondmen, and if they would have committed polytheism, then surely all that they had already done would have been destroyed.

89. These are they to whom We gave the Book and order and Prophet hood, then if these people reject it, then We have appointed for it such a people who is not the rejecters.

90. These are they whom Allah has guided, then follow you their path. Say you, 'I ask you no wage for Quran, that is not but an admonition to the entire world.'

91. And the Jews did not know the estimation of Allah as was necessary for. Him, when they said, 'Allah has not sent down anything on any man.' Say you, 'Who has sent down that Book which was brought by Moses, a light and a guidance for the people, of which you have made separate papers to show and much of it you conceal; and you are taught that which you knew not neither you nor your fathers. Say, 'Allah.' Then leave them playing in their absurdity.

92. And this is a blessed Book that We have sent down confirming those Books which were before it and in order that you may warn the chief of all cities (Makkah) and to all those around it in the entire world. And those who believe in the Hereafter believe in this Book and guard their prayer.

93. And who is more unjust than one who fabricates a lie against Allah or says, 'I have received a revelation', and nothing has been revealed to him and says, 'just now I send down the like of what Allah has sent down. And if you could see the unjust when they are in the agonies of death and the angels have stretched their hands; (saying) 'Yield up your souls', this day you will be awarded the punishment of disgrace for you used to forge lie against Allah and because you were big with pride against His signs.

94. And undoubtedly, you have come to Us alone as We created you for the first time, and you have left behind your backs whatever wealth and effects We had given you; and We see not with you your intercessors of whom you asserted as your partners in your affairs, undoubtedly, the ties between you are cut off and gone is that from you who used to assert.

95. Undoubtedly. Allah is the Cleaver of seed grain and date stone. He brings forth the living from the dead and is the Bringer forth of the dead from the living. This is Allah, where are you going back?

96. He brings forth the dawn after cleaving the darkness and He has made the night for rest and the sun and moon as reckoning. This is the measurement of the Mighty, the Knowing.

97. And it is He who has made the stars for you that you may get the way in the darkness of the Land and the sea. We have explained the signs in detail for people who know.

98. And it is He who has produced you from a single soul, then you have to stay somewhere and to remain as repository at some other place. Undoubtedly, We have explained the signs in detail for a people of understanding.

99. And it is He Who has sent down water from the heaven, then We brought forth everything of growth and out of it We brought forth the green (foliage) from which We bring forth clustered grains and out of the sheaths of palms the bunches close to one another, and gardens of grapes and olives and pomegranates, similar in some respect and dissimilar in some other respect. Look at its fruit when it bears fruit and its ripening. Undoubtedly, there is signs in it for the persons believing.

100. And they have made jinns as associates of Allah whereas He created them and they devised for Him sons and daughters without any knowledge. Holy is He and exalted far above from their affairs.

101. The Originator of the heavens and earth, from where He have a son whereas there is no woman for Him and He has created everything and He knows all things.

102. This is Allah, your Lord, none is to be worshipped except Him, the Maker of everything, then worship Him, He is Guardian over everything.

103. Eyes comprehend Him not and all eyes are under His comprehension and it is He Who is the Innermost, All-Knowing.

104. There have come to you the eye opener arguments from your Lord, then whosoever saw it, then it is for his own good and whosoever became blind, then it is for his own bad; and I am not a guardian over you.

105. And thus We variously explain the signs and because the infidels may say, 'you have studied' and that We may make it clear over the people who know.

106. Follow you what has been revealed from your Lord to you, none is to be worshipped except He and turn your face from the polytheists.

107. And had Allah willed, they would not have committed poly theism, and We made not you watcher over them, nor are you an advocate over them.

108. And abuse not those whom they worship besides Allah because they will commit rudeness in respect of Allah through their excessiveness and ignorance. Thus We have made fair the deeds of every nation in their eyes, then they have to return back towards their Lord and He will tell them what they used to do.

109. And they swore by Allah in their oath with utmost earnest that if there came to them any sign then they would surely believe therein. Say you, the signs are with Allah and what you know, that when they would come, then they will not believe therein.'

110. And We turn about their hearts and their eyes, as they believed not therein at the first time and We leave them to wander about in their contumacy.

111. And if we had sent down angels towards them and the dead had spoken to them and We had brought together all things before them, even then they would not believe but if Allah would have willed, but most of them are totally ignorant.

112. And in like manner We have made for every Prophet an enemy, devils from among men and jinn, that in them one inspires the other secretly with fabricated discourse in order to deceive; and had your Lord wished, they would not have done so, then leave them on their fabrications.

113. And because that the hearts of those who do not believe in the Hereafter may incline towards it, and that they may like it, and may earn sin what they are to earn.

114. Then shall I seek the judgement of someone other than Allah, when it is He Who has sent down towards you the detailed Book? And those whom We have given the Book know that it is sent down by your Lord in truth; so O listener, be never then of the doubters.

115. And complete is the Word of your Lord in veracity and justice. There is no one to change His words: and He is the Hearer, the Knower.

116. And O listener! There are majority of those on earth that if you follow their saying, then they would mislead you from the way of Allah. They are only behind their imaginations and they are in mere conjecture.

117. Your Lord knows well who has gone astray from His way, and He knows well the guided ones.

118. Then eat of that on which the name of Allah has been pronounced, if you believe in His signs.

119. And what happened to you that you should not eat out of that on which the name of Allah has been pronounced. He has explained to you in detail what is forbidden to you, but when you be compelled to it?

And undoubtedly, many mislead by their own desires without knowing. Undoubtedly, your Lord knows well the transgressors.

120. And leave the apparent and secret sins. Those who earn sin, soon they will get punishment of their earning.

121. And eat not that over which the name of Allah has not been pronounced for undoubtedly that is disobedience. And surely the devils inspire their friends that they may quarrel with you, and if you obey them, then at that time you are polytheists.

122. And will he who was dead, then We gave him life, and made for him a light by which he walks among mankind, become like that who is in darkness from which he is not to come out? Thus, in the eyes of infidels their deeds have been made fair-looking.

123. And thus We made in each town the leaders of the guilty, so that they may plot therein. And they plot not but against their own souls, and they perceive not.

124. And when any sign comes to them, then they say, 'We shall never believe unless 'we receive the like of what has been given to the Messengers of Allah. Allah knows well where to place His Messenger ship. Soon the guilty people will receive humiliation before Allah and severe torment for their plotting.

125. And whomsoever Allah wishes to show the way, He opens his breast for Islam, and whosoever wishes to lose his way, He makes his breast narrow, straitened well as if he is climbing up into the sky forced by someone else. And thus Allah inflicts punishment on those who believe not.

126. And this is the straight path of your Lord. We have explained the signs in detail for the people accepting admonition.

127. For them is the home of safety with their Lord, and He is their Protector, this is the fruit of their doings.

128. And the Day He will raise all of them and will say, "O company of Jinn! You have gathered many men," and their allies among men will say. 'O our Lord! We made use of one another and we have reached the term You had determined for us.' He will say, 'Fire is your abode, abide therein forever but as Allah will.' O beloved Prophet! Undoubtedly your Lord is Wise, Knowing.

129. And thus We set over one against the other among the unjust for what they have done.

130. O company of Jinn and men! Did not Messengers come to you from amongst yourselves reciting My signs to you, and warning you of seeing this day of yours. They will say, 'We bore witness against our souls.' and the worldly life deceived them and will themselves bear witness against their souls that they were infidels.

131. This is so because your Lord destroys not the towns unjustly while their people are unaware.

132. And for every one there are degrees in accordance with their deeds. And your Lord is not unaware of their actions.

133. And O beloved Prophet! Your Lord is Self Sufficient, Merciful. O mankind! If He please, He may take you away, and bring some other whom He will in your place, just as He created you from the offspring's of other people.

134. Undoubtedly, what is promised to you is sure to come and you cannot get it tired.

135. Say you. 'O my people! Go on acting in your places. I do my work, then now you wish to know for whom remains the ultimate abode. Undoubtedly, the unjust get not the welfare.

136. And whatever tilth and cattle Allah has produced they made Him a sharer in them, then said, 'this is for Allah according to their fancies, and this is for our associates. 'Then that which is of their associates does not reach God and that which is for God reaches their associates. What an evil judgement they assign?

137. And thus their associates have made fair-seeming the killing of offspring in the eyes of many polytheists, so that they may ruin them and may confuse them in their religion. And had Allah willed, they would not have done so, then you leave them, they are with their fabrications.

138. And they said, 'this cattle and tilth are taboo, only those can eat them whom We please with their false notions, and there are some cattle over which riding is forbidden, and some cattle over which they do not pronounce the name of Allah at the time of slaughtering, this all is to assert lie against Allah. Soon He shall recompense them for their fabrications.

139. And they said, 'what is within the bellies of those cattle solely belongs to our males and is forbidden to our women, and if it be born dead, then they all are partners therein. Soon Allah will recompense them for their such actions. Undoubtedly He is Wise, Knowing.

140. Undoubtedly, those who kill their offspring by their foolish ignorance and make unlawful what Allah has provided for them, forging a lie against Allah are ruined. Undoubtedly, they have strayed and have not got the way.

141. And it is He Who has produced gardens, trellised and some un-trellised, and date palms and tilth in which are various kinds of food and olives and pomegranates similar in some respects and dissimilar in some other respects. Eat of their fruits when bear fruits and pay due thereof on the day of harvesting, and spend not wastefully. Undoubtedly, those who spend wastefully are not liked by Him.

142. And of the cattle some are for carrying burden and some lying on earth. Eat of what Allah has provided for you and do not follow the foot-steps of the devil (Satan). Undoubtedly, he is your open enemy.

143. Eight males and females, one pair of sheep and one pair of goat; say you, 'has He made both males unlawful and both females or that which the wombs of two females contain? Inform by any knowledge, if you are truthful.

144. And a pair of camel and a pair of cow; say you, "has He made both males unlawful or both females or that which the wombs of both females contain?" Were you present when Allah gave you this order, then who is more unjust than one who forges lie against Allah, that he may misguide the people with his ignorance. Undoubtedly, Allah does not show the path to the unjust.

145. Say you, 'I find not in what has been revealed to me any meal forbidden to any eater, but that it be a dead body, or flowing blood of veins or the flesh of a vile animal (swine) for that is foul or an animal of disobedience in slaughtering of which the name other than God has been pronounced, then whoso is driven by necessity neither willing himself nor exceeding beyond the necessity, then undoubtedly. Allah is Forgiving, Merciful.

146. And to the Jews We forbade every animal having hoofs, and the fat of cow and goat We forbade them but what is carried by their backs or intestines or what is attached to their bones. We recompensed them for their contumacy, and undoubtedly, We are surely the Truthful.

147. Again if they belie you say you, 'your Lord is of extensive mercy and His torment is not turned aside from the guilty people.'

148. Now the polytheists will say, 'if Allah has willed, we would not have committed polytheism neither our forefathers, nor had We forbidden anything.' In the same manner belied those who were before them until they tasted our torment. Say you, 'Have you any knowledge that you bring it forth to us? You are only behind your conjecture and for nothing you estimate.

149. Say you, 'Then the argument of Allah is conclusive, so if He had wished, then. He would have guided you all.'

150. Say you, 'Bring your those witnesses who testify that Allah has forbidden this', 'then if they testify, then you O listener! Bear not witness with them, and follow not the desires of those who belie Our signs, and who believe not in the Hereafter, and they ascribe equals to their Lord.

151. Say you, 'Come I will rehearse to you what your Lord has forbidden to you, 'that you associate not anyone with Him, and that you do good to parents, and that you kill not your children because of poverty. We shall provide for you and for them, and that you approach not shameful deeds whichever in them is open and whichever is hidden; and slay not unjustly the life which Allah has made sacred. This He has ordered you that you may understand.

152. And do not approach the property of the orphans but in the best way, until he reaches the maturity and fill up the measure and weight with justice. We burden no soul but to its capacity, and when you speak, then say just, even though it be a matter of your relative, and fulfil the covenant of Allah. This He has enjoined you strictly that haply you may accept admonition.

153. And that, this is My straight path, then follow it and follow no other paths for they will deviate you from His path. This He has ordered you that haply you may be self-restrained.

154. Again We gave the Book to Moses for doing full favor upon him who is righteous, and the details of everything, and a guidance and mercy that haply they may believe in the meeting of their Lord.

155. And this blessed Book We have sent down, follow it then and be self-restrained, so that you may receive mercy.

156. Lest you should say, the book was sent down to the two peoples before us, and we were unaware of their reading and teaching.'

157. Or lest you should say, 'If the Book had been sent down to us, then we would have been better guided than they.' So there has come to you a luminous argument from your Lord, and a guidance, and a mercy. Who is then more unjust than he who belies the signs of Allah and turns his face from them. Soon We shall punish those with great torment who turn away their faces from Our signs, the recompense of turning away their faces.

158. What they are waiting for, but for this that the angels should come to them, or that the torment of your Lord should come, or that a sign of your Lord will come? The day when that one sign of your Lord will come, believing will not profit any soul that did not believe before or had not earned any good in its belief. Then say you, 'wait, we also wait.'

159. Those who have created separate paths in their religion and have become many sects, O beloved Prophet! You have no concern at all with them. Their affair is with Allah only, then He will inform them what they used to do.

160. Whoso brings one good, then for him there are ten like thereof, and whoso brings an evil, shall not be recompensed but to its equal and they shall not be wronged.

161. Say you, 'Undoubtedly, my Lord has shown me the straight path, a right religion, the creed of Ibrahim who was aloof from every falsehood and was not a polytheist.'

162. Say you, 'Undoubtedly, my prayer, and my sacrifices, and my living and my dying are all for Allah, Who is the Lord of all the worlds.'

163. No one is associated to Him, so I have been commanded, and I am the first Muslim.

164. Say you, 'Shall I seek a Lord other than Allah, while He is the Lord of everything.' And whatever one earns it is on his own account. And no bearer of burden will bear the burden of another. Then you have to return towards your Lord, He will inform you of that in which you used to differ.

165. And He it is Who has made you vicegerents in the earth and has raised one over the other in degrees among you that He may try you in what He has given you. Undoubtedly, your Lord is not late in tormenting, and undoubtedly, He is necessarily Forgiving, Merciful.

CHAPTER -7

AL-ARAF

(THE HEIGHTS)

BRIEF INTRODUCTION:-

This chapter was revealed at Mecca. There are two hundred six verses, twenty-four sections, three thousand three hundred and twenty-five words and fourteen thousand ten letters in it. This chapter is closely related to the previous one. In this chapter too the polytheists of Arab have been addressed. Whatever problem was discussed in short in the previous chapter has been discussed in detail in this chapter. The description of a number of the Prophets like Nuh (Noah), Hud Saalih, Lut and Shu'aib (Alayhimus-Salaam) has been made in the chapter. Prophet Moses has been discussed in detail. His struggle against two kinds of people faced by him has been highlighted in the chapter.

This chapter proves that people's minds are polluted and corrupted due to two main reasons, i.e. firstly deliberately continued refraction and rebellion against commandments of Allah being intoxicated by unlimited power and wealth, secondly a very long period of servitude. The main purpose of Prophet is to reform such minds and people, so that a pure and just society may be created. Those who do not accept admonition of Prophet face trouble and in the end are annihilated.

In the end the chapter describes the purpose of sending the last Prophet for whom the Quran announces through the Prophet himself that, O people! I am Messenger of Allah towards all of you.

In the attributes of the chapter, it has been said that if anyone recites the chapter three times before going to an officer or ruler, the ruler would become most kind and favorable to him. If anyone recites the chapter daily, he is saved from every calamity.



Surah Number 7: Al-A`râf (The Heights)

Revealed at: Makkah

Total Verses: 206

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif Laam, Meem, Saad.

2. A Book has been sent down to you, so let there be no impediment in your heart because of it, so that you may warn therewith and an admonition to the Muslims.

3. O people! Follow what has been sent down to you from your Lord, and do not go behind other masters leaving Him. Very little you understand.

4. And many a town We have destroyed, then Our torment came upon them by night or while they slept in the noon.

5. Then nothing came out from their mouths when Our torment came upon them but they said, 'we were unjust people.'

6. Then undoubtedly, We are necessarily to ask from those to whom Messengers were sent and undoubtedly, We are necessarily to ask from the Messengers.

7. Then surely We shall tell them with Our knowledge, and We were not absent.

8. And the weighing on that Day is sure, then those whose scales are heavy, they are to attain their objects.

9. And those whose scales are light, then they are the persons who have put their souls in loss, the recompense of those excesses which they used to do with Our signs.
10. And undoubtedly, We established you in the earth, and have made therein the means of your livelihood. How little thanks you give.
11. And undoubtedly, We created you, then made your shapes, then We said to the angels, 'prostrate before Adam then all those fell prostrate, but Iblis (devil); he was not of those who prostrated.
12. He said, 'What prevented you that you did not fall prostrate when I ordered you?' Said he, 'I am better than he, You created me of fire and made him of clay.'
13. He said, 'Get you down from here, it is not for you that you may behave proudly living here, get out, you are amongst the degraded ones.'
14. Said he,'Give me time till the day they are raised up.'
15. He said, 'You are given time.
16. Said he, 'I swear that because You have seduced me, I shall necessarily sit on Your straight path in wait for them.
17. 'Then, surely I will come near them, from before them and from behind them, and from their right and from their left. And You will not find most of them thankful.'
18. He said, "Get out from here rejected, banished. Surely those of them who will follow you, I will fill Hell with you all."
19. And O Adam! Dwell you and your mate in the Paradise, then eat therefrom wherever you will, and approach not this tree, otherwise you will be among transgressors.
20. Then the devil (Satan) put evil suggestion in their hearts, so that he might open to them the things of their shame which were hidden from them, and said, 'Your Lord has forbidden you from this tree only because you may not become two angels or become immortals.'
21. And he aware to them both that he was well-wisher of them both.
22. Then he caused them to fall with delusion, then when they tasted that tree, the things of their shame became manifest to them, and they began to stick the leaves of the paradise on their bodies. And their Lord said to them, 'Did I not forbid you from that tree and tell you that the Devil *(Satan)* is your manifest enemy.'
23. Both of them submitted, 'O Our Lord! We have wronged ourselves, if You forgive us not and have not mercy on us, the certainly we are among losers.'
24. He said, 'Get down, in you one is enemy of the another and you are to stay in earth till a fixed time and there is provision for a time.'
25. He said, 'you will be alive in it, and will die in it, and therefrom you will be raised.'
26. O children of Adam! Undoubtedly, We have sent down towards you a dress that may cover your shameful parts and one that be an adornment to you; and the dress of righteousness, that is the best. This is one of Allah's signs, that they may be admonished.
27. O children of Adam! Beware! Let not the devil (Satan) tempt you, as he brought your parents out from the paradise, stripping them of their dress that they may see their shameful parts. Undoubtedly, he and his tribe see you whence you see them not. Undoubtedly, We have made the devils friends of those who do not believe.
28. And when they commit any indecency, they say, 'We found our forefathers on it and Allah commanded us so. Then say, 'Undoubtedly Allah commands not acts of indecency.' Do you allege against Allah what you know not?
29. Say you, 'My Lord has commanded justice and set your faces a right at the time of each prayer, and worship Him being exclusively His bondmen. As He originated you so you will return.'
30. A party He has shown path and the error of a party has been proved. They have taken the devils (Satans) as guardians leaving Allah and they think that they are guided.
31. O children of Adam! Take you're a adornment whenever you go to mosque; and eat and drink and do not cross the limit. Undoubtedly, the persons crossing the limit are not liked by Him.
32. Say you, 'Who has forbidden the adornment of Allah which He brought forth for His bondmen and the pure foods?' Say you, that is for the believers in the world and is exclusively for them on the Day of Resurrection. 'Thus We explain fully the signs for the people who have knowledge.
33. Say you, 'My Lord has forbidden the indecencies which of them are open and which are hidden, and sin, and unjust excesses, and that you associate with Allah that for which He has not sent down any warrant and that you say of Allah what you know not.'
34. And for every people there is a promise (term), then when their term will come, they cannot remain behind for an hour nor they get ahead of it.

35. O children of Adam! if the Messengers come to you from among you, reciting to you My signs, then whoso refrains from evil and amends, then on them there is neither any fear nor any grief.

36. And those who have belied Our signs and waxed proud against them, they are the people of Hell, in it they are to abide.

37. Then who is more unjust than he who has forged lie against Allah or has belied His signs. They will receive what is written in their lot; till when Our Messengers came to them for taking away their souls, then they say to them, 'Where are those whom you used to worship besides Allah? They say, they are lost from us.' And they bear witness against their own souls that they were infidels.

38. Allah says to them to enter the same Fire where other communities of Jinn and mankind went before you. When a community enters it, it curses the other; until when all have arrived therein, then the last will say to the first, 'O our Lord, these led us astray, and then award them double torment of the Fire.' He will say, 'All have double, but you know not.'

39. And the first will say to the last, 'You have then not been anyhow better than us, taste therefore the torment the recompense of what you did.'

40. Those who belied Our signs and waxed proud against them, the gates of heaven will not be opened for them, nor they will enter the paradise until the camel enters through the eye of a needle. And thus We requite the guilty.

41. To them Fire will be the bed and Fire will be the covering. And thus We requite the unjust.

42. And those who accepted faith and did good deeds to their strength. We put not burden on anyone beyond his strength. They are companions of Paradise, they are to abide therein.

43. And We have taken out the rancours from their breasts. Beneath them will Flow Rivers, and they will say, 'All praises belong to Allah, Who has guided us to this, and we could not have found the way, if Allah had not guided us, undoubtedly, the Messengers of our Lord brought truth.' And it was proclaimed that this is the paradise you have inherited the reward of your doings.

44. And the companions of the Heaven called the companions of the Hell, 'We have found what our Lord promised us to be true, then have you too found what your Lord promised you to be true?' They said, 'yes,' and in between them a caller called out: 'the curse of Allah be upon the unjust.

45. Who bar from the path of Allah and desire to make it crooked and disbelieve in the Hereafter.

46. And between Heaven and Hell there is a veil and on the Heights, there shall be some men who will recognize both groups by their marks, and will call the people of Heaven, '(saying) peace be upon you, 'these have not entered into the Heaven, but are greedy for it.

47. And when their eyes will turn towards the people of the Hell, they will say, 'O our Lord! Keep us not with the unjust people.'

48. And the people of the heights will call to certain men whom they recognize by their mark, and will say, 'what did your multitude avail you and that in which you took pride?'

49. Are these the people on whom you used to swear that Allah would not amend His mercy a least to them? They were rather told, 'enter Paradise, no fear upon you nor any grief.'

50. And the companions of the Fire will call the companions of the Heaven that give us some benefit of your water or of that Allah has provided for you as food. They will say, 'undoubtedly, Allah has forbidden these both to the infidels.'

51. Those who made their religion as a plaything and amusement and the life of the world has deceived them. Therefore today, We shall leave them as they had left the conception of meeting of this Day and as they used to deny Our signs.

52. And surely We have brought them a Book which We have detailed with great knowledge, a guidance and mercy to the people who believe.

53. What they are looking for, but only this that the result of the sayings of the Book should come before. The day when the foretold result will occur, those who had forgotten it before will say, 'Undoubtedly the Messengers of our Lord had brought the truth, then, is there any intercessor for us who could intercede on our behalf? Or could we be sent back so that we might do deeds other than we did before. Surely they put their souls at a loss, and have been lost from those who used to calumniate.

54. Undoubtedly, your Lord is Allah, Who created the heavens and earth in six days, then established Himself on the Throne befitting on His Dignity. He covers the night and day by each other following it swiftly, and made the sun and moon and stars all subservient to His command. Behold! His is the creation and command. Blessed is Allah, the Lord of the worlds.

55. Call on your Lord humbly and secretly. Undoubtedly, He likes not those who cross the limit.

56. And spread not mischief in the earth after it has been set right and call on Him fearing and longing. Surely the mercy of Allah is nigh to the good-doers.

57. It is He Who sends forth winds bearing good tidings before His mercy till they have carried heavy clouds, We drive it towards any dead land, then send down water therewith, then caused to grow varied fruits therewith. Thus shall We bring forth the dead, haply you may accept admonition.

58. And the land which is good, its vegetation comes forth with the command of Allah and from that which is bad comes forth nothing but very little hardly. Thus We explain signs variedly for those who are grateful.

59. Undoubtedly, We sent Nuh towards his people, then he said, 'O my people! Worship Allah, you have no God other than He. Surely I fear for you the torment of the Mighty Day.'

60. The leaders of his people said, 'Undoubtedly, we see you in apparent error.

61. Said he, 'O my people no error is in me; but I am Messenger of the Lord of the worlds.

62. 'I deliver to you the messages of my Lord and wish your good and I know that from Allah which you know not.

63. 'And have this surprised you that an admonition has come to you from your Lord through a man from amongst you, so that he may warn you and you be God-fearing and haply you may be shown mercy?'

64. Then they belied him, so We delivered him and those with him in the Ark and drowned those who belied Our signs, certainly that was a blind group.

65. And to Aad sent Hud from their brethren. He said, 'O my people! Worship Allah, you have no God other than He. Then do you not fear?'

66. The disbelieving leaders of his people said, 'Surely, we find you foolish and we surely think you to be one of the liars.'

67. Said he, 'O my people there is no concern of foolishness with me, I am indeed a Messenger from the Lord of the worlds.

68. I deliver to you the messages of my Lord and I am your trustworthy well-wisher.'

69. And have this surprised you that an admonition has come to you from your Lord through a man from amongst you, so that he may warn you? And remember when He appointed you as successors of the people of Nuh and increased the stature of your body; then remember the bounties of Allah that haply you may fare well.

70. They said, 'Have you come to us that we should worship Allah alone and leave what our fathers used to worship, then bring you that, you are promising for us if you are truthful.'

71. He said, 'Surely there have befallen you the torment and wrath of your Lord. Are you disputing with me only about those names which you and your fathers have named for which Allah has sent down no authority? Wait then; I also wait with you.'

72. Then We delivered him and those with him by showing a great mercy from Us, and cut off the roots of those who used to belie Our signs, and they were not believers.

73. And to Thamud We sent Saleh from their brethren. He said, 'O my people! Worship Allah, you have no God other than He. Undoubtedly, there has come to you bright proof from your Lord, this is a she-camel of Allah a sign for you. So leave her that she may eat in Allah's earth and touch her not with evil, lest a painful torment will overtake you.

74. And remember when He made you successors of Aad, and assigned you a place in the land that you build palaces in its plains, and hew out houses in its mountains. Then remember the bounties of Allah and wander not in the earth spreading mischief.

75. The proud leaders of his people said to the weak Muslims, 'Do you know that Saleh is a Messenger of his Lord?' They said, 'We believe in what has been sent with him.'

76. The proud ones said, 'In that which you believed, we disbelieve.'

77. Then they hamstrung the she camel and rebelled against the command of their Lord and said, 'O Salih, 'bring upon us that which you are promising for, if you are a Messenger.'

78. Then the earthquake took them so in the morning they lay prostrate in their homes.

79. Then Saleh turned back his face from them and said, 'O my people! Undoubtedly, I did deliver to you the messages of my Lord, and wished you good, but you do not approve the well-wishers.'

80. And sent Lut, when he said to his people, 'Do you commit that indecency which was not committed by anyone in the world before you?

81. 'You rather approach men lustly instead of women, on the contrary you people have crossed the limit.'

82. And there was no answer of his people but to say only this, Turn them out of your town, these people aspire to be pure.'

83. Then We delivered him and his family save his wife, she was of those who remained behind.

84. And We rained down upon them a rain, then behold! How was the end of the sinners?

85. And to Madyan We sent Shuaib from their brethren. He said, 'O my people! Worship Allah, there is no God for you other than He. Undoubtedly, there has come to you a bright proof from your Lord, then fill up the

measure and weight, and give not the people goods after diminishing and spread not mischief in the earth after fair ordering. This is good for you, if you believe.

86. And sit not on every path threatening and barring from Allah's way to the wayfarers who have believed in Him, and desiring crookedness in it; and remember, when you were few. He multiplied you, and behold! How was the end of the mischief makers?

87. And if there is a party of you who believed in that with which I have been sent and a party who believed not, then wait till Allah decides between us; and Allah's decision is the best.'

88. The proud chiefs of his people said, 'O Shuaib, we swear that we will drive you out and the Muslims who are with you from our town or you come to our faith.' He said, 'What, even though we hate it?

89. 'Certainly we shall forge a lie against Allah, if we come to your faith after Allah has delivered us from it. And it is not for we Muslims that we should come in your faith but that Allah, Who is our Lord so willed. The knowledge of our Lord comprehends everything. We have relied on Allah. O Our Lord! Decide between us and our people with truth and Your decision is the best.'

90. And the infidel chiefs of his people said, 'If you follow Shuaib, you shall certainly be the losers.'

91. Then an earthquake overtook them; so in the morning they fell prostrate in their homes.

92. Those who belied Shuaib as if they had never been dwelling in those homes. Those who belied Shuaib were the people who were ruined.

93. Then Shuaib turned his face from them and said, 'O my people, I have already delivered to you the messages of my Lord and admonished for your good, how then should I lament over infidels.

94. And We have not sent any Prophet in any town but We seized the people thereof with adversity and suffering, that anyhow they might lament.

95. Then We changed the place of evil with good until they became numerous and said, "No doubt, sufferings and comforts visited our fathers," then We seized them suddenly while they were unmindful.

96. And if the people of the towns had believed and feared, then We would surely have opened upon them blessings from heaven and earth, but they belied, then We arrested them on account of their doings.

97. Do the people of the towns not fear that Our torment might come upon them at night while they are sleeping?

98. Or do the people of the towns not fear that Our torment might come upon them in day light while they are playing?

99. Are they unaware of the secret devise of Allah? And none becomes fearless against the secret devise of Allah but the losers.

100. And do those who inherited the land after the owners of it not get so much guidance that if We please, We would have afflicted them for their sins? And We put a seal upon their hearts so that they hear nothing.

101. These are the towns the stories of which We relate to you, and undoubtedly, there came to them their Messengers with bright proofs, but they were not able to believe what they had first rejected. Thus Allah put a seal upon the hearts of the infidels.

102. And We found not most of them true to their words, and necessarily, We found' most of them disobedient.

103. Then, after them, We sent Moses towards Firawn (Pharaoh) and his chiefs with Our Signs, but they did injustice to those signs, see then how was the end of the mischief makers.

104. And Moses said, 'O Firawn! I am a Messenger from the Lord of the worlds.

105. 'It is my duty not to say anything about Allah but the truth. I have come to you all with sign from your Lord, then let the children of Israel go with me.'

106. He said, 'If you have come with any Sign, then bring forth if you are truthful.'

107. Then Moses cast his staff, it at once became a serpent manifest.

108. And he drew forth his hand after putting it into his collar, then it began to shine before the beholders.

109. The chiefs of the people of Pharaoh said, 'This is indeed a magician knowing.

110. 'He desires to turn you out from your land, what is your advice then?'

111. They said, 'Put him off and his brother, and send into the cities men to collect.

112. 'That they may bring to you every magician having knowledge.'

113. And the magicians came to Pharaoh (Firawn) and said, 'We shall get some reward if we win.'

114. Firawn said, yes', and then you shall be near ones.'

115. They said, 'O Musa, either you throw first or we be the throwers.'

116. Musa said, 'you throw,' when they threw, 'they enchanted the eyes of the people and frightened them and brought forth a great magic.

117. And We revealed to Musa, 'throw your staff, then suddenly it began to swallow their lying shows.

118. Then the truth was established and their works proved vain.

119. Then they were laid vanquished here and returned humiliated.

120. And the magicians were made to prostrate.
121. They said, 'We believed in the Lord of the worlds.
122. 'Who is the Lord of Musa and Haroon?'
123. Firawn said, 'You have believed in Him before I gave you leave. This is indeed a big plot which you all have plotted in the city that you may drive forth its people therefrom; so now you shall know.
124. 'I shall assuredly cut off your hands and your feet on alternate sides, then I shall hang you all.'
125. They said, 'We are to return towards our Lord.
126. 'And what looked you bad of us, save this that we have believed in the signs of our Lord, when they came to us; O our Lord! pour upon us patience and cause us to die as Muslims.'
127. And the Chiefs of the people of Firawn said, 'Do you leave Musa and his people for this that they may spread mischief in the land, and leave you and your gods?' He said, 'Now we shall kill their sons and let live their daughters, and surely we are dominant over them.'
128. Musa said to his people, 'Seek the help of Allah and have patience, no doubt, Allah is the Owner of the earth, makes successor whomsoever He pleases of His bondmen. And the end is in the hand of the God-fearing.'
129. They said, 'We were oppressed before your coming to us and since you have come to us, He said, 'It it near that your Lord may destroy your foe and make you successors in the land to see then how you act.'
130. And no doubt, We seized the people of Firawn with years of dearth and scarcity of fruits, haply they may accept admonition.
131. Then whenever, they got good, they used to say, 'this is for us', and whenever evil smote them they took it as bad omen with Musa and those with him. Behold! their ill-fortune is with Allah but most of them do not know.
132. And they said, 'whatever the nature of a Sign you may bring to us to enchant us therewith, we are in no way to believe you.'
133. Then We sent upon them the flood, and the locusts and the lice, and the frogs and the blood- distinct signs, then they waxed proud and they were a sinful people.
134. And whenever the torment fell upon them, they used to say, 'O Musa, pray for us to your Lord because of that covenant of His which is with you. No doubt, if you would remove from us the torment, we would certainly believe in you and will send with you the children of Israel.'
135. But whenever We removed the torment from them for a term to which they were to reach, they retracted.
136. We then took vengeance on them, therefore We drowned them in the river, because they belied Our Signs and were unaware of them.
137. And We made a people who were already suppressed, inheritors of the eastern and western parts of that land in which We put Our blessings. And the gracious promise of your Lord was fulfilled for the children of Israel, the recompense of their patience. And We destroyed whatever Firawn and his people made and what they used to erect.
138. And We brought the children of Israel across the river, then they came upon a people sitting devotedly before their idols. They said, 'O Musa, make for us a god just as they have so many gods.' He said, 'Surely you are an ignorant people.'
139. This condition in which they are, is of destruction and whatever they are doing is fully void.
140. He said, "Shall I seek for you a god other than Allah whereas He has exalted you above all peoples.'
141. And remember, when We delivered you from the people of Firawn who afflicted you with evil punishment, slaughtering your sons and letting your daughters live. And therein was the great bounty of your Lord.
142. And We made Musa a promise of thirty nights and completed adding ten more in them, so the promise of his Lord was completed by forty nights. And Musa said to his brother, Haroon, 'be my vicegerent among my people and do right and follow not the way of mischief-makers.'
143. And when Musa came to Our appointed time and his Lord spoke to him, he submitted, 'O my Lord! Show me Your sight that I may behold You., Said He, you shall never see me; but look towards this mountain, if it remains standing at its place, then soon you will see Me.' Then when his Lord made His light shine on the mountain, He broke it into pieces; and Musa fell down unconscious. Then when he came to senses, he said, 'Hallowed be You I turn towards You and I am the first of the Muslims.'
144. Said Allah, 'O Musa, I have chosen you from amongst the people by My Messages and by My Word. Take then what I have given you and be of the grateful.'
145. And We wrote for him on the Tablets of everything an admonition, and details of everything, and said, 'O Musa, take it with firmness and bid your people follow the best of it. Soon I shall show you the abode of the disobedient.'
146. And I shall turn from My Signs those who wish greatness in the earth unjustly, And even if they see all the signs, they will not believe therein, and if they see the path of guidance, they will not like to walk in

it; and if they see the path of error, they will be ready to adopt it. This is so because they belied Our Signs and posed themselves unaware.

147. And those who have belied Our Signs and the meeting of the Hereafter, their all deeds are wasted. What they will get in recompense but the same which they used to do.

148. And after Musa, his people made a calf out of their ornaments, a lifeless body, producing a lowing sound. Did they not see that neither it talked to them and nor guided them to anyway? They took it, and they were unjust.

149. And when they regretted and understood that they had strayed, they said, 'If our Lord have not mercy upon us and forgives us not, then we are ruined.'

150. And when Musa returned to his people full of anger, peeved, he said, 'How badly you acted in my place after me! Did you hasten from the Commands of your Lord? ‘And he threw down the tablets and began to pull his brother (Haroon) towards him catching hold of the hair of his brother's head. He said, 'O son of my mother, the people deemed me weak and were about to kill me, so do not make the enemies laugh over me and place me not with the unjust people.'

151. He submitted, 'O my Lord, forgive me and my brother, and cause us to enter Your mercy and You are the most Merciful of the merciful.'

152. Undoubtedly, those who had already taken the calf for themselves, soon the wrath and disgrace of their Lord are to reach them in the life of the world. And thus We recompense those who cast aspersions.

153. And those who committed evils and thereafter repented and accepted faith, then after that your Lord is Forgiving, Merciful.

154. And when the anger of Musa was appeased, he took up the tablets, and in their writing there is guidance and' mercy for those who fear their Lord.

155. And Musa chose seventy men of his people for Our promised appointment, then when earthquake overtook them, Musa submitted, 'O my Lord, had You wished, then You would have destroyed them and me before. Will You kill us for what our foolish ones have done? That is not but Your test, whereby You cause astray whom You will, and guide whom You will. You are our Protector. You forgive us, and have mercy upon us, and You are the Best of the forgivers.

156. 'And prescribe for us in this world good and in the Hereafter, no doubt, we have returned to You.' He said, 'My punishment, I inflict whom I will, and My mercy encompasses all things. Then soon I shall prescribe it for those who fear God and pay the poor due and believe in Our Signs.'

157. Those who will serve the Messenger, unlettered the Communicator of hidden news. When they will find with them written in the Taurat and Injeel. He will bid them to do good and will forbid them from doing evil, and will make lawful for them clean things and will forbid for them unclean things, and will take off from them that burden and shackles which were upon them. Then those who believe in him and honor him and help him and follow that light which has been sent down with him, they are the persons who attained their objects.

158. Say you, 'O mankind, I am Messenger to you all from Allah to Whom belongs the kingdom of the heavens and of the earth. None is to be worshiped except He, He gives life and causes death, believe then in Allah and His Messenger, the unlettered, the Communicator of hidden news, that he believes in Allah and His words; and serve him so that you may be guided.'

159. And of the people of Musa there is a community that tells the path of truth and does justice therewith.

160. And We divided them in twelve tribes, various communities. And We revealed to Musa, when his people asked him for water that strike with your staff this rock, then there gushed forth from it twelve springs. Every community recognized its drinking place. And We made clouds as shades over them, and sent down Manna and Salwa upon them. Eat of the clean things We provided for you, and they harmed Us not, but they harmed their own souls.

161. And remember when it was said to them, "Dwell in this town and eat from it whatever you like, and say, 'our sins may be removed and enter the gate, prostrating, We shall forgive you yours sins. Soon We shall give more to righteous ones."

162. Then the unjust of them changed the word contrary to that what was ordered to them, then We sent down upon them torment from the heaven, the recompense of their injustice.

163. And ask them the condition of the town that was on the seashore; when they crossed the limit in the matter of Sabbath, when on the day of Sabbath their fish came swimming before them, and the day that was not of Sabbath, they did not come.Thus We used to try them on account of their disobedience.

164. When a group among them said, 'Why do you admonish those whom Allah is to kill or to chastise with a severe torment?' They said, 'as an excuse before your Lord, and that haply they may fear.'

165. Then when they forgot what they had been admonished, We rescued those who forbade from evil, and caught the unjust in a vile torment, the recompense of their disobedience.

166. Then again when they rebelled against the command of prohibition, We said to them, 'be you apes, driven away.'

167. And when your Lord proclaimed that necessarily till the Day or Resurrection, He would continue to send such against them who would make them taste evil punishment. Undoubtedly, your Lord, necessarily, is Swift in retribution; and undoubtedly, He is Forgiving, Merciful.

168. And We scattered them into communities in the earth, some of them are righteous, and some of them otherwise, and We tried them with good things and evil that haply they may return.

169. Then after them came such degenerate successors who inherited the Book. They take the goods of this world and say, 'Now we shall be forgiven.' And if more goods the like of them came to them, they would take them. Was not the covenant of the Book taken from them, that they should say nothing concerning Allah but the truth, and they have read that? And undoubtedly, the last abode is better for the Godfearing. Have you then no wisdom?

170. And those who hold fast to the Book and established prayer, We waste not the reward of the righteous.

171. And when We raised mountain over them as that is a canopy and they thought that it would fall upon them, hold fast what We have given to you and remember what is therein, that haply you may be God-fearing.

172. And O beloved Prophet! remember, when your Lord brought forth from the loin of Adam's children their seed, and made themselves witnesses against own selves', 'Am not your Lord?' all said, 'Why not we all bear witness', lest you should say on the Day of Resurrection, that you were not aware of it.

173. Or lest you should say, 'Polytheism was committed by our forefathers before, and we were their offspring after them. Will You then destroy us for what was done by wrongdoers?'

174. And thus We explain Our signs variedly and in order that they may return.

175. And O beloved Prophet! Relate to them the story of him to whom We gave Our Signs, then he stepped away clearly from them, then Satan followed him and he became of the misguided.

176. And if We had willed, We would have lifted him on account of Our Signs, but he clung to the earth and followed his desires, then his condition is like a dog, if you attack him, he brings his tongue out and if you leave him, he brings his tongue out. This is the condition of those who belied Our Signs. So you recount them the admonition haply they may ponder.

177. What a bad example is of those who belied Our Signs, and they did wrong their own souls.

178. Whom so Allah guides, he is on the right path, and whom so Allah leads astray, those, they remained in loss.

179. Undoubtedly, We have created for Hell many Jinn and men, they have hearts, but understand not therewith and the eyes, they see not therewith and the ears, they hear not herewith. They are like cattle, nay, more misguided. They are indeed lying heedless.

180. And to Allah belong all the best names, so call Him by them, and leave those who go out from truth with regard to His names, they will soon get for what they have done.

181. And out of Our making is a community who tells the truth and does justice therewith.

182. And those who belied Our Signs, soon We shall carry them gradually towards torment whence they know not.

183. And I will let loose them. Undoubtedly, My secret plan is the firmest.

184. Do they not ponder that there is no relation of insanity to their companion? He is only a warner manifest.

185. Did they not look into the kingdom of the heavens and the earth, and what things that Allah has made, and that perhaps their term may have come nigh? Then in what discourse they will believe thereafter?

186. Whomsoever Allah leads astray none is to guide him. And He leaves them to wander in their contumacy.

187. They ask you concerning the Hour that when it is to come. Say you 'The knowledge of it is only with my Lord, He alone will disclose it at its proper time.' It is lying heavy on the heavens and earth; it shall not come upon you but of a sudden. They ask you, as you have already investigated it well; say you, ‘The knowledge of it is only with Allah,' but most people do not know.

188. Say you, 'I am not independent for doing good and bad to my own self, but as Allah please. And if I would have known Unseen, then I would have gathered ample good, and no evil would have touched me, I am only a warner and giver of glad tidings to a people who believe.'

189. It is He Who created you from a single soul, and made therefrom his mate that he may find rest in her, then when the male covered her, she bore a light burden, then carried it about, then when she grew heavy, both prayed to their Lord, "Necessarily if You would give us a child befitting, then undoubtedly, we shall be grateful."

190. Then when He gave them a befitting child they ascribed His associates, in respect of His bestowal but Allah is exalted above from their polytheism.

191. Do they associate those who make nothing and they are themselves created?

192. And neither can they give any help to them, nor can they help themselves.
193. And if you call them towards guidance, they will not follow you. It is same to you whether you call them or you remain silent.
194. Undoubtedly, those whom you worship besides Allah are bondsmen like you, then call upon them, then they respond to you, if you are truthful.
195. Have they feet to walk with or have they hands to hold with? Or have they eyes to see with? Or have they ears to hear with? Say you, 'Call upon your associates and then try your guile on me and give me no respite.'
196. Undoubtedly, my Protector is Allah, Who sent down the Book, and He befriend the righteous.
197. And those whom you worship besides Him cannot help you, nor do they help themselves.
198. And if you call them towards guidance, they hear not. And you see them looking at you, and they see nothing.
199. (O beloved Prophet,) Adopt forgiveness and bid to good and turn away from the ignorant.
200. And (O listener!) if the Satan give you any pricking, then seek refuge of Allah. Undoubtedly, it is He Who is Hearing, Knowing.
201. Undoubtedly, those who fear Allah, when a thought of Satan touches them, become careful, at the same time their eyes are opened.
202. And those who are brothers of Satans, they drag them on towards error, then they relax not.
203. And (O beloved Prophet!) when you bring not to them any Sign, they say, 'Why have you not made it yourself?' Say you, 'I follow only what is revealed to me from my Lord.' This is an eye opener from your Lord and guidance and mercy for the Muslims.
204. And when the Quran is recited, hear it patiently and be silent so that you may have mercy.
205. And remember your Lord within yourself, humbly and fearfully, and without uttering a voice from the tongue, morning and evening and be not you amongst heedless.
206. Undoubtedly, those who are with your Lord wax not proud from His worship, and chant His hallowness and to Him they prostrate.

CHAPTER -8

AL-ANFAL

(THE SPOILS OF WAR)

BRIEF INTRODUCTION:-

The chapter was revealed at Madina. There are seventy-five verses, one thousand seventy-five words and five thousand eighty letters in it. The chapter was revealed just after the battle of Badr in second Hijra. It has been named 'Spoils of war' as in this chapter the matter relating to distribution of spoils of war has been discussed. The major portion of the chapter is related to the Battle of Badr.

The battle of Badar is the first most important battle of Islam which opened a new vista in Islamic History, and proved the strength superiority and truth of the last revealed religion. The Prophet with Muslims in Mecca faced every kind of impediments and hardships for about thirteen years. The Prophet and his true followers bore the difficulties, oppression and humiliating torture of the pagans of Mecca patiently and calmly.

It so happened that a group from Yasrib a place about three hundred miles away from Mecca came to the Prophet during the period of pilgrimage and embraced Islam. The group belonged to the tribe of Khazraj who were seventy-five in number. After embracing Islam they invited the Prophet to migrate from Mecca and come to their place Yasrib which became Madina afterwards. They promised to help and assist him in spreading the true message of Allah and was prepared to face any danger or difficulty coming in the way.

The Prophet accepted their invitation and with the will of Allah migrated to Madina. Most of the oppressed Muslims of Mecca migrated to Madina. Now the situation was entirely changed.

Islam was fully established there. A covenant of amity was made between Muslims and the Jews living in suburb of Madina. It was agreed that full religious freedom shall be guaranteed to everyone and if Madina was attacked by enemies, all would jointly contest and defend their homeland.

After hearing the news of grand success of the Prophet in Madina the pagans of Mecca became annoyed and disturbed. Now they began to prepare plots against the Prophet and his true followers. For this they established contact with a hypocrite Abdullah-bin Obaee who was to be declared King of Madina, and with the Jews of Madina. In the beginning the Jews welcomed the Prophet and his followers thinking that the poor and oppressed people shall be made subservient to them easily. But Allah gave upper hand to Muslims and religion became popular among the residents of Madina. Seeing the increasing influence of the last Prophet the Jews became jealous and began plotting against the Muslims. Meccans established their secret relation with them. They

started to send groups of looters and dacoits who from time to time attacked grazing grounds of Madina and took away animals of Muslims and beat them too.

This situation became alarming. The Prophet and his followers thought about various devices to be adopted for safeguarding Muslims. It was planned that for stopping the intriguers and mischief-mongers of Mecca, the trade routes of Meccans should be controlled. The Meccans and people of Taif and other tribes took their valuable trade goods to Syria. The entire economy of Meccan was based on this trade.

In the second year of Hijra in the month of Shaban a trade caravan was going back to Mecca under the leadership of Abu Sufyan, who being afraid of Muslims sent a Messenger to Mecca to inform the Meccians about the situation? The Messenger gave alarming and threatening news to pagans that Muslims have already attacked their trade caravan, so come forward to safeguard the caravan, otherwise their goods would be looted and captured and their men be killed. One thousand men including Abujahl, Utba,Shaiba and other famous non-believers came out to combat with Muslims. They were all well equipped with weapons.

When the Prophet knew all these things, he called his companions and consulted about the situation. The migrants and helpers both became fully prepared to face the enemies. Three hundred and thirteen devoted followers of the Prophet with meagre war equipment faced the one thousand men well trained, equipped with weapons at a place known as Badr. Allah sent His direct help to the followers of His last beloved Prophet and gave them shining success and historical victory over the enemies of Islam. Abu Jahl, Utbah and Shaiba and other big ones were killed.

This was the political background of the Battle of Badr which has been mentioned in this chapter. Besides this the Muslims were warned of their shortcomings so that they could reform themselves. Then the chapter particularly discusses the distribution of war booty. It has been told that booty should never be the aim of Muslims in war. No soldier or troop has any inherent right in the booty. The chapter explains the division of the booty among various groups and personalities. The Muslims have been directed to practice strict discipline in this matter and follow the Prophet who performs everything according to the will of Almighty Allah.

In the end of the chapter the companions of the Prophet have been praised and their devotion, and sacrifices and untiring continuous struggle have been highlighted.

It has been said as an attribute of the chapter that if any innocent prisoner recites the chapter seven times, by grace of Allah, he would be freed.



Surah Number 8: Al-Anfâl (Spoils of War, Booty)

Revealed at: Madinah

Total Verses: 75

ALLAH in the name of The Most Affectionate, the Merciful.

1. (O beloved Prophet,) they ask you concerning the spoils. Say you, The spoils belong to Allah and the Messengers; then fear Allah and set things right among yourselves; and obey Allah and His Messenger, if you believe.'
2. Only they are believers whose hearts tremble when Allah is mentioned, and when His signs are recited to them, their faith get increased and upon their Lord they put their trust.
3. Those who establish prayer and spend something of what We have provided them.
4. It is these the true Muslims. For them are grades with their Lord and forgiveness and an honorable provision.
5. As (O beloved Prophet!) your Lord brought you forth from your house with truth, and undoubtedly, a group of Muslim was unhappy over it.
6. They were disputing with you about the truth after it has become clear, as if they are being driven towards death with their eyes open.
7. And remember, when Allah promised you that in both these parties, one is for you, and you wished, that you should have that in which there is no rankle, and Allah wished that truth be proved truth by His words and to cut off the root of the infidels.
8. That He might establish truth as truth and falsify the false, though the guilty might dislike.
9. When you were crying for help from your Lord, then He responded to you that He was going to help you with a series of thousand angels.
10. And Allah did this but for your pleasure and in order that your hearts might find contentment; and there is no help but from Allah; undoubtedly, Allah is Dominant, Wise.

11. When He covered you with drowsiness, it was a security from Himself, and sent down water upon you from heaven that He might cleanse you therewith and remove from you the filth of the devil (Satan) and might give courage to your hearts and make your steps firm therewith.

12. When (O beloved Prophet,) your Lord was revealing to the angels that, 'I am with you, keep ye firm the Muslims. Soon I shall cast terror into the hearts of the infidels, then strike above the ' necks of the infidels and strike off every fingertip of them.'

13. This is because, they opposed Allah and His Messenger, and whosoever opposes Allah and His Messenger, then undoubtedly, severe is the torment of Allah.

14. This, taste it then, and along with it is the torment of Fire for the infidels.

15. O believers! When you encounter the infidels in the battlefield, then turn not your backs to them.

16. And whosoever will turn his back to them that day, but for practicing the art of war or for the sake of joining his company, then he returns in the wrath of Allah and his abode is Hell; and what an evil place is to return to!

17. Therefore you did not slay them, but Allah slew them. And O beloved Prophet! The dust that you did throw, you did not throw, but Allah threw, and in order that He might confer on the Muslim a better reward than it. Undoubtedly, Allah ia Hearing, Knowing.

18. This, take it and with it is this that Allah is the Weakener of the plot of the infidels.

19. O infidels if you demand judgement, then this judgement has indeed come to you, And if you desist, it is better for you; but if you again make mischief, then We shall again punish you, and your party shall avail you not, however, numerous it be and with it is this that Allah is with the Muslims.

20. O believers! Obey Allah and His Messenger, and turn not away from him after hearing him.

21. And be not like those who said, 'we hear', and they hear not.

22. Undoubtedly, the worst of animals in the sight of Allah are those who are the deaf and dumb, who have no sense.

23. And if Allah had known any good in them, He would have caused them to listen. And if He had made them hear, even then in the end, they would have turned away, turning their faces.

24. O believers! respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life; and know that Allah's command comes between man and his heart's desires and this that you are to be raised towards Him.

25. And remain fearing that calamity which will never fall exclusively upon those among you who do wrong. And know that severe is the torment of Allah.

26. And remember, when you were few downtrodden in the land, and were fearful, lest the people should snatch you away, then He gave you shelter, and strengthened you with His help, and provided you with good things, that haply you might be thankful.

27. O believers! Betray not Allah and Messenger and nor commit defalcation in your trusts knowingly.

28. And know that your wealth and your children are all a trial, and with Allah is the great reward.

29. O believers! if you will fear Allah, He will grant you that by which you may be able to distinguish between right and wrong and will remove off your evils and will forgive you. And Allah is the Owner of great Grace.

30. And (O beloved Prophet!) remember, when the infidels were plotting against you to confine you or to slay you or to drive you forth. And they were plotting their own and Allah was devising His Own and Allah's devise is the best.

31. And when Our verses are recited to them, then they say, 'Yes, we have heard, if we wished, we could certainly utter the like of this. It is not, but the stories of ancients.'

32. And when they said, 'O Allah, if this Quran indeed be the truth from You, then rain down upon us stones from heaven or bring down upon us any painful chastisement.'

33. And Allah is not One to chastise them, till (O beloved Prophet) you are in their midst. And Allah is not to chastise them, whilst they are begging forgiveness.

34. And what have they that Allah should not chastise them, when they are hindering from the sacred mosque, and they are not its guardian. Its guardians are the pious ones only, but most of them know not.

35. And their prayer at the Holy House (Ka'bah) is nothing but whistling and clapping. Then taste the torment now, the recompense of your infidelity.

36. Undoubtedly, the infidels spend their wealth to prevent from the path of Allah, they will spend it now, then again they will regret on it, then will be overpowered. The infidels shall be gathered towards Hell.

37. In order that Allah may separate the impure from the pure, and putting the impure one upon the other, all piling them together cast them into the hell. It is they who are the losers.

38. Say you, to the infidels, 'If they desisted, then that which was past would be forgiven. But if they repeated the same thing, then the precedence of the former people had already gone.

39. And fight them on till there remains not any mischief and the entire religion be only of Allah; then if they desist, then Allah is seeing their deeds.

40. And if they turn back, then know that Allah is your Protector, what an excellent Protector and what an excellent Helper!

41. And know that whatever spoil of war you take, then one fifth of it belongs exclusively to Allah and to the Messenger, and to the kindred and the orphans and the needy and the wayfarer, if you have believed in Allah and what We sent down upon Our bondman on the Day of Decision, the day when the two armies met. And Allah can do everything.

42. When you were on the hither side of the valley and the infidels on the yonder side, and the caravan was below you (on the Coast Plain), and if you would have made any mutual promise, surely you would not have reached on appointed time, but this has happened in order that Allah might fulfil the work which is to be done; so that whoever was to perish might perish with proof, and whoever was to survive might survive with proof. And undoubtedly, Allah is Hearing, Knowing.

43. When (O Beloved Prophet,) Allah showed the infidels few to you in your dream. And (O Muslims,) if He had shown them numerous, then certainly you would have shown timidity and would have quarreled about the matter, but Allah saved you. Undoubtedly, He knows the thoughts in the breasts.

44. And when at the time of encounter, the infidels were shown to you as few, and made you appear few in their eyes, so that Allah might fulfill the work which is to be done. And towards Allah is the return of all affairs.

45. O believers! When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal.

46. And obey Allah and His Messenger, and dispute not with one another, otherwise you will show timidity, and your tied strength will depart from you, and be patient. Verily Allah is with the patient.

47. And be not like those who came out of their homes, boastfully and to be seen of men, and barring from Allah's way. All their work is under the control of Allah.

48. And when the devil (Shaitan) decked their work fair in their sight and said, 'No man is to prevail against you today, and you are under my protection.' Then when both armies came in front of each other, he ran upon his heels and said, 'I am quit of you, I see what you see not, I fear Allah.' And severe is the torment of Allah.

49. When the hypocrites and those in whose hearts there is disease used to say, 'These Muslims are proud of their religion.' And whosoever relies upon Allah, then undoubtedly, Allah is Dominant, Wise.

50. And if you could see, when the Angels take away the souls of the infidels, they are smiting their faces and their backs, and taste the torment of burning.

51. This is in recompense of what your hands have sent on before, and Allah is not unjust unto His bondmen.

52. In the manner of people of Firawn (Pharaoh) and those before them they disbelieved in the signs of Allah, then Allah seized them for their sins. Undoubtedly Allah is Strong, Severe in torment.

53. This is so because Allah does not change the favor that He has conferred upon a people, until they change themselves; and verily Allah hears, knows.

54. In the manner of the people of Firawn (Pharaoh) and those before them, they belied the signs of their Lord, then We destroyed them for their sins, and We drowned the people of Firawn, and they were all unjust.

55. Undoubtedly, the worst of beasts in the Sight of Allah are those who committed infidelity and would not believe.

56. Those with whom you had entered into a covenant, then they break their covenant every time and do not fear.

57. Therefore, if you find them anywhere in war, kill them in such a manner that their remaining ones may be put to flight. Haply, they may be admonished.

58. And if you fear treachery from any people, throw back to them their covenant on equal basis. Undoubtedly, the treacherous are not liked by Allah.

59. And let the infidels never boast that they have gone out of hand. Undoubtedly, they cannot frustrate.

60. And keep ready for them the strength you can and as many of horses as you can, whereby you may put terror in the hearts of those who are enemies of Allah and of yours and in the hearts of some others besides them whom you know not; Allah knows them. And whatever you will spend in the path of Allah shall be repaid to you in full and in no way you will be in loss.

61. And if they incline towards peace, then incline you also and put trust in Allah. Undoubtedly, He is the One Hearing, Knowing.

62. And if they intend to deceive you, then Allah is Sufficient for you. He it is Who gave strength to you with His help and with Muslims.

63. And He put affection in their hearts. If you had spent all that is in the earth, you could not have put affection in their hearts, but Allah have united their hearts. Undoubtedly, it is He, Dominant, Wise.

64. O Prophet! The communicator of the hidden news! Allah suffices you and all these Muslims who followed you.

65. O Communicator of the hidden news! Urge the Muslims to wage holy war. If there will be twenty of you patient, they will overcome two hundred, and there be hundreds of you, they will overcome a thousand infidels, because they do not understand.

66. Now Allah has lightened your burden, and He knows that you are weak. Then if there be a hundred of you patient, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allah. And Allah is with the patient.

67. It is not befitting to any Prophet that he should make captive to infidels, until he has immensely shed their blood in the land. You desire the goods of the world; and Allah desires the Hereafter. And Allah is Dominant, Wise.

68. If Allah would not have written a thing before, then O Muslims! a great torment would have come to you for what you took as ransom from the infidels.

69. Then eat of what you have obtained as spoil of war, lawful and pure, and remain fearing Allah. Verily Allah is Forgiving, Merciful.

70. O Communicator of the hidden news (Prophet) say to the prisoners in your hands, 'If Allah will find any good in your hearts, then He will give you better than what has been taken from you and will forgive you' And Allah is Forgiving, Merciful.

71. And O beloved Prophet! If, they will intend to be treacherous to you, then they have already dealt treacherously with Allah before, therefore He gave so many under your control. And Allah Is Knowing, Wise.

72. Undoubtedly, those who believed and left their hearth and homes for Allah and fought with their wealth and their lives in the way of Allah, and those who gave shelter and helped - they are heirs one of another. And those who believed and did not emigrate, you have no duty to inheritance unless they emigrate, if they seek help from you in the matter of the religion, then it is obligatory upon you to help them,, but against a people between whom and you there is an agreement. And Allah is seeing your doings.

73. And the infidels are heirs one of another. If you will not do such, then there shall be in the land mischief and great disorder.

74. And those who believed and emigrated and fought in the way of Allah and those who gave shelter and helped they are true believers. For them is forgiveness and honorable provision.

75. And those who believed afterwards and emigrated and waged the holy war with you, they also are of you. And the blood relations are nearer to one another in the Book of Allah. Undoubtedly Allah knows all things.

CHAPTER -9

TAUBA

(REPENTANCE)

BRIEF INTRODUCTION:-

This chapter is directly related to the previous one. The subject matter and arguments of the previous chapter have been continued. Many commentators consider this chapter to be a part of the previous one as this chapter does not begin with Bismillah. But chronologically there is a gap of seven years between the revelations of the

two. Why Bismillah was not written in the beginning, the commentators say that it was not revealed so, and Prophet did not order to write Bismillah in the beginning of the chapter.

In the previous chapter mostly the questions of war, defense, distribution of war acquisitions, the qualities of joint effort, ways and means for rectifying the shortcomings in the war of defense and treatment with enemies and own persons were discussed.

This chapter mainly deals with the state policy regarding treachery and breaking of faith and violation of treaties by enemies.

The name of the chapter is Repentance and Baraa'at (Immunity) or Tauba (Repentance) because of the fact that this chapter mentions the acceptance of Repentance of few devoted and faithful Muslims. Baraa'at (Immunity) because the covenants made with the polytheists and pagans were declared to be repealed. There are sixteen sections one hundred twenty-nine verses and four thousand seventy-eight words, ten' thousand four hundred and eighty-eight letters in the chapter. The chapter was revealed in the 9th year of Hijra, i.e. after victory of Mecca.

Victory of Mecca established the religion fully and opened a way for the dominance of Islam. Most of the tribes of Arab voluntarily surrendered and accepted Islam. The effect and influence of Islam was now being felt by neighboring powers of Rome and Iran. Particularly the ruler of Rome who previously did not care about new religion and its power, began to feel its importance. Some minor incidents occurred between Arabs and Romans. The Prophet sent a messenger with a letter inviting the ruler of Busra Sh'arjeel towards Islam. The ruler killed the messenger. The Prophet sent a force of three thousand soldiers to fight against the tyrant ruler. These devoted soldiers fought courageously against strong army of two lacks and overpowered them.

Now Romans began their preparation for attacking Arabs who were considered weak, uncultured and savage. The Prophet prepared their men for attacking Syria a territory of Byzantine Empire. This famous expedition is known as Battle of Tabuk.

An army of thirty thousand devoted followers under the leadership of the Prophet marched towards Syria and camped at Tabuk to combat with one of the biggest and strongest power on earth. This army of Allah was short of weapons conveyance, and food. The climate and season were too harsh and hot. When Qaiser (Caesar) the ruler of Rome came to know that Arab fighters have come out and reached to Tabuk became afraid and ordered for removing his army from the border. They got themselves encircled in forts. The Prophet stayed there for twenty days and returned back successfully implanting his awe, fear and dignity over the hearts of enemies. Though the war did not take place, but the expedition gave impetus to Islam. Most of the small rulers of the area accepted the hegemony of Islam. The border of the Arab was fully protected from the threat and attack of enemies. Many treaties of alliance with certain Jewish and Christian tribes were made near the Gulf of Aqaba. This expedition disappointed and frustrated the evil designs of the hypocrites of Arabia.

Their hypocrisy became clear and thus the Prophet withdrew all concessions given to them.

All covenants made with those treacherous non-believers and polytheists who broke the covenant first were revoked, this was announced by Hazrat Ali at the time of pilgrimage.

In this chapter it was announced that from now no non-believer or polytheist would enter Ka'bah.

In the attributes of the chapter, it has been said that if anyone goes before any ruler after reciting the chapter eleven times, the ruler would treat him calmly and sympathetically. If the impression of the chapter is put in the goods and wealth, there would be prosperity in it.



Surah Number 9: At-Taubah (Repentance, Dispensation)

Revealed at: Madinah

Total Verses: 129

1. This is declaration of disassociation from Allah and His Messenger to those idolaters with whom you had entered into a contract and they did not keep it.
2. Then go about in the land for four months and know that you cannot tire Allah and Allah is to humiliate the infidels.
3. And there is proclamation from Allah and His Messenger to all People on the day of Great Pilgrimage that Allah is rid of the polytheists and so His Messenger, if you then repent it is then good for you, and if you turn your face then know that you cannot tire Allah. And give good tidings to infidels of a painful torment.
4. But those associators with whom you had covenanted then they did not detract anything in your contract, and did not help anyone against you, then fulfil their covenant till the promised day. Undoubtedly Allah loves the pious ones.

5. Then when the sacred months have passed, slay the associators wherever you find them and catch them, and confine them and sit in wait for them at every place; again if they repent and establish prayer and give the poor-due, then leave their way. Verily Allah is Forgiving, Merciful.
6. And O beloved Prophet! if any of the associators ask your protection, then give him protection that he may hear, the Word of Allah then convey him to his place of security. This is because they are the people ignorant.
7. How there shall be any covenant for the associators with Allah and His Messenger but those with whom you covenanted near the Sacred Mosque! Then as long as they keep their covenant for you, you should also stand for them. Undoubtedly, Allah loves the pious ones.
8. How (Can it be) their condition is this that if they prevail against you, then neither they would care for relationship nor for agreement. They please you with their mouths, and their hearts refuse, and most of them are disobedient.
9. They have sold the Signs of Allah for a meagre price, then they barred from His path. Undoubtedly, they do most evil deeds.
10. They neither have regard of relationship or agreement in any Muslim. And they are the transgressors.
11. Again if they repent and establish prayer and pay the poor- due (Zakat), then they are your brothers, in faith. And We explain the signs in detail for a people who know.
12. If they break their oaths after their covenant, and taunt at your religion, then, fight with the leaders of infidelity, undoubtedly, their oaths are nothing. Haply they may desist.
13. Will you not fight with a people who have broken their oaths and resolved to turn out the Messenger, although the beginning is from them? Do you fear them? Then Allah is Most worthily that you should fear Him if you believe (Him).
14. Then fight them, Allah will torment them at your hands and will humiliate them and will help you against them, and will heal the breasts of the believers.
15. And will remove the anger of their hearts, and Allah relent of whomsoever He pleases, and Allah is Knowing, Wise.
16. Are you in this conception that you would be left alone, and Allah has not yet made known those of you who will struggle and will not take anyone as a confident except Allah and His Messenger and the Muslims; And Allah is Aware of What you do.
17. It is not for the associators that they should inhabit the mosques of Allah, bearing witness of infidelity against themselves. Their entire work is destroyed and they shall abide in the Fire.
18. They only inhabit the mosques of Allah who believe in Allah and the Last Day and establish prayer and pay the poor- due (Zakat) and fear none but Allah, therefore it is near that these people may be among the guided ones.
19. Then do you hold the offering of water to the pilgrims and service of the sacred Mosque equal to one who believed in Allah and the Last Day and struggled in the path of Allah? They are not equal in the sight of Allah. And Allah guides not the unjust people.
20. Those who believed and emigrated and fought with their wealth and lives in the path of Allah have the highest rank near Allah. And they are they who reached to their goal.
21. Their Lord does give them glad tidings of His mercy and of His pleasure and of those gardens wherein there is lasting bliss for them.
22. They will abide there in forever. Undoubtedly, there is great reward with Allah.
23. O believers! Take not your fathers and brothers for friends, if they prefer infidelity over faith. And whoso of you will befriend them, then they are they who are unjust.
24. Say you, 'If your fathers, and your sons and your brothers and your wives and your clan and the wealth of your earning and the trade of which you fear loss and the houses of your choice, these things are dearer to you than Allah and His Messenger and the struggling in His path, then wait till Allah brings His Command.' And Allah guides not the disobedient.
25. Undoubtedly, Allah did help you at many places and on the day of Hunain when you had boasted on your multitude, it availed you nothing, and the land being so vast became straitened to you; then you turned your backs retreating.
26. Then Allah sent down His calm upon His Messenger and upon Muslims, and He sent down the hosts that you did not see and chastised the infidels. And this is the punishment of the rejecters.
27. Thereafter Allah will relent whom He pleases. And Allah is Forgiving, Merciful.
28. O believers! The associators are altogether unclean, then let them not approach the sacred Mosque after this year. And if you fear poverty, then soon Allah shall enrich you of His bounty if He pleases. Verily, Allah is Knowing, Wise.

29. Fight those who believe not in Allah and in the Last Day, and accept not as unlawful what Allah and His Messenger made unlawful, and follow not the true faith that is to say those who were given the Book until they pay the required tax with their own hands being brought low.

30. And the Jews said, "Uzair is the son of Allah" and the Christians said 'Masih (Christ) is the son of Allah.' These things, they utter with their mouths. They imitate the sayings of the infidels before them. Allah assail them, whither they are perverting?

31. They have taken their priests and monks as gods besides Allah and also Masih son of Maryam; and they were commanded not but this that they worship only one Allah; none is to be worshipped except He. Hallowed be He from their polytheism.

32. They wish to put off the light of Allah with their mouths and Allah will not agree but to perfect His light, though the infidels may dislike it.

33. It is He Who has sent His Messenger with guidance and true religion that He may make it prevail over all religions, though the infidels may dislike it.

34. O believers! Verily many of the priests and monks devour the wealth of the people wrongfully and bar from the path of Allah. And those who hoard up gold and silver and spend not them in the path of Allah, give them the good tidings of a painful torment.

35. The day when they shall be heated in the fire of the Hell, then their foreheads and sides and backs shall be branded therewith. This is what you had hoarded for yourselves, now taste the hoarding.

36. Undoubtedly, the number of months with Allah is twelve in the Book of Allah since the day He made the Heavens and Earth, four of them are sacred. This is the right religion, then wrong not yourselves in these months, and fight the infidels at all times, as they fight with you, all times. And know that Allah is with the pious ones.

37. Their postponement of the months are not but an increase in infidelity, with which the infidels are misguided, they make it lawful one year and hold it unlawful another year, that they may make up the number which Allah has sanctified, and make lawful what Allah has forbidden. Their vile deeds seem fair in their eyes. And Allah guides not the infidels.

38. O believers! What happened to you that when it is said to you, 'Go forth in the way of Allah' you sit down on the earth heavily'? Have you chosen the life of this world in preference to the Hereafter? And the goods of the living world, in comparison with that of the Hereafter is nothing but little.

39. If you will not march forth, He will punish you with a severe punishment and will replace you by another people, and you can do no harm to Him. And Allah can do everything.

40. if you help him (the beloved Prophet) not, then no doubt, Allah helped him, when on account of the mischief of the infidels, he was to go out with only two souls, when they both were in the Cave, and when he said to his companion 'Grieve not, no doubt Allah is with us', then Allah sent His satisfaction on him, and helped him with armies which you did not see, and put down the word of the infidels, it is the word of Allah alone which is supreme, and Allah is Dominant, Wise.

41. March forth with light soul, or with heavy heart and struggle in the way of Allah with your wealth and lives. It is better for you, if you know.

42. If there had been any near gain, or an average journey, then they would have certainly gone with you, but the hard journey seemed too long to them, and now they will swear by Allah, that if we had been able, then we would have surely gone with you. They ruin their souls, and Allah knows that undoubtedly, they are necessarily liars.

43. Allah forgive you, why did you then permit them, till the true one had not become manifest to you and the liars had not become clear?

44. And those who would believe in Allah and the Last Day would not ask leave of you from struggling with their wealth and their lives. And Allah knows well the duty-bound.

45. Those only ask you this leave who do not believe in Allah and the Last Day and their hearts are in doubt, then in their doubt they waver.

46. Had they willed to go forth, they would have made some preparation for it; but God disliked their rousing, so He made them lethargic, and it was said to them 'remain sitting with those who sit.'

47. If they would have come out among you, they would have added you nothing except trouble and would have run to and fro in your midst seeking to cause sedition among you, and there are among you, their spies: And Allah knows well the unjust.

48. No doubt, they already sought to create disorder before, and turned the plans upside down for you O beloved! till the truth came, and Allah's command appeared; and it was unpleasant to them.

49. And anyone among them submits before you like this, 'Give me leave, and put me not in trial.' Listen, they have already fallen into trial. And undoubtedly, the hell has surrounded the infidels.

50. If good befalls you, then it hurts them, and if any misfortune comes to you, then they say, 'We had already set right our work before.' And turn back rejoicing.

51. Say you 'nothing shall reach us, but what Allah has ordained for us. He is our Protector, and the Muslims should keep trust in Allah only.'

52. Say you, 'What you are waiting for us but one of the two good?' And we are waiting for you that Allah shall afflict you with a torment from Himself, or with our hands. Now wait then, we are also waiting with you.'

53. Say you, 'Spend willingly or unwillingly, it shall not be accepted from you. No doubt, you are a people disobedient.

54. And what they spend, its acceptance was not barred, but because they rejected Allah and His Messenger and come not to prayers but lazily, and spend not but unwillingly.

55. Then let not their wealth and their children astonish you. Allah only intends to punish them with these things in the life of the world and that their souls may depart while they are infidels.

56. And they swear by Allah that they are from amongst you. And they are not from amongst you, yes they are afraid.

57. If they find a place of refuge, or cave or a place to creep into, they will turn there to rushing head-long.

58. And of them someone is he who blames you with regard to the distribution of charities, then if they get something of these, they are pleased, and if they get not, then they are angry.

59. And what a good it had been, if they would have been pleased with what Allah and His Messenger had given them and would have said, 'Sufficient for us is Allah. Now Allah is to give us of His Bounty, and so the Messenger of Allah. To Allah only we lean.'

60. The poor-due (Zakat) is only for those who are poor and needy and those who collect it, and for those whose hearts are to be conciliated for Islam, and for the freeing of slaves, and for debtors, and for spending in the way of Allah and for the traveler. This has been ordained by Allah. And Allah is Knowing, Wise.

61. And of them some are those who hurt the Communicator of the hidden news (the Prophet) and say 'he is an ear'; say, 'He is an ear for good of you, believes in Allah and believes the words of Muslims, and is a mercy for those who are Muslims among you.' And those who hurt the Messenger of Allah, for them is the painful torment.

62. They swear by Allah before you so that you may be pleased and Allah and His Messenger had greater right, that they should please him, if they had faith.

63. Are they not aware that whoso opposes Allah and His Messenger, then for him is the fire of the Hell in which he will abide forever? This is the great humiliation.

64. The hypocrites fear lest a Surah (Chapter) should be sent down to them informing them what is in their hearts. Say you 'Mock on, truly Allah is about to reveal what you fear.'

65. And O beloved Prophet! If you ask them, they will say 'We were only jesting and playing.' Say you, 'Do you mock at Allah and His signs and His Messengers?'

66. Make no excuses, you have already become disbelievers after being Muslims. If We forgive someone of you, then We shall chastise others because they were guilty.

67. The hypocrite’s men and women are the birds of the same feather; they bid evil and forbid from doing good, and (they) keep their hands closed. They have left Allah then Allah has left them. No doubt, the hypocrites are the confirmed disobedient.

68. Allah has promised the hypocrites men and hypocrites’ women and infidels, the fire of the Hell; wherein they will abide forever. That is sufficient for them, and the curse of Allah is upon them, and for them is the lasting torment.

69. As those before you, they were mightier than you in strength, and more abundant in wealth and children. Then they enjoyed their share, then you enjoyed your share just as those before you enjoyed their share, and you indulged in jesting just as they indulged. Their work is wasted in the world and the Hereafter, and they are the people who are losers.

70. Have they not received the news of those before them the people of Nooh, and Aad and Thamud, and the people of Ibrahim, and the men of Madian and the overthrown towns? Their Messengers had brought to them bright evidences; then it was not befitting to Allah that He might have wronged them, but they were themselves unjust to their souls.

71. And the Muslim men and women are friends to one another, bid for good and forbid evil and establish prayer and pay the poor-due (Zakat) and obey Allah and His Messenger. These are they on whom soon Allah will have mercy. Undoubtedly Allah is Dominant, Wise.

72. Allah has promised to Muslim men and Muslim women Gardens under which rivers flow, wherein they shall reside for ever and clean houses in the inhabitable gardens. And the pleasure of Allah is the greatest. This is the achievement of the greater Goal.

73. O Communicator of the hidden news (Prophet)! Fight against the infidels and the hypocrites and be strict to them. And their destination is Hell and what an evil place of return!

74. They swear by Allah that they said it not, and no doubt, necessarily they uttered the word of infidelity and became infidels after accepting Islam and they had desired that which they could not get; and what they felt bad, only this that Allah and His Messenger has enriched them out of His grace; then if they repent, it is good for them, and if they turn their faces, then Allah will chastise them with a severe torment in the world and the Hereafter and on the earth they shall have neither any supporter nor any helper.

75. And of them there are some who had covenanted with Allah that if He will give us out of His grace, then we shall surely give in charity and we shall surely become good men.

76. Then when Allah gave them out of His grace, they became niggardly of it and turned away turning their faces.

77. Therefore after it Allah put hypocrisy in their hearts, until the Day they meet Him the recompense of that they acted against what they had promised Allah and the recompense of that they used to lie.

78. Are they not aware that Allah knows the secrets of their hearts and their whisper and that Allah is the Well-Knower of all hidden things?

79. Those who blame those Muslims who give charity willingly and those who get not but with their hard labor, so they laugh at them. Allah will punish them for their laughing and for them is the painful torment.

80. Ask you forgiveness for them or ask not. If you will ask forgiveness for them seventy times, Allah will never forgive them. This is because that they have rejected Allah and His Messenger. And Allah guides not the disobedient.

81. Those who were left behind delighted at this that they remained sitting behind the Messenger and they did not like that they may fight in the way of Allah with their wealth and lives and said 'Come not out in this heat say you 'the fire of the Hell is the hottest' in any manner they would have understood!

82. Let them laugh little and weep much, in recompense what they used to earn.

83. Then if O beloved Prophet! Allah returns you to a party of them, and they ask you leave to go forth to fight, then say you" 'Never shall you march forth with me, nor ever fight with any enemy of me. You chose to sit at home the first time, then remain sitting with those who remained behind.'

84. And pray you never over any of their dead, and not stand over his grave. No doubt, they rejected Allah and His Messenger and died while they were disobedient.

85. Be not astonished over their wealth and children; Allah only intends to punish them therewith in this world, and that they part with their souls while they are infidels.

86. And when any Sura (Chapter) is sent down, that believe in Allah and fight with His Messenger, then the men of capability among them ask leave of you and say Leave us to remain with those who sit behind.'

87. They liked that they should remain with the women left behind, and their hearts are sealed up, so they understand nothing.

88. But the Messenger and those who believed with him fought with their wealth and lives. And it is they for whom are good, and it is they who reached to their goal.

89. Allah has prepared for them Gardens under which rivers flow; they shall abide forever therein. This is the attainment of supreme object.

90. And there came excuse seekers from the villagers in order that leave may be given to them, and those who lied to Allah and His Messenger sat behind. Soon a painful torment shall befall to the infidels of them.

91. There is not any fault on the weak, and on the sick and nor on those who are not capable to spend, when they are sincere to Allah and His Messenger. There is no way against the good-doers. And Allah is Forgiving, Merciful.

92. Nor on those who came to you that you may provide carriage to them, you said 'I have nothing whereon to mount you' so they return back and their eyes overflow with tears because of this grief that they could not find the ability to spend.

93. The accountability is only of those who ask leave of you and they are rich. They liked to sit behind with the women and Allah has sealed up their hearts; so they know nothing.

94. They will make excuses to you when you will return to them. Say you, "Make no excuses, we will never believe you, Allah has already given your news to us. And now Allah and His Messenger will see your works, then you will be returned to Him Who knows all unseen and visible, He will tell you what you used to do."

95. Now they will swear by Allah before you, when you will return back to them in order that you may not mind of them, then yes, mind them not. They are wholly filthy and their destination is Hell a recompense what they used to earn.

96. They swear before you that you may be pleased with them. But if you are pleased with them, then no doubt, Allah will not be pleased with a people disobedient.

97. The villagers are more stubborn in infidelity and hypocrisy and they are only worthy of this that they remain ignorant of the commands which Allah has sent down upon His Messenger. And Allah is Knowing, Wise.

98. And among the villagers some are those who regard what they spend in the way of Allah as fine, and remain waiting of misfortunes coming to you. On them is the evil turn. And Allah hears, knows.

99. And among the villagers some are those who believe in Allah and the Last Day, and regard what they spend as approaches to Allah and means of taking blessings of the Messenger. Yes, that is the means of nearness for them. Allah shall soon make them enter into His mercy. Undoubtedly, Allah is Forgiving, Merciful.

100. And the first and foremost emigrants and helpers and those who followed them with good, Allah is Pleased with them and they are pleased with Allah and for them He has prepared gardens under which rivers flow; they will dwell therein forever. This is the great success.

101. And some villagers around you are hypocrites and some of the dwellers of Madinah too; hypocrisy has become their habit. You know them not, We know them. We will soon torment them twice, then they will be returned to a great torment.

102. And there are some others who acknowledged their sins and mixed up a good deed with another evil. It is near that Allah may accept their repentance. No doubt. Allah is Forgiving, Merciful.

103. O beloved Prophet! Realize the poor-due (Zakat) out of their wealth, to purify them and cleanse them therewith and pray good for them. No doubt, your prayer is solace for their hearts. And Allah hears knows.

104. Are they not aware that only Allah accepts the repentance of His bondmen and takes the charities in His authoritative Hand Himself, and that it is Allah Who is the Relenting, the Merciful.

105. And say you, "Work on, now Allah will behold your work and so His Messenger and the Muslims. And you will soon be returned to Him Who knows all unseen and visible. Then He will inform you what you used to do."

106. And some other have been deferred to Allah's commandment, whether He may torment them or may accept their repentance. And Allah is Knowing, Wise.

107. And those who have built a mosque in order to injure and because of infidelity and to cause dissension among Muslims and as an ambush for him who is already against Allah and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars.

108. You, stand never in that mosque. No doubt, the mosque whose foundation has been laid on righteousness from the very first day is worthy that you may stand therein. Therein are those who desire to be well purified and Allah loves the pure.

109. Then is he who laid his foundation upon the fear of Allah and His pleasure better or he who laid his foundation on the brink of a falling pit, then he fell with it in the fire of the Hell? And Allah does not give way to the people unjust.

110. The building which they have built will continue to waver in their hearts unless their hearts may cut into pieces. And Allah is Knowing, Wise.

111. No doubt, Allah has purchased from the Muslims their lives and their belongings against this return that for them is Paradise, they fight in the way of Allah, and then they kill and are killed; true promise on His generous responsibility in the Taurah and the Injeel and the Quran. And who is true to his words than Allah? Rejoice then in your trade which you have done with Him. And it is this which is the great triumph.

112. Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who tell good and forbid evil and those who watch the limits of Allah. And give you glad tidings to Muslims.

113. It is not worthy for the Prophet and the believers to ask forgiveness for the associators, even though they be relatives, after it has been made clear to them that they are men of Hell.

114. And Abraham's asking forgiveness for his father was not but on account of a promise, he had made to Him. But when it was made clear to him that he is an enemy of Allah, he dis-associated himself from him. No doubt, Abraham is most lament, clement.

115. And it is not the attribute of Allah that He should lead astray any people after He has guided them, until He makes clear to them as to what they have, to guard against. Undoubtedly, Allah knows everything.

116. Assuredly, it is Allah for Whom is the Kingdom of heavens and earth, He gives life and causes death. And you had no protector nor helper besides Allah.

117. No doubt, blessings of Allah turned towards the Communicator of the hidden news (Prophet) and those emigrants and helpers who sided with him in the hour of hardship, after it that the hearts of some of them were nearly to be swerved aside, then He turned towards them with blessing. Undoubtedly, to them He is the Most Kind, Merciful.

118. And to the three who were left behind, so much so that the earth being so vast became strait to them, and they became tired of their own lives, and they believed that there is no refuge from Allah but with Him. Then, He accepted their repentance that they might remain repenting. Undoubtedly, it is Allah Who is Relenting, the Merciful.

119. O believers! Fear Allah-and be with the truthful.

120. It was not proper for the inhabitants of Madinah and the villagers around them to remain sitting behind the Messenger of Allah, nor that they should consider their own lives more dear than his life. This is so because whatever they face as thirst or distress or hunger in the way of Allah, and wherever they tread a place which enrages the infidels, and whatsoever injury they cause against any enemy, for all these things, good deed is written for them. Assuredly Allah wastes not the reward of those who do good.

121. And whatever they spend, small or great and the valley they cross, all is written for them, so that Allah may recompense them for their best deeds.

122. And it is not possible for Muslims that ail should come out. Then why should not a party from each group come out that they may gain understanding of religion and warn their people after coming back to them, haply they may guard themselves.

123. O believers! Fight the infidels who are close to you, and let them find in you a harshness, and know that Allah is with the duty bound.

124. Whenever a Sura is sent down, then anyone of them begins to say, 'Which of you has this increased in faith? Then as for those who believed, it has increased them in faith, and they are rejoicing.

125. And as for those in whose hearts there is a disease, it has increased them in filthiness upon filthiness and they died while they are infidels.

126. Do they not observe that they are being tried every year once or twice? Even then neither they repent nor accept admonition.

127. And whenever any Sura is sent down, they begin to look at each other. Whether anyone watches you? Then they turn away. Allah has turned away their hearts, because they are a people who do not understand.

128. Assuredly there has come to you a Messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, to Muslims is most Kind and Merciful.

129. If then they turn their faces, then say you, 'Allah is Sufficient for me; none is to be worshipped except He; I put my trust in Him, and He is the Lord of Supreme Throne.'

CHAPTER -10

YOOUNS

BRIEF INTRODUCTION:-

We find that this chapter and other five chapters following it are closely related to each other. All these were revealed in the last period of Meccan days.

In the previous VIII & IX chapters all those matters have been discussed which were faced by the Muslims in the formation and organization of the new community of Muslims and confrontation with the inner enemies who were trying to suppress and destroy Muslims by using force and applying various devices of intrigues.

This chapter and some other following it deals particularly with external hostilities faced by Muslims. Now relation with God has been considered with higher point of view than that of only self- preservation.

This chapter has been named as Yoonus because in one section of the chapter salvation of the people of Hazrat Yoonus has been mentioned. There are eleven sections, one hundred nine verses, one thousand eight hundred and thirty-two words and nine thousand ninety- nine letters in this chapter.

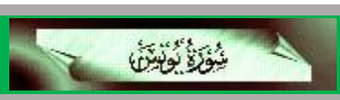
The last Prophet gave authentic arguments against the bogus objections raised by the enemies of Islam, but they "did not accept and became more persistent and hesitant against Prophet and his noble teaching. This chapter deals with those people who rejected their Prophets and humiliated their teaching and thus faced torment of Allah and were completely destroyed.

The chapter answers in lovely manner the objection raised by polytheists and pagans of Arab. Four main doubts were created in the minds of non-believers, firstly about Oneness and Unity of God, secondly about the Prophet hood of Muhammad a human being, thirdly about Quran the Book of Allah, fourthly about Resurrection, i.e. to be alive after death.

They were unable to understand that how One and only One God can control and run the affairs of entire world. They had faith in various gods who were assigned various works separately. Secondly they were surprised that how a human being can be a Messenger of God. Thirdly they doubted the verses of Quran and thought that the Quran has been made by Prophet himself, it has not been revealed. Fourthly they could not understand and believe that after death, one would be alive and answerable of his deeds.

This chapter gives authentic arguments about all these doubts. In the end consolation has been provided to the Prophet who has been advised not to be worried about clamor and uproar of enemies, to remain steadfast and to do the work without fear or favor, Allah is Almighty, Powerful. He only is the Protector and Preserver. He grants elevation to whom He likes and brings down and humiliate to whom He likes.

In the attributes of the chapter, it has been said that one who recites it twenty-one times, he would be victorious over his enemy. If anyone recites it thirteen times, his calamity shall be removed.



Surah Number 10: Yûnus (The Prophet Yûnus)

Revealed at: Madinah

Total Verses: 109

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif-Lam Ra. These are the verses of the Book of wisdom.
2. Have the people wondered that We sent down revelation to a man among them, warn the people, and give glad tidings to the believers, that they have the position of truth with their Lord? The infidels said, 'This is a manifest sorcerer.'
3. No doubt, your Lord is Allah, Who made the heavens and earth in six days, then seated Himself on the Throne befitting to His Dignity, He plans the work. No intercessor is there but after His leave. This is Allah your Lord, then worship Him. Do you then not ponder?
4. To Him you all are to return. The promise of Allah is true. No doubt, He creates for the first time, then He shall reproduce it after destruction, so that He may give the reward of justice to those who believed and did good deeds. And for the infidels the boiling drink and painful torment, the recompense of their infidelity.
5. It is He Who has made the sun shining, and the moon glittering, and appointed for it stages, so that you may know the number of years and calculation. Allah has not created that but in truth. He explains fully the signs for the people of knowledge.
6. No doubt, the coming of night and day alternately and whatever Allah has produced in the heavens and earth, therein are the signs for those who fear.
7. No doubt, those who hope not to meet Us and are well- pleased with the life of the world and are contented with it, and those who are neglectful of Our signs.
8. Their abode is Hell-the recompense of their earnings.
9. No doubt, who believed and did good deeds, their Lord will guide them on account of their faith, beneath them rivers will be flowing in the gardens of delight.
10. Their prayer therein shall be this, 'Sanctity to you O Allah', and the opening word at the time of their greeting is 'salaam' (peace), and the end of their prayer is 'all praise be to Allah, Who is the Lord of entire worlds!
11. And if Allah would have hasten evil to people as they hasten for the good, then their promised term would have already been completed. So We leave those who hope not to meet Us, that they wander in their contumacy.
12. And when trouble touches man, he calls Us lying down and sitting down and standing up; then when We remove his trouble, he passes on as if he never called Us at the time of any trouble touching him. Thus it has been made fair seeming to the extravagant their deeds.
13. And no doubt, We ruined generations before you, when they crossed the limit, and their Messengers came to them with bright evidences, and they were not such as to believe. Thus We recompense the guilty.
14. Then We made you to succeed after them, that We may see how you act.
15. And when Our clear signs are recited unto them, then those who hope not to meet Us begin to say, 'Bring a Quran other than this, or alter it.' Say you, 'It is not for me to change it on my own accord. I only follow what is revealed to me, If I disobey my Lord, then I fear the torment of the great Day!'
16. Say you, 'If Allah had willed, then I would have not recited it to you, nor would He have made it known to you; then I have already passed a portion of my life amongst you before it. Have you then no wisdom?'

17. Then who is more unjust than one who forges lie against Allah or belies His signs? Undoubtedly, the guilty will have no good.

18. And they worship besides Allah that which neither harms them nor does any good and say, 'These are our intercessors with Allah. 'Say you ,'Do you tell Allah the thing which is not in His Knowledge either in heavens or on earth. Holy is He and exalted is He from their association.

19. And the people were only one nation, then differed. And if a Word from your Lord had not occurred before, then their differences would have been decided between them.

20. And they say, 'Why has not a sign been sent down to them from their Lord?' Say you, 'the hidden is for Allah, now wait, I am also waiting with you.'

21. And We make the men to taste mercy after any trouble had touched them, forthwith they begin to play trick with Our signs. Say you, 'The secret planning of Allah is swiftest.' No doubt, Our angels are writing your devices.

22. It is He Who conveys you on the land and sea; Until when you are in the ship and they sail with them with a fair breeze and they rejoiced thereat, there came upon them a hurricane wind and the waves from every side overtook them, and they thought that they were encircled, then at that time, they call Allah being purely His bondmen, that if You would save us from this, we shall then surely be thankful.

23. Then when Allah saves them, they forthwith begin to commit excesses in the land wrongfully. O people! Your excesses are only against your own selves, enjoy it till your living in the world, then you are to return towards Us, at that time We will inform you what you used to do.

24. The example of the life of the world is like that water which We have sent down from the sky, on account of which the vegetation of earth came out in abundance, of which men and cattle eat, till when the earth took on its ornament and was fully adorned, and its owners thought that it is under their authority; there came upon it Our command by night or by day, then We made it mown down as if it had not existed yesterday. Thus We explain fully Our signs for a people whe reflect.

25. And Allah calls towards the home of peace. And guides whomsoever He will to the straight path.

26. For the good doers there is good and even more than that. And neither darkness nor insult will cover their faces. It is they who are the inhabitants of Paradise; they will abide therein forever.

27. And those who earned evils, then the recompense of the evil is the like of it, and insult will cover them. There will be none to defend them against Allah; as if their faces have been covered by patches of the dark night. It is they who are the people of the Hell, they will abide therein forever.

28. And the Day when We shall raise all of them together, then will say to the polytheists, 'remain at your places, you and your associates,' then We shall separate them from the Muslims, and their associates will say to them, 'When you used to worship us.'

29. Then Allah is Sufficient as Witness between us and you, that we were not aware of your worship.

30. Here every soul will test what it sent before, and they shall be returned to Allah, Who is their True Master, and their all fabrications shall be lost from them.

31. Say you, 'Who provides you from the heaven and the earth, or who is the master of ear and eyes, and who brings out the living from the dead and brings out the dead from the living and who plans all affairs? They will then now say, 'Allah, then say, you, 'why do not you fear then?'

32. This then is Allah, your True Lord. What remains then after the truth but erring? Then where are you turning away.

33. Thus the word of your Lord is proved against the transgressors that they will not believe.

34. Say you, 'Is there any of your associates who originates creation, then reproduce after destruction. Say you, 'Allah originates, then He will reproduce after destruction,' then where you are turning away.

35. Say you, 'is there any of your associates that may guide to the truth? Say you, 'Allah guides to the truth.' Then should He Who guides to the truth be followed, or he who himself finds not the guidance unless is guided? Then what happened to you? How do you judge?

36. And most of them follow not but conjecture. Undoubtedly, conjecture avails not against truth. No doubt, Allah knows their works.

37. And this is not the attribute of this Quran, that anyone might fabricate it without being sent down by Allah, Yes it is a confirmation of the former Books, and is the detail explanation of what is written in the Table, there is no doubt in it, it is from the Lord of the worlds.

38. Do they say, 'He has fabricated it?' Say you, 'Then bring a sura like it, and call upon all whom you could get besides Allah, if you are truthful.

39. But they have belied that, the knowledge of which they did not get control and they have not yet seen its end, in the like manner have belied those who were before them, then see what became the end of the unjust.

40. And of them there is one who believes in it, and of them there is one who does not believe in it, and your Lord knows well the mischief makers.
41. And if they belie you, then say you, 'for me is my doing, and for you is your doing, you are not responsible for what I do, and I am not responsible for what you do.'
42. And of them are some who give ear to you, then will you make the deaf hear, even though they understand not?
43. And of them is one who looks at you, then will you guide the blind, even though they do not see?
44. Undoubtedly, Allah does not do injustice to mankind, but men do injustice to themselves.
45. And the Day when He will raise them, as if they had not stayed in the world but an hour of that Day, they shall mutually recognize. Those who belied the meeting with Allah, remained in full loss and they were not on guidance.
46. And if We show you some of the things, We are promising to them, or We call you unto Us before, anyhow, they have to return to Us, then Allah is a Witness of what they do.
47. And for every nation there has been a Messenger, when their Messenger had come to them, it would have been judged unto them with equity and they would not have been wronged.
48. And they say, 'when this promise will come, if you are truthful.'
49. Say, you, 'I have no (personal) power of the good and bad for myself but whatever Allah pleases.' For every nation there is a fixed term. When their term will come, then neither they can stay behind for an hour, nor can they advance.
50. Say you, 'tell me, if His torment comes upon you by night or day, then what is there in for which the guilty are in hurry?'
51. Will you then believe therein when it would occur actually? Do you now believe, whereas you were hastening for it before?
52. Then it will be said to the wrong doers, 'Taste the torment everlasting. You will get nothing more as "recompense but whatever you used to earn."
53. And they ask you, 'Is that true,' Say you, 'Yes by my Lord? No doubt, that is necessarily true. And you cannot get it tired;
54. And if every unjust soul would have owned all that is in the earth, then it would certainly ransom for itself. And they were secretly ashamed in their hearts, when they saw the torment, and it was decided between them with equity and they shall not be wronged.
55. Listen, no doubt, it is of Allah only whatever is in the heavens and earth. Listen, verily Allah's promise is true, but most of them know not.
56. He gives life and causes death, and to Him you shall return.
57. O people! There has come an admonition to you from your Lord, and healing of hearts, and a guidance and a mercy for the believers.
58. Say you, 'Only Allah's grace and only His mercy, on it therefore let them rejoice. 'That is better than all their wealth.
59. Say you, 'bethink what Allah has sent down to you of provision, you have yourselves made thereof lawful and unlawful.' Say you, 'Has Allah permitted it to you, or you forge lie against Allah?
60. And what do they fancy who forge lie against Allah that what will be their position on the Day of Resurrection? No doubt Allah is Graceful to people, but most of them are not thankful.
61. And you are busy in any work, and recite some of Quran from Him, and you people perform any act, We are witnesses over you when you commence it. And there is nothing hidden from your Lord even an atom's weight in the earth or in heaven, and there is nothing smaller than that or greater but it is in a lumninous Book.
62. Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah.
63. Those who believed and keep up their duty.
64. For them are glad tidings in the life of the world and in the Hereafter. The words of Allah are not changed. That indeed is the supreme triumph.
65. And you be not grieved by their words. No doubt, all honor belongs to Allah. 'It is He Who hears, knows.
66. Listen, no doubt, all who are in the heavens and all in the earth belong to Allah. And what they are following those who are calling associates besides Allah? They follow nothing but fancy. And they are doing nothing but conjecturing.
67. It is He Who has made night for you, that you may rest therein, and made the day enlightening. No doubt, therein are signs for those who listen.

68. They spoke, Allah has taken to Him a son, 'Holy is He! The Self Sufficient, to Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. Do you say against Allah that you know not?
69. Say you, 'Those who forge lie against Allah they will never prosper.'
70. They are to pull on a little in the world, then they are to return to Us, then We shall make them taste a severe torment, the recompense of their infidelity.
71. Recite to them the story of Nuh, when he said to his people. 'O my people! if my standing up and reminding the signs of Allah has offended you, then I relied on Allah only, then do your work unitedly, and complete your work with your false deities, so that nothing may be obscure to you in your work, then do against me what you can and respite me not.
72. Then if you turn your face, "then I ask not any wage from you. My wage is only with Allah, and I have been ordered to be of Muslims.
73. But they belied him, then We delivered him and those who were with him in the ark, and We made them successors, and We drowned those who belied Our signs, then see what the end of those who were warned was.
74. Then after him We sent other Messengers towards their people, then they brought them bright proofs, but they were not to believe what they had already belied before. Thus We seal the hearts of the transgressors.
75. Then after them We sent Musa and Haroon to Firawn and his courtiers with Our Signs, then they waxed proud and they were a sinful people.
76. Then when truth came to them from Us, they said This is surely a manifest magic;
77. Musa said, 'Do you say such with regard to the truth when it came to you? Is this magic? And magicians do not attain to their goal;
78. They said, 'Have you come to us, so that you may turn us from that upon which we found our forefathers, and that you two may have greatness in the land? And we are not to believe you too.
79. And Firawn said, 'Bring me every magician of knowledge.'
80. Then when the magicians came, Musa said to them, 'Cast down whatever you are to cast.'
81. Then when they had cast down, Musa said, 'What you have brought is magic. Now Allah will nullify it. Allah rectifies not the work of mischief-makers.
82. And Allah shows the truth as truth by His words, may the culprits be displeased.
83. Then none believed Musa but few from the seed of his people fearing from Firawn and his courtiers lest they may compel them to fall back (from Din, i.e. religion). And no doubt, Firawn was high-headed in the land, and no doubt he crossed the limit.
84. Musa said, 'O my people, if you have believed in Allah, then rely upon Him alone, if you are Muslims.'
85. They said, 'We relied only upon Allah. Our Lord make us not a test for unjust people.
86. And deliver us by Your mercy from the infidels.
87. And We revealed to Musa and his brother, 'Build houses for your people in Egypt, and make your houses the place of prayer, and establish prayer and give glad tidings to Muslims.'
88. And Musa submitted, 'O our Lord! You have given Firawn and his chief’s adornment and wealth in the life of the world, 'O our Lord! that they may lead people astray from Your path. O our' Lord! Destroy their wealth and harden their hearts, so that they may not believe until they see the painful torment.'
89. He said, 'The prayers of you both have been accepted, then be steadfast, and follow not the path of ignorants.'
90. And We led the children of Israel across the sea, then Firawn and his armies followed them with contumacy and oppression, until, when the drawing overtook him, he said, 'I believed, that there is- no True Deity except He in Whom the children of Israel believed, and I am Muslim.'
91. What! Now! And you had been disobedient from before and you had been mischief-monger.
92. Today We shall cause to swim your dead body, so that you might be a sign to those after you. And no doubt,, people are heedless of Our signs.
93. And no doubt, We gave a place of honor to the children of Israel and provided them with the pure things, then they differed not, until the knowledge came to them. No doubt, your Lord will decide between them on the Day of Resurrection in that with regard to which they differed.
94. And O listener! If you are in some doubt regarding what We have sent down towards you, then ask those who recite the Book before you. Indeed the truth has come to you from your Lord, then you never be of those who doubt.
95. And never be of those who belied the signs of Allah otherwise you shall be of the losers.
96. No doubt, those against whom the word of your Lord has been proved correctly will not believe.

97. Though all signs should come to them, until they see the painful torment.

98. Then why there has not been any town that believed so that its belief would have profited, but yes, the people of Younus. When they believed. We removed from them the torment of disgrace in the life of the world and allowed them to pull on for a time.

99. And if your Lord had willed, all those who are in the earth would have believed together. Will you, then, force people until they become Muslims?

100. And no soul has power to believe but by the leave of Allah. And He lays His torment upon those who have no wisdom.

101. Say you, 'Behold what is in the heavens and in the earth!' And signs and Messengers give nothing to those who are not to believe.

102. Then what for they are waiting, but the like of the days of those who passed away before them? Say you, 'then wait I am too with you in waiting.'

103. Then We shall deliver Our Messengers and the believers. It is thus binding on Our mercy to deliver the Muslims.

104. Say you, 'O people! If you are in any doubt as to my religion, then I shall worship not those whom you worship besides Allah, yes I worship that Allah Who will cause you to die, and I have been commanded to be of believers.

105. And that: keep your face straight for the religion leaving all others, and never be of the polytheists.

106. And worship not besides Allah that which can neither profit you nor harm you. Then if you does, then at that time thou wouldst be of the unjust.

107. And if Allah touches you with any harm, then there is none to remove it save He, and if He desires good for you, then there is none to repel His grace. He causes it to reach whomsoever of His bondsmen He wills. And He is the Forgiving, the Merciful.

108. Say you, 'O people! the truth has come to you from your Lord, then whoever came aright, he came aright for his own good, and whoever strayed, strayed against himself and I am not a guardian over you.

109. And follow that which is revealed to you and have patience until Allah decrees, And He is the Best of Judges.

CHAPTER -11

HUD

BRIEF INTRODUCTION:-

This chapter was revealed at Mecca and it is directly related to the previous chapter as the subject matter discussed in the previous one has been further elaborated in this chapter.

It has been named after the name of Prophet Hud whose history has been mentioned in it. There are one hundred twenty-three verses, one thousand six hundred words, ten sections and nine thousand five hundred sixty-seven letters in it. The circumstance shows that this chapter was revealed just after the previous one.

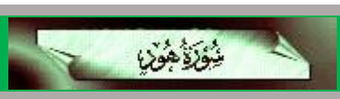
Firstly the truth of Islamic faith, Unity of God revelation, Messenger ship and realities of hereafter have been explained. The authority, power, knowledge and the Divinity of Allah have been emphasized with clear arguments. He only can do or undo anything He desires. He only can make one alive after death.

Then this chapter challenges, those who ridicule revelation and Prophet to produce ten chapters like it if they can, if not then they must submit to the Messenger and accept this Quran a revelation of God.

But the opponents did not accept any arguments, and rather became more and more stiff and hesitant in accepting the truth. The chapter described and narrated the stories of previous people who did the same with their Prophets and met with disastrous and terrible end.

Before coming of the last Prophet, every Prophet and Messenger was sent towards a particular people having particular environment, culture and customs, evils and goods. The Messengers and the Prophets tried to remove most of the evils prevalent in the society. This chapter deals with the histories of various Prophets like Nuh, Hud, Saalih, Ibrahim, Lot and Shuaib. As the last Messenger was to come for all time and for all kinds of people till the Day of Judgement, he had to give his final message in complete shape. He was to redress all kinds of evils and wrong doings prevalent in various societies and people. Therefore it was necessary that the evils and wrongdoings of previous people should be clearly mentioned so that nothing may be astonishing to Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam).

In the end of the chapter the Prophet has been advised to be firm and steadfast in fulfilling the commands of Allah, being carefree of the odds, hard conditions and unfavorable environment. The Prophet was commanded to be enthusiastic in worshipping Allah, relying on Him only. Allah would provide him His immense help and he would emerge victorious. The stories of the previous Messengers have been described for his consolation and strength. It has been told that for gaining victory against enemy, one should take the verses of the chapter as amulet after writing it on the parchment of a deer.



Surah Number 11: Hûd (The Prophet Hûd)

Revealed at: Makkah

Total Verses: 123

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif Lam Ra. This is a Book, whose verses are full of wisdom, then have been detailed from One Wise, Aware.
2. That worship not but Allah. No doubt, I am to you a warner from Him and a bearer of glad tidings.
3. And that, you, ask forgiveness of your Lord then repent to Him, He will give you a good pulling until an appointed term, and will cause to reach his grace to every man of grace, and if you turn your face, then I fear for you the torment of a Great Day.
4. Towards Allah is your return, and He is Potent over everything.
5. Listen, they fold up their breasts that they may hide from Allah. Listen, when they cover their whole body with their garments, Allah knows what they conceal and what they reveal. No doubt, He is the Knower of all the thoughts with in the breasts.
6. And there is none moving on this earth, the provision of that is not upon the generous responsibility of Allah, and He knows its place of stay and the place of return. All is recorded in a clear explanatory Book.
7. And it is He Who has created the heavens and earth in six days, and His Throne was on the water, that He might try you, as to whose work of you is best. And if you say, 'Undoubtedly, you shall be raised after death,' then the infidels will surely say, 'this is not but a magic manifest.'
8. And if We defer from them the torment for a counted period, then they would certainly say, "What has detained it?" Listen, 'the day when it will come to them, it shall not be averted from them, and the same torment which they used to mock at shall encompass them.
9. And if We let man taste Our any mercy, then take it away from him, surely he is despairing, ungrateful.
10. And if We let him taste favor after the hardship that has reached him, then he will surely say, 'the evils have gone from me.' No doubt, he is joyous, boastful.
11. But those who remained patient and did good deeds; for them is forgiveness and a great reward.
12. Then will you leave some of what is being revealed to you and straiten your breast therewith, because they say, 'why a treasure has not been sent down with him or any angel would have come with him? You are a warner. And Allah is Guardian over everything.
13. Do they say this, 'He has fabricated it?' Say you, 'Bring then ten verses the like of it, and call all those whom you can besides Allah, if you are truthful.'
14. Then O Muslim! If they do not respond to you, then know that it has been sent down with Allah's knowledge, and that there is no True Deity save Allah, Will you then now submit?
15. Whoever desire the life of the world and its adornment, We will give their full fruit in it and will not lessen anything therein.
16. These are they for whom there is nothing in the Hereafter but Fire. And whatever they used to do there is destroyed and all their work became void.
17. Is he then (like him) who is upon a bright proof from his Lord and there comes a witness on him from Allah and before it was the Book of Moses, a guide and mercy? Those believe therein, and whosoever of all parties disbelieves in it, then Fire is his promised place. Then O listener! Be not you in any doubt about it. No doubt, that is the truth from your Lord, but most people believe not.
18. And who is more unjust than he who forges a lie against Allah. They shall be presented before their Lord, and the witnesses will say, 'These are they who forged a lie against their Lord. Behold; curse of Allah is upon the unjust.'
19. Those who hinder from the path of Allah, and desire crookedness in it; and they are they who deny the Hereafter.
20. They are unable to fatigue in the earth, nor besides Allah, they have any helper. They will face torment over torment. They could neither hear nor see.
21. These are they who put their souls in loss and the things which they used to fabricate have been lost from them.
22. Willing or not willing, it is they who are the greatest losers in the Hereafter.
23. No doubt, those who believed, and did good deeds and turned humbly towards their Lord, they are the men of Heaven, therein they shall abide.

24. The condition of both parties is like one the blind and deaf and the other seeing and hearing. Is the case of the two alike? Do you then not take heed?

25. And no doubt, We sent Nuh to his people saying I am for you a clear warner.

26. That worship none save Allah. Verify, I fear for you the torment of a painful day.

27. Then the chiefs who unbelieved of his people spoke, 'We see you a man like us, and we see not that anyone who has followed you but the meanest of us inadvertently, and we do not find in you any superiority over us; but rather we think you a liar.

28. He said, 'O my people! Tell me, if I am on a clear proof from my Lord, and He has bestowed upon me from Himself a great mercy, then you remained blind from it. Shall we stick it to your neck while you are averse to it'

29. 'And O people! I ask no wealth on it from you. My reward is only with Allah and I am not to drive away Muslims. No doubt, they are to meet their Lord, but I find you wholly ignorant people.

30. 'And O people! Who will save me from Allah, if I will drive away them. Do you then not take heed?

31. 'And I say not to you, 'I have treasures of Allah with me, and nor I get the unseen known myself and nor I say this, 'I am an angel, and nor I say those whom your eyes despise, 'Allah will never bestow any good to them.' Allah knows well whatever is in their hearts. If I do so, then surely I am of the unjust.'

32. They said, 'O Nuh, you have disputed with us, and disputed much, then bring that which for you promise us, if you are truthful.'

33. He said, 'Allah will bring it to you, if He please, and you cannot get Him tired.

34. 'And my admonition will not profit you, if I desire good to you, whilst Allah desires you to go astray. He is your Lord and to Him you shall return.'

35. Do they say, 'He has fabricated it?' Say you, 'If I have fabricated it, then upon me is my sin and I am quit of your sins.'

36. And it was revealed to Nuh, 'None of your people will become Muslim but those who have already believed, grieve not then at what they do.

37. 'And built the ark before Us and with Our command, and address Me not concerning the unjust, they shall necessarily be drowned.'

38. And Nuh builds the ark, and whenever the chief of his people passed by him, they laughed at him. He said, 'If you laugh at us, then we shall laugh at you at one time as you laugh.

39. 'Now then you shall know to whom comes the torment that may disgrace him, and comes down the torment that may be lasting.'

40. Until, when Our Command came, and the Oven boiled, We said, 'Embark in the ark a pair male and female of every kind and the members of your family except those against whom the word has already gone forth, and the rest of the Muslims.' And Muslims were not with him but a few.

41. And he said, 'Embark therein; in the name of Allah is its moving and its berthing. No doubt, my Lord is assuredly Forgiving, Merciful.'

42. And it is sailing with them amidst such waves as mountains. And Nuh called his son, and he was standing apart from him: 'O my son, embark with us and be not with the infidels.'

43. He said, 'Now I take refuge of any mountain, it will save me from the water. Said he, 'Today there is no protector form the torment of Allah but for him on whom He has mercy.' And the wave came in between the two, so he was among the drowned.

44. And it was commanded, 'O earth swallow your water, and O heaven, withhold! 'And water was dried and the affair was accomplished, and the ark settled on mountain Judi, and it was said, 'away be the people unjust.'

45. And Nuh called upon his Lord, said he, 'O my Lord, my son too is of my family, and no doubt, Your promise is true, and You are the Greatest of rulers.'

46. He said, 'O Nuh, he is not of your family, No doubt, his work is not righteous; then ask not of Me that of which you have no knowledge. I admonish you not to become ignorant.'

47. Submitted he, 'O my Lord, I beg Your refuge from asking You that of which I have no knowledge. And if you forgive me not and have not mercy on me, then I shall be loser.'

48. It was said, 'O Nuh! Get down from the ark with peace from Us and with blessings on you and on some parties with you. And there are some parties whom We shall allow to enjoy in the world, then a painful torment will reach them from Us.

49. These tidings of unseen, We reveal to you. Neither you did know nor your people before this. Then be patient. No doubt there is good end for the duty bound.

50. And towards Aad (sent) Hud a compatriot of their own. He said, 'O my people, worship Allah. You have no Deity besides Him. You are but fabricators.

51. 'O my people, I ask you not any wage for this, My wage is only on Him Who created me. Have you then no wisdom?
52. 'And O my people! Beg forgiveness of your Lord, then turn to Him, He will send over you heavy rain and will add strength to your strength, and turn not away your faces committing crimes.'
53. They said, 'O Hud you have not come to us having any proof, and we are not to leave our gods merely because of your saying, nor are we going to believe your words.
54. 'We say only that one of our gods has smitten you with evil.' He said, 'I call Allah to witness and you all bear witness that I am quit of all those whom you associate with Him.
55. 'Besides Allah. Devise against me you altogether then respite me not.
56. 'I relied on Allah, my Lord and your Lord. There is no moving creature whose forelock is not under His control. No doubt, my Lord meets on straight path.
57. 'Then if you turn your faces, then I have already conveyed to you that with which I have been sent to you, and my Lord will bring others to take your place, and you cannot harm Him at all. No doubt my Lord has watch over everything.'
58. And when Our Command came, then We saved Hud and the Muslims with him, by showing Our mercy, and delivered them from severe torment.
59. And these are Aad. They denied the signs of their Lord and disobeyed His Messengers" and followed the saying of every contumacious, haughty enemy.
60. And the curse stuck to them in the world and on the Day of Judgement. Listen, verily, Aad rejected their Lord. Ho; Away with Aad the people of Hud.
61. And towards Thamud (We sent) Saleh a compatriot of their own. He said 'O my people, worship AlIah, you have no Deity besides Him. He produced you from the earth and caused you to live therein, then beg forgiveness of Him, then turn to Him. No doubt, my Lord is Near, Responsive.'
62. They said, 'O Saleh, you looked promising amongst us before it. 'Do you forbid us to worship what our fathers worshipped, and verily we are in a big deceitful doubt regarding that to which you call us.'
63. He said, 'O my people! Tell me, if I am on a clear proof from my Lord,, and He has bestowed upon me mercy from Himself, then who will save me against Him, if I disobey Him; then you will increase me nothing save loss.
64. 'And O my people! This is she-camel of Allah, a sign for you, then leave her, that she may eat in Allah's earth, and touch her not with evil lest a near torment should reach you.'
65. Then they hamstrung her, then Saleh said, 'Enjoy in your houses three days more. This is a promise that will not be falsified.'
66. Then when Our Command came, We saved Saleh and the Muslims with him showing Our mercy and from the humiliation of that day. No doubt, your Lord is Mighty, Honorable.
67. And a roaring noise overtook the unjust, then in the morning, they remained lying crouched in their homes.
68. As though they had never dwelt therein. Listen, no doubt, Thamud denied their Lord, Ho; curse be on Thamud.
69. And no doubt, Our messengers (angels) came to Ibrahim with glad tidings. They said, 'Peace.' He said, 'Peace,' then not being late, brought a calf roasted.
70. Then when he saw that their hands did not reach towards the food, he thought them strangers and began to fear them in his heart. They said, 'Fear not, we have been sent towards the people of Lut.'
71. And his wife was standing by, she began to laugh, then We gave her the glad tidings of Ishaque and after Ishaque of Yaqoob (Jacob).
72. She said, 'Oh; Woe is me, shall I bear a child and I am old, and this is my husband, an old man? No doubt, this is a strange thing.'
73. The angels said, 'Do you wonder at Allah's Command? The mercy of Allah and His blessings be upon you, O people of the house! No doubt, it is He Who is All Praiseworthy, Honorable.'
74. Then when the fear of Ibrahim disappeared, and he got glad tidings, he began to dispute with Us about the people of Lut.
75. No doubt, Ibrahim is clement most tender-hearted, penitent.
76. (The angels said,) 'O Ibrahim! Do not plunge in this thought. No doubt, the Command of your Lord has come, and no doubt, the torment is to approach them, that cannot be averted.'
77. And when Our angels came to Lut (Lot), he was grieved of them and became sad on account of them, and said, This is a fierce day.'
78. And his people came running to him, and they were in the habit of doing evil deeds from before. He said, 'O people these are daughters of my people, they are purer for you, then fear Allah, and do not disgrace me in the face of my guests. Is there not among you any man of good character?'

79. They said, 'You know that we have no right in the daughters of your people, and you surely know what we desire.'

80. He said, "Had I strength against you or might take refuge in a strong pillar!'

81. The angels said, 'O Lut! We are messengers of your Lord, they cannot reach you, then carry forth your family within night, and let none of you look back except your wife. The same is to reach her too, what will reach them. No doubt, their promise is for the morning. Is the morning not nigh?'

82. Then when Our Command came, We turned that town upside down, and We rained upon it stones of baked clay continuously.

83. Which are marked with your Lord, and those stones are not away from unjust people.

84. And towards Madian Shoaib a compatriot of their own. He said, 'O my people, worship Allah, there is no Deity besides Him. And diminish not the measure and the weight. No doubt, I see you prosperous, and I fear for you the torment of encircling day.

85. 'And O my people! Fill up measure and weight with justice and do not give the people their things decreasing and do not roam in the earth spreading mischief.

86. 'And that which is left from the provision of Allah is better for you, if you believe, and I am not over you a guardian.'

87. They said, 'O Shoaib, does your prayer bid you that we should abandon the gods of our fathers, or that we should not do with our riches whatever we will? Yes please, you are the only wise and upright.'

88. He said, 'O my people, tell me fairly, if I am on a clear proof from my Lord, and He gave me good provision from Himself. And I do not desire, that I myself begin to do against that which I forbid you to do. I only desire to reform as far as I can. And my succor is from Allah only. I relied only upon Him and I turn towards Him only.

89. 'And O my people! Let not your opposition to me make you earn that which befell the people of Nuh, or the people of Hud or the people of Saleh. And the people of Lut are not far away from you.

90. And beg forgiveness of your Lord [Allah], then turn towards Him. No doubt, my Lord is Merciful Loving.'

91. They said, 'O Shoaib, we do not understand most of your talks; and no doubt, we see you weak among us. And if there would not have been your tribe, we would have stoned you. And there is no respect for you in our eyes.'

92. He said, 'O my people! Is the pressure of my tribe over you is more than Allah? And you have cast Him behind your back. No doubt, whatever you do is under the control of my Lord.

93. 'And O people! Continue your work at your places, I do my work. Soon you are to know, on whom comes the torment that will disgrace him and who is a liar. And wait, I also wait with you.'

94. And when Our Command came, We saved Shoaib and the Muslims with him by showing Our mercy, and the roaring noise overtook the unjust, then they remained lying on their knees in their homes at morning.

95. As they had never dwelt there. Ho; Be away Madian just as Thamud were removed far away.

96. And verily, We sent Musa with Our signs and clear authority.

97. To Firawn and his courtiers, then they followed the command of Firawn. And the work of Firawn was not rightly directed.

98. He shall be before his people on the Day of Resurrection, and bring them down in the Hell. And what an evil place of watering to descent.

99. And the curse followed them in this world and on the Day of Resurrection. What is an evil reward which they got?

100. These are the tidings of the towns that We relate to you, some of them are standing and some mown down.

101. And We wronged them not, but they did evil to themselves; then they deities whom they used to worship besides Allah availed them not, when the Command of your Lord came, and they increased them nothing save destruction.

102. And such is the seizing of your Lord, when He seizes the towns on their injustice. No doubt, His seizing is painful, severe.

103. No doubt, herein is a sign to him who fears the torment of Hereafter. That is a Day whereon all shall be gathered together and that is a Day of presence.

104. And We defer it not save for a counted period.

105. When that Day will come, no one will speak save by the leave of God. Then anyone of them is unfortunate, and anyone of them is fortunate.

106. Then those who are unfortunate, they are in the Hell, they will bray like ass.

107. They shall abide therein, so long as the heavens and earth abide, save as your Lord will. No doubt, your Lord accomplishes what He desires.

108. And those who are fortunate, they are in heaven. They shall abide therein, so long as the heavens and earth abide, save as your Lord will. This is the gift unending.

109. Then O listener! Be not in delusion concerning that .which these infidels worship. They worship as their fathers used to worship before. And undoubtedly, We shall repay them their portion in full undiminished.

110. And no doubt, We gave Musa the Book, then they differed therein. And if a word of your Lord had not gone already before, the matter would have been decided between them at that very time. And no doubt, they are in a deceptive doubt about it.

111. And no doubt, to each of them in all your Lord will repay their works in full. He is Aware of their doings.

112. Then remain you firm as you have been commanded and whoever has repented with you; and O people! do not be arrogant. No doubt He is seeing your works.

113. And do not lean towards wrongdoers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped.

114. And establish prayer at the two ends of the day and in parts of the night. No doubt, good deeds obliterate evil deeds. This is admonition for the persons accepting admonition.

115. And be patient, Allah wastes not the reward of the righteous.

116. Then why there were not among generations before you persons possessing some virtue who would have forbidden mischief in the earth, yes, there were few of them whom We delivered? And the unjust remained behind the same luxury that was given to them, and they were sinners.

117. And your Lord is not such that He would destroy towns without any reason while its people be good.

118. And if your Lord had willed He would have made all mankind one nation, and they will always remain differing.

119. Save those on whom your Lord had mercy, and for this has He created them. And the word of your Lord has been fulfilled, no doubt, I will fill hell with the jinn and mankind together.

120. And all that We relate to you of the tidings of the Messengers is for the purpose of strengthening your heart therewith, and in this Sura the truth has come to you and admonition to the Muslims.

121. And say you to the infidels, 'Continue working on your places, and we do our work.

122. 'And wait and we too are waiting.

123. 'And to Allah belong the unseen of the heavens and the earth and towards Him is the return of the whole affairs, then worship Him and rely upon Him. And your Lord is not heedless of what you do.'

CHAPTER -12

YOUSUF

(JOSEPH)

BRIEF INTRODUCTION:-

It was revealed at Mecca when the Jews instigated the nobles of Arab to inquire from the Prophet about the story of Jacob (Yaqub) and Joseph (Yousuf).

There are twelve sections, one hundred eleven verses, one thousand six hundred words and seven thousand one hundred sixty-six letters in it.

The chapter has been named Yousuf as the entire chapter relates to the story of Yousuf. The Quran has narrated many stories of the Prophets, but in such detail no previous Prophet has been mentioned in a particular chapter. Furthermore no story has been said as to be the best story. This story of Prophet Yousuf has been called best story.

The Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam) has been told by narrating this story that as the enemies, opponents and jealous relatives of Yousuf failed in their plots against Prophet Yousuf and submitted themselves before him apologizing for their follies, the Quraysh would submit before him therefore he should not be anxious and worried about his opponents, assuredly the victory belongs to him.

The Prophet Yousuf was the youngest son of Prophet Yaqoob (Jacob), who had twelve sons. Yousuf was most beautiful and healthy and possessed a dominating personality, Hazrat Yaqoob loved him very much due to his extraordinary qualities, exemplary character, virtuous sense of obedience and humility. Elder brothers became jealous of him and began plotting against him. In the very early age of Yousuf, Allah showed him his grandeur and success in a dream. Yousuf narrated his dream to his father, who forbade him to disclose it to his other brothers.

Hazrat Yousuf faced all types of trials and tribulation from very beginning till attaining to his grand success.

He was thrown in a well by his brothers, from where he was taken out by some merchants of Egypt where he was sold in the market.

He was purchased by the then ruler of Egypt known as Azize-Misr, who kept him in his palace where he became young. His beauty attracted the wife of the ruler, who tried to entice him. Being failed in her guile she levelled

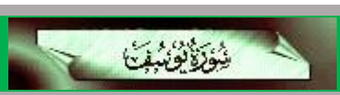
false charges against his character and got him jailed. Prophet Yousuf lived there for many years and faced all types of difficulties. Allah saved him and helped him at every place. Even in jail he preached Islam and Unity of God. Many prisoners became his followers who were influenced by his wisdom, far-sightedness and unseen knowledge.

When the King came to know the qualities and exemplary character of Yousuf, he ordered his release. The charges against him were proved false. Hazrat Yousuf proved his superiority and knowledge and was made in charge of the treasury and afterwards he became ruler. There was famine in the country, he managed the entire affairs so nicely that the entire population became enamored of him. His brothers came to take grain from him.

He welcomed them, when they came to know about him, they were all surprised and tendered their apology and brought his father Yaqoob, who was weeping and searching his beloved son, even he lost his eye sight in his grief. All met Yousuf and prostrated before him. Hazrat Yousuf paid due regard to his father and forgave his brothers. The story has narrated the character of a Prophet from his childhood. The patience, struggle in the way of Allah, purity of character, forgiveness of opponents, wisdom, knowledge, art of administration and control have been proved as the qualities of a Prophet.

This chapter shows that the vision of a Prophet takes longer period for its fulfillment. The vision of Yousuf took a whole life time. The last Prophet had a grand object, he was to reform first the Arabs then the whole world. Naturally it would take time. The Prophet got consolation from this story.

It has been narrated in the qualities of the chapter that one who desires to learn Quran by heart, he should first learn this chapter, then it would be easy for him to learn entire Quran by heart. One who has lost his official status, he would regain it after reciting the chapter for thirteen times. If a poor man prays to God after reciting this chapter, his poverty shall be removed by grace of Allah.



Surah Number 12: Yûsuf (The Prophet Joseph)

Revealed at: Makkah

Total Verses: 111

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif-Lam-Ra. These are the verses of a Book luminous.
2. No doubt, We have sent it down as an Arabic 'Quran so that you may understand.
3. We relate to you the best narration, in that We revealed to you this Quran, though no doubt, you had no knowledge before.
4. Recall when Yousuf (Joseph) said to his father, 'O my father, I saw eleven stars and the sun and the moon: I saw them prostrating for me.'
5. He said, O my son! Relate not your dream to your brothers, that they will devise any scheme against you. No doubt, Satan (the devil) is the clear enemy of man.
6. And thus your Lord will select you, and teach you to draw conclusion of the discourses, and perfect His blessings upon you and upon the house of Yaqoob (Jacob), as He perfected it formerly on both your forefathers, Ibrahim (Abraham) and Ishaque (Isaac). No doubt, your Lord is Knowing, Wise.
7. No doubt, in Yousuf and his brethren there are signs for the inquirers.
8. When they said, 'Surely Yousuf and his brother are dearer to our father than we, and we are a party. No doubt, our father is clearly absorbed in their love.
9. 'Kill Yousuf or cast him forth into some land so that your father's face may only remain towards you, and thereafter be righteous.'
10. One sayer of them said, 'kill not Yousuf, and cast him into a dark well, that any traveler may take him away, if you are to do.'
11. They said, 'O Our father! What happened to you that you are not trusting us regarding Yousuf, and we are his wellwishers?
12. 'Send him forth with us tomorrow that he may eat fruits and play; and no doubt, we are his watchmen.'
13. He said, 'It will grieve me that you should take him away, and I fear that wolf may eat him while you remain unaware of him.'
14. They said, 'If the wolf eats him, and we are a party, then we are of no use.'
15. Then when they took him away, and all agreed that they should put him in a dark well, and We revealed to him that necessarily you shall inform them of this doing while they shall not be knowing.
16. And at night they came to their father weeping.

17. They said, 'O our father! We went away racing, and left Yousuf near our provisions, then the wolf ate him, and you would not believe us, though we may be true.'

18. And they brought his shirt stained with false blood. He said, 'Your hearts have made a thing for you, then patience is good; and I seek help only from Allah against what you describe.

19. And there came a caravan, they sent their water carrier then he let down his bucket. He said.' 'Hurrah'; what a good news, this is a boy,' and concealed him as a treasure. And Allah knows what they do.

20. And the brothers sold him for a mean price — on a counted dirhams, and they had no inclination in him.

21. And the man of Egypt who bought him said to his wife, 'Keep him honorably, perchance he may profit us, or we may take him as son.' And thus We established Yousuf in the land, and in order that We may teach him to draw conclusions of the discourses. And Allah is Dominant over His affairs, but most men know not.

22. And when he reached his full strength, We bestowed upon him wisdom and knowledge. And thus We recompense the righteous.

23. And she, in whose house he was, allured him lest he may control his self, and bolted all the doors, and she said, 'Come, I say to you.' He said, 'Allah be my refuge that Aziz is my lord that is to say nourisher, he has kept me very well. No doubt, the unjust never prosper.'

24. And no doubt, the woman desired him, and he would also have desired her, if he would not have seen the proof of his Lord. Thus We did, in order that We might avert from him evil and indecency. No doubt, he is of my selected bondsmen.

25. And both ran towards the door, and the woman tore his shirt from behind, and both met the husband of the woman near the door. She said, 'What is the punishment of him who desired evil with your wife, but that he should be imprisoned or a painful chastisement?'

26. He said, 'She allured me lest I may protect myself and a witness of the household of the woman bore witness, 'If his shirt is torn from before, then the woman is true and he is a liar.

27. 'And if his shirt is torn from behind, then the woman is a liar and he is truthful.'

28. Then when Aziz saw his shirt torn from behind, he said, 'No doubt, this is the device of you women. No doubt, your device is great.

29. 'O Yousuf, do not think of it, and O woman! Ask forgiveness of your sin. No doubt, you are one of the sinners.'

30. And certain women in the city said, 'The wife of Aziz allures the heart of her young boy. No doubt, his love has deepened in her heart. We find her infatuated with love openly.'

31. Then when Zalikha heard their whispering then she sent for them and prepared for them cushioned couches, and gave to each of them a knife, and said to Yousuf, 'Come forth to them.' And when the women saw Yousuf, they began to speak of his greatness, and cut their hands and said, 'Holy is Allah, he is not a mankind, he is not but a noble angel.'

32. Zalikha said, 'Then this is he about whom you used to reproach me, and no doubt, I desired to allure his heart, then he preserved himself, And no doubt, if he will not do what I say to him, then necessarily he will be put in prison and surely he shall bear insult.'

33. Yousuf said, 'O my Lord, prison is dearer to me than the work to which they call me. And if you shall not turn their guile from me, then I shall incline towards them and will be ignorant.'

34. Then his Lord heard his prayer, and turned the guile of the women from him. No doubt, He hears, knows.

35. Then even after seeing all signs, the same previous thought came to their mind that they should put him in prison for a period.

36. And two young men entered the prison with him. One of them said, 'I dreamed that I press wine' and the other said, 'I dreamed that there were some breads on my head whereof the birds were eating. Tell us its interpretation. No doubt, we see you righteous.'

37. Yousuf said, 'The food which, you use to get, will not come to you, but I shall tell you the interpretation thereof before it comes to you, this is of those knowledge's which my Lord has taught me. No doubt, I did not concede to the religion of the people who do not believe in Allah and they are the rejecters of the Hereafter.

38. 'And I followed the religion of my fathers, Ibrahim and Ishaque and Yaqoob. It is not for us to associate anything with Allah. That is a grace of Allah upon us and mankind, but most people thank not.

39. 'O my two fellow prisoners! Are separate Lords better or Allah the One Omnipotent?

40. 'You worship not besides Him but only names which you and your fathers have carved out. Allah has sent down no authority for them. There is no judgement but of Allah. He commanded not to worship anyone besides Him. This is the right religion, but most people know not.

41. 'O my two fellow prisoners! As for one of you he will serve wine for drink to his lord (King), and as for the other, he will be crucified, and the birds will eat of his head. The matter about which you inquired has been decreed.'

42. And Yusuf said to one whom he considered would be saved of the two, 'Mention me before your lord (King); then Satan (The Devil) made him forget to mention Yousuf to his lord (King), then Yousuf continued in the prison for several years more.

43. And the King said, 'I saw in a dream seven fat cows that they were being eaten by seven lean cows, and seven green ears and seven others dry. O courtiers! Answer my dream if you know interpretation of the dream.'

44. They said, 'These are confused dreams, and we know not the interpretation of dreams.'

45. And the one who was saved of the two said when he remembered after a long time, 'I will tell you it's interpretation, send me forth.'

46. 'O Yousuf! O man of truth! Give us interpretation regarding seven fat cows which are being eaten by seven lean ones and seven green ears and the other seven dry; perchance, I may return to the people, perchance they learn.'

47. He said, 'You will do cultivation for seven continuous years, then what you reap, leave it in its ear, but a little which you may eat.

48. 'Then after it there shall come seven hard years, that shall eat up what you had stored up for them before, but a little which you may save.

49. 'Then thereafter there shall come a year wherein people will have rain and in which they will press juice.'

50. And the king said, 'Bring him to me,' then when the Messenger came to him, he said, 'Return to your lord (king), then ask him what about the women who had cut their hands? No doubt my Lord knows their guile.'

51. The king said, 'O women, what business you had when you desired to allure the heart of Yousuf.' They said, 'Holy is Allah, we did not find any evil in him.' The wife of Aziz said, 'Now the reality is discovered; I desired to allure his heart and no doubt, he is truthful.'

52. Yousuf said, 'I have done this because Aziz should know that I betrayed him not behind his back, and Allah allows not the guile of betrayers.

53. And I do not hold my soul free from sin, no doubt the soul is wont to command evil but that on whom my Lord has mercy. No doubt, my Lord is Forgiving, Merciful.'

54. The King said, 'Bring him to me that I may choose him especially for myself.' Then, when he talked to him said, 'Certainly today, you are a man dignified, trusted with us.'

55. Yousuf said, 'Set me over the treasures of earth. No doubt, I am watchful, knowing.'

56. And thus We gave control to Yousuf over this land, wherein he might live wherever he wished. We cause Our mercy to reach whom We please, and We waste not the reward of the righteous.

57. And surely the reward of the Hereafter is better for those who believed and remained duty- bound.

58. And the brethren of Yousuf came, then appeared before him, and Yousuf recognized them but they remained unaware of him.

59. And when he got ready their baggage, he said, 'Bring your step brother to me, do you not see that I give full measure and I am the best host.

60. 'But if you bring him not to me, then there is not measure for you with me and approach me not.'

61. They said, 'We shall desire him from his father, and we are certainly to do it.'

62. And Yousuf said to his servants, 'Put their capital in their saddlebags, haply they may recognize it when they go back to their home; perchance, they may return.'

63. Then when they returned to their father, they said, 'O our father, the food-grain has been denied to us, so send with us our brother that we may bring food- grain and we shall surely safeguard him.'

64. He said, 'May I trust you about him likewise I trusted you before about his brother. Then Allah is the best Guard and He is the most Merciful of the merciful.'

65. And when they opened their goods, they found their capital returned to them. They said, 'O Our father, now what more should we desire? Here is our capital that has been returned to us, and we shall bring food-grain for our family and we shall guard our brother, and we shall find an extra camel load. This offering is nothing before a King.'

66. He said, 'I will never send him with you, until you give me this solemn pledge of Allah that you will surely bring him back, but that you may be encompassed; then when they gave Yaqoob solemn pledge, he said, 'Allah is Responsible over what we say.'

67. And said he, 'O my sons, enter not by one door, but enter you by separate gates. I cannot save you against Allah. All decisions belong to Allah; I relied on Him only, and let the relying rely on Him only.'

68. And when they entered after the manner their father had commanded, it could not save them against Allah, yes there was a desire in the heart of Yaqoob which he fulfilled. And verily, he is the man of knowledge by Our teaching, but most men know not.

69. And when they went to Yousuf, he gave his brother a place near himself, he said, 'Believe, I am your brother, therefore be not grieved of whatever they do.'

70. Then when he made ready their baggage, he put the drinking cup in the saddlebag of his brother. Thereafter a crier cried, 'O men of caravan, no doubt, you are thieves.'

71. They said, and turned to them, 'What it is that you find not.'

72. They said, 'We do not find the king's measuring cup, and whosoever will bring it, he shall have a camel's load and I am his guarantor.'

73. They said, 'By God, you are well aware that we came not for creating mischief in the land, nor we are thieves.'

74. They said, 'What is the penalty of him, if you be liars?'

75. They said, 'Its penalty is that he in whose baggage it is found, be himself the servant in recompense. Thus is the punishment of the unjust at our place.'

76. Then first he began the search of their bags before the bag of his brother; then he took it out from the bag of his brother. We taught Yousuf thus to plan. He could not take his brother under the King's Law but this that Allah willed. We exalt in degrees whomsoever We please. And above every man of knowledge there is one of more Knowledge.

77. The brother said, 'If he commits theft, then no doubt his brother has already committed theft before,' then Yousuf kept this thing secret in his heart and did not disclose it to them. He said within himself, 'You are at worse place, and Allah knows well what you fabricate.'

78. They said, 'O Aziz, he has a father, aged and advanced in years, so take one of us in his place. No doubt we are seeing your favors.'

79. He said, 'Be refuge of Allah that we should take any other but him with whom we found our goods, then we shall surely be unjust.'

80. Then when they were disappointed of him, they began conferring going apart. His elder brother said, 'Do you not remember that your father had taken a solemn pledge of Allah from you, and before this how you committed mistake regarding Yousuf? Then I shall not move from this place until my father permits or Allah commands me, and His command is best.

81. 'Return you all to your father, and say, "O our father, verily your son has committed theft, and we had become witnesses to this much what we had in our knowledge, and we were not guardians over the unseen.

82. "And enquire of the town wherein we were and the caravan in which we came. And no doubt, we are truthful."

83. He said, 'your souls have made for you some excuse. Then patience is good. It is near that Allah may bring them all to me. No doubt, it is He the Knowing, the Wise.'

84. And he turned away his face from him and said, 'Ah, woe on the separation of Yousuf,' and his eyes were whitened with grief and he suppressed his anger.

85. They said, 'By God, you shall ever continue to remember Yousuf until you approach grave or pass away with your life.'

86. He said, `I cry out for assistance in my anguish and sorrow unto Allah, and I know those glories of Allah which you know not.

87. 'O my sons! Go and search for Yousuf and his brother and despair not of Allah's mercy. No doubt, none despair of the mercy of Allah but a people disbelieving.'

88. Then when they reached Yousuf, they said, 'O Aziz, distress has reached us and our family, and we have come with worthless capital, then you give us full measure and be charitable to us. No doubt, Allah rewards the charitable.'

89. He said, 'Are you aware of what you did with Yousuf and his brother, when you were ignorant.'

90. They said, 'Are you really Yousuf.' He said, 'I am Yousuf and this is my brother. No doubt, Allah has favored us. Verily whosoever refrains and be patient, then Allah wastes not the reward of the righteous.'

91. They said, 'By God, surely Allah has preferred you above us, and no doubt, we had been sinners.'

92. He said, 'There is no reproach today upon you. May Allah forgive you? And He is the most Merciful of the merciful.

93. 'Go with this shirt of mine, put it on my father's face, he shall recover his sight, and bring me all your family together.'

94. When the caravan departed from Egypt, their father here said, 'No doubt, I find the scent of Yousuf, if you say me not that I am doted.'

95. The sons said, 'By Allah, you are infatuated with the same old love.'

96. Then when the bearer of glad tidings came, he laid that shirt on the face of Yaqoob, forthwith his sight came back. He said, 'Did I not say to you, that I know those glories of Allah which you know not.'

97. They said, 'O our father, beg forgiveness of our sins, no doubt, we are sinful.'

98. He said, 'Soon I shall beg my Lord to forgive you. Verily, He is the Forgiving, the Merciful.'

99. Then when they all reached Yousuf, he offered a place near him to his mother and father and said, 'Enter' Egypt, if Allah will with security.'

100. And he seated his mother and father on the throne, and all fell down prostrate for him, and Yousuf said, 'O my father, this is the interpretation of my first vision. Verily my Lord has made it true. And no doubt, He favored me that He brought forth me from the prison, and brought you all from the village after Satan had created dissention between me and my brothers. Surely my Lord makes easy anything He pleases. Verily He is the Knowing, Wise.

101. 'O my Lord! Verily You have bestowed on me a Kingdom and taught me to draw conclusion of some discourses. O Creator of heavens and earth, You are my Helper in this world and the Hereafter. Make me die as Muslim and join me with those who are worthy to be very close to you.'

102. These are some tidings of Unseen, which We reveal to you. And you were not with them, when they agreed upon their plan, and they were devising.

103. And most men will not believe, though you eagerly desire it.

104. And you do not ask any wage from them; it is not but admonition to the whole world.

105. And how many a sign there is in the heavens and earth that most men pass by them and are unaware of them.

106. And most of them believe not in Allah but as associators.

107. Have they become fearless from this that they may be encompassed by the torment of Allah, or the sudden coming of the Hour upon them while they are unaware?

108. Say you, 'This is my way; I call towards Allah. I and those who follow my footsteps have insight. And Holy is Allah; and I am not an associator.'

109. And all those who were sent as Messengers before you were men, whom We revealed, and all were residents of the cities. Have they not journeyed in the land, that they may see, what became the end of those before them? And no doubt, the abode of the Hereafter is better for the duty- bound. Have you not then wisdom?

110. And so much so, when the Messengers had no hope of outer causes and the people thought that the Messengers had given them wrong information at that time, Our help came, then whomsoever We willed was rescued. And Our torment cannot be averted from the sinful people.

111. No doubt, the eyes of the wise men are opened by their tidings. It is not a discourse concocted, but a confirmation of what went before and a detail explanation of everything, and a guidance and a mercy for the Muslims.

CHAPTER -13

AR-RA'D

(THE THUNDER)

BRIEF INTRODUCTION:-

The chapter has been named as "Ra'd" (Thunder) because this word has appeared in verse 13 of the chapter. There is difference of opinion among commentators about the chapter being Meccan or Madinian. According to the opinion of Ibne Abbas it is Meccan. Allama Aaloosi opines that it is Meccan but some verses are Madanian too. There are forty-three verses, eight hundred fifty-five words and three thousand five hundred and six letters in it.

The main subject matter of the chapter is God's revelation to the Prophet about certain fundamental truths of the universe, the greatness, unity and the absolute authority of Almighty Allah have been clearly proved by these truths. No one can deny these things save those ill-fated ignorant persons who have lost their insights and wisdom. The elevated skies, shinning sun and moon, the spread land, flowing rivers of sweet cold water and highly established raised mountains are all the manifestations of the authority of Allah. He knows everything, there is no limit to His knowledge; He can perceive most inner things, even a drop of water in the womb of a mother; its'various stages till the drop takes a complete shape of a human-being are not hidden from His Sight. All these things clearly prove that He and He is the only Creator, Who is only to be worshipped and none else.

In spite of these clear signs, the non-believers are not prepared to accept His authority; they question why they are not being tormented in this world, even then they are not caught, but they are overlooked and are provided time to rethink. This chapter mentions the unique revolution of Islam which has changed the entire concept of life. A clear comparison has been made between the believers and non- believers. It has been told that only good endures and evil has no root. The water persists but the scum is perished.

Whatever is beneficial and profitable shall remain and what is not shall be perished.

It has been said in this chapter that nothing power or wealth, dignity or honor can provide consolation to the heart save the mentioning of Allah.

In the end the Prophet has been advised to remain steadfast in his mission overlooking the uproar and disturbance of opponents. Allah is Witness and is always with His Messenger.

In the qualities of the chapter, it has been told that if the residents of a house desire development in their business or increase in the production of any garden or grain field, they should burry after writing the beginning verses up to of the chapter covered in earthen pot in the four corners of the house or field. If the chapter after reciting it nineteen times is blowed over weeping children, they would begin laughing and playing.



Surah Number 13: Ar-Ra`d (The Thunder)

Revealed at: Makkah

Total Verses: 43

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif-Lam Mim Ra. These are the verses of the Book, and that which has been sent down from your Lord is the truth, but most men believe not.
2. Allah is He Who raised up the heavens without the pillars that you can see, then He settled Himself on the throne as is befitting to His Dignity, and made the sun and the moon subservient. Each one runs to a term stated. Allah plans the work and details the signs so that you may believe the meeting with your Lord.
3. And it is He Who stretched the earth and made therein anchors and rivers, and He made every kind of fruit in pairs two and two in the earth. He covers the night with the day. No doubt in that are signs for a people who reflect.
4. And there are different regions adjoining each other, and there are gardens of grapes and are corn fields and palm trees growing from one base and separately, all are watered with one water; and in fruits, We make one to excel the other. No doubt, in that are signs for wise people.
5. And if you wonder, then wondrous indeed is their saying that "shall we be made anew after being dust? "Those are they who denied their Lord, and those are they who will have shackles round their necks. And those are the people of Hell wherein they shall abide.
6. And they ask you for hastening the torment before mercy, and the punishment of those before them have already occurred. And verily your Lord awards forgiveness even on the injustices of the people. And no doubt, the torment of your Lord is severe.
7. And the infidels say, 'Why has not a sign been sent down upon him from his Lord.' You are only a warner and a guide to every people.
8. Allah knows whatever is in the womb of any female and whatever the wombs diminish and whatever they increase. And everything with Him is with proper estimate.
9. Knower of every hidden and open, The Greatest, The Exalted.
10. All are alike, one who among you conceals his talks and one who utters openly, and one who hides himself in the night and one who walks by day.
11. For man there are angels in succession before and behind him that they watch him by Allah's command, verily Allah alters not His blessing from any people until they themselves alter their condition. And when Allah desires evil to a people, then it cannot be turned back, and besides Him they have no Supporter.
12. It is He Who shows you the lightning for fear and hope and raises the heavy clouds.
13. And the thunder praising Him proclaims His Holiness and the angels with His awe, and sends thunderbolts then smites there with whom He wills while they are disputing about Allah, and His grip is severe.
14. Calling to Him alone is true, and those whom they call upon besides Him, hear them not at all, but like him who is sitting stretching his hands before the water that it may reach his mouth, and it will never reach it. And every prayer of the infidels loses its way.

15. And to Allah alone prostrates as many there are in the heavens and earth willingly or unwillingly and their shadows too every morning and evening.

16. Say you, 'Who is the Lord of the heavens and the earth. Say yourself, 'Allah'. Say you, 'Have you then made supporters besides Allah, who can neither do good or evil even to themselves?' Say you, 'will the blind and the seeing be equaled? Or will the darkness and the light be equaled? Or have they set up such associates with Allah who have made something as Allah has made, then the making of Him and of theirs looked similar to them? Say you, 'Allah alone is the Creator of everything and He is the One, Dominant over all.'

17. He sent down water from the sky, then the channels flow according to its capacity, then the flux of water carried with it the swelling foam, and from that over which they kindle a fire for making ornaments or other goods, arises foams similar to it. Thus Allah illustrates truth and falsehood. Then the foam is blown up and that which benefits mankind remains in the earth. Thus Allah illustrates the examples.

18. For those who obeyed the commands of their Lord, there is good. And as for those who obeyed not His commands, if they had all that is in the earth, and the more like of it would have been in their possession, then they would have offered it for their ransom. These are they who will have an evil reckoning, and their abode is Hell. And what an evil place of rest.

19. Shall he then who knows that what has been sent down to you from your Lord is truth be like him who is blind? Only those who have wisdom accept admonition.

20. Those who fulfil the covenant of Allah and turn not entering into a covenant.

21. And those who join what Allah has commanded to join, and fear their Lord and dread the evil reckoning.

22. And those who kept patience for seeking the pleasure of their Lord, and kept up the prayer, and spent in Our path secretly and openly out of what We have provided them and drive away evil by means of goodness. For them is the profit of the last abode.

23. Gardens for habitation in which they will enter, and those who are righteous from among their fathers, and wives and offspring and angels shall enter unto them from every door, saying:

24. 'Peace be upon you for your patience,' what an excellent last abode then you got.'

25. And those who break the covenant of Allah after confirming it, and cut asunder what Allah has commanded to join, and spread mischief in the earth, their share is only curse and theirs is the evil abode.

26. Allah increases the provision for whom He will and also He straitens, and the infidels were strut with the life of the world. And the life of the world is nothing in comparison to the life of the Hereafter but to pull on for some days.

27. And the infidels say, 'why is not a sign from His Lord sent down to him.' Say you, 'Allah leads astray whomsoever He will and guides towards Him one who turns to Him.'

28. They are those who have believed and their hearts find satisfaction with the remembrance of Allah. Behold, in the remembrance of Allah alone there is the satisfaction of hearts.

29. Those who believed and performed good deeds for them is the bliss and good end.

30. Thus We have sent you to a people before whom other peoples have passed in order that you may recite to them what We have revealed to you, and they are rejecting the Most Affectionate, Say you, 'He is my Lord, none is to be worshiped besides Him. I relied upon Him alone and to Him do I return.'

31. And if there would have come a Quran by which mountains could be moved or the earth could be cut asunder or the dead could have spoken, even then too these infidels would not have believed, but the entire affair is under the authority of Allah. Did then the Muslims not become disappointed with it that if Allah had willed, He would have guided men altogether? And the thump will ever continue to smite the infidels for what they wrought or it will alight near their houses, until Allah's promise comes. Verily Allah does not do against His promise.

32. And surely, the Messengers before you were mocked at, then I let loose the infidels for some days, then I seized them. Then how was My torment.

33. Is then He Who watches every soul with his actions? And yet they ascribe to Allah associates. Say you, 'name them.' Or do you inform Him of what is not in His knowledge in the entire earth, or by the way an empty saying? Rather their fraud has been made to look good in the eyes of the infidels, and they have been hindered from the way. And he whom Allah leads astray has no guide.

34. They shall be punished in the life of the world, and verily the torment of the Hereafter is hardest. And they have none to defend from Allah.

35. The likeness of the Heaven which has been promised to the God-fearing, beneath it streams flow. Its fruits are everlasting and its shade. This is the end of those who fear Allah, and the end of the infidels is the Fire.

36. And those to whom We have given the Book rejoice at what has been sent down to you, and of those groups there are some who deny a part thereof. Say you, 'I am only commanded to worship Allah and not to ascribe associate to Him. To Him I call, and to Him is my return.'

37. And thus We have sent it down as a decision in Arabic. And O listener! If you will follow their desires after what has come to you of knowledge, then you shall have no supporter nor defender against Allah.

38. And no doubt, We have sent Messengers before you, and assigned to them wives and children. And it is not for a Messenger to bring any sign, but by Allah's leave. For each promise there is a writing.

39. Allah wipes out what He pleases and establishes (what he pleases) and the real writing is with Him.

40. And if We show you any promise that is made to them or We call you to Us before, in any case upon you is only to deliver the message, and on Us is the reckoning.

41. Do they not see that We are coming diminishing their population from all sides. And Allah commands, there is none to put back His command, and He is Swift in reckoning.

42. And those before them have already plotted, but the entire secret plans belong to Allah. He knows what every soul earns. And the infidels are soon to know, who gets the last abode.

43. And the infidels say, 'you are not a Messenger.' Say you, Allah is Sufficient as Witness between me and you, and he who has knowledge of the Book.'

CHAPTER -14

IBRAHIM

BRIEF INTRODUCTION:-

The chapter having seven sections fifty-two verses, eight hundred sixty-one words and three thousand four hundred thirty-four letters was revealed at Mecca. It has been named by a famous Prophet Ibrahim whose prayer for Mecca has been specially mentioned in the chapter.

This chapter is in continuation of the last chapter in which the superiority of God's revelation has been emphasized. Ultimately the revelation gains ground in spite of selfishness of the people.

The chapter opens announcing the real object of Quran which brings men out of darkness into light. It has been narrated in various sections that Prophets like Moses and others gave message of truth and tried to convince their people to accept the truth, but all Prophets were rejected at first. In the end the truth prevailed and opponents were rendered helpless; thus they totally failed in their designs. The chapter has clearly explained that those who reject truth invite their own destruction. The truth of Divine Unity is ultimately established.

In the end Ibrahim proclaims the Unity and Authority of Allah and declares his disapproval of polytheism of any sort and prays for his descendants and for welfare of Mecca.

It has been narrated in the qualities of the chapter that if a man has been made impotent by force of magic, he should recite this chapter three times a day, then by grace of Allah his impotency shall be removed and the effect of magic shall vanish.



Surah Number 14: Ibrahîm (The Prophet Ibrahîm)

Revealed at: Makkah

Total Verses: 52

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif-Lam, Ra. This is a Book that We have sent down to you so that you may bring the people from darkness to light by the command of their Lord towards the path of the Honorable, the Praiseworthy.

2. Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And there is misery for the infidels a severe torment.

3. Those who love the worldly life more than the life of Hereafter and bar from the path of Allah and desire crookedness therein, they are in a far off error.

4. And, We have sent each Messenger in the language of his own people that tie may tell them clearly. Then Allah leads astray whomsoever He will and guides whomsoever He will, and He is the Honorable, the Wise.

5. And, We did send Musa with Our signs, that 'bring your people from the darkness into the light and remind them of the days of Allah. No doubt, in it there are signs for each steadfast, thankful.

6. And when Musa said to his people, 'remember Allah's favor upon you, when He delivered you from Firawn's people who used to afflict you worse, and slaughter your sons and let your daughters live, and in it there was shown great mercy of your Lord.'

7. And remember, when your Lord proclaimed, 'If you will be grateful, then I shall give you more, and if you are thankless, then My torment is sever.'
8. Musa said, 'if you and all others in the earth become disbelievers, then verily Allah is Self Sufficient, Praiseworthily.'
9. Have you not received the tidings of those who were before you, the people of Nuh and Aad, and the Thamud and those after them? They are known to Allah alone. There came to them their Messengers with bright proofs, but they turned their hands to their mouths and said, 'we deny that with which you have been sent, and the path towards which you call us, concerning that we are in a doubt creating suspense.'
10. Their Messengers said, 'Is there any doubt in Allah, the Maker of the heavens and earth? He calls you that He may forgive some of your sins and may fulfil your life till the stated time of your death without punishment.' They said, 'You are human being like us. You desire to bar us from that our fathers used to worship; so bring us a clear authority.'
11. Their Messengers said to them, 'We are indeed human beings like yourselves, but Allah bestows His favour on whomsoever He will of His bond-men. And it is not for us to bring you any authority but by the command of Allah. And upon Allah alone the Muslims should rely.
12. 'And what happened to us that we should not rely upon Allah, He has showed us our ways. And we shall surely bear patiently that with which you are annoying us. And let the trustful put their trust in Allah alone.'
13. And the infidels said to their Messengers, 'We shall surely turn you out of our lands, or you become our co-religionist.' Then their Lord revealed to them, 'We shall surely destroy the unjust.'
14. And We shall surely make you settle in the land after them. This is for him who fears standing before Me, and be afraid of the torment I have commanded.
15. And they asked for a decision, and every tyrant obstinate was disappointed.
16. The Hell ran after him and he shall be made to drink the water of oozing pus.
17. He will take its draught little by little with difficulty and there shall be no hope to swallow it, and death shall come to him from all sides, but he shall not die. And there is a terrible torment after him.
18. The condition of the rejecters of their lord is such that their deeds are like ashes upon which a strong blast of wind came in a day of storm. They got nothing out of entire earning. This is the far-off error.
19. Did you not see that Allah has made the heavens and earth with the truth? If He please He can take you away and bring forth a new creation.
20. And this is not at all hard for Allah.
21. They all shall appear before Allah, then those who were weak will say to those proud, 'we were under you, can it be possible for you to put off some of the torment of Allah from us? 'They will say, 'if Allah had guided us, we would have guided you. It is alike to us whether we show impatience or remain patient, nowhere is asylum for us.'
22. And Satan when the matter would have been decided will say, 'verily Allah had given you a true promise, and whatever I promised you I made it false to you, and I had no authority over you, but that I called you, then you responded to me, now then put no blame upon me, put the blame upon yourselves. Neither I could help you nor could you help me. I am strongly disgusted with that you associated me with Allah before. No doubt, there is painful torment for the unjust.
23. And those who believed and did good deeds shall be made to enter gardens, beneath which Flow Rivers abiding therein with the command of their Lord. Their greetings at the time of their meeting is 'peace'.
24. Did you not see that how Allah has explained the example of the holy word like a clean tree whose root is firmly standing and branches are in the heaven.
25. It gives its fruit at all times by the command of its Lord and Allah propounds examples for the people that they may understand.
26. And the example of evil word is like an evil tree uprooted from the earth, now it has no stability.
27. Allah keeps firm the believers on right word in the life of the world and the Hereafter, and Allah leads astray the wrongdoers, and Allah does what He pleases.
28. Did you not see those who changed the favor of Allah with un thankfulness and have brought their people into the abode of ruin.
29. That which is Hell, they shall enter in it, what an evil place to stay!
30. And they have set up equals for Allah that they might lead astray from His path. Say you, 'enjoy a little, verily your end is the Fire.'
31. Say to My those bondmen who believed that they should keep up prayer and out of what We have given them spend (in our way) secretly and openly before the coming of that day in which there shall be neither trading nor friendship.

32. Allah is He Who made the heavens and earth and caused water to come down from the heaven, then He produced some fruits therewith for your food, and He made the ships subservient to you that they may sail through the sea by His command and made the rivers subservient to you.
33. And He made the sun and moon subservient for you which are constantly moving, and made the night and day subservient for you.
34. And He gave you many things you asked for. And if you count the favors of Allah, you cannot count. No doubt, man is very unjust, unthankful.
35. And recall when Ibrahim submitted, 'O my Lord! Make this city secure, and save me and my sons from worshipping the idols.
36. 'O my Lord, verily the idols have led astray many people, then who sided with me is mine and who disobeyed me, then you are certainly Forgiving, Merciful.
37. 'O my Lord, I have caused some of my children to settle in a valley wherein there is no cultivation by your Sacred House, O our Lord, in order that they might keep up prayer, then You make some people's hearts incline toward them and give them some fruits for food, haply they may be thankful.
38. 'O our Lord, you know what we conceal and what we disclose. And nothing is concealed from Allah in the earth or in the heaven.
39. 'All praise to Allah, Who has given me Ismail and Ishaque in old age. Verily my Lord is the Hearer of prayer.
40. 'O my Lord, keep me as establisher of prayer and some of my children too, O our Lord, and accept my prayer.
41. 'O our Lord, forgive me, and my parents and all Muslims on the Day when reckoning shall take place.'
42. And never consider Allah unaware of the deeds of the unjust. He is not letting them loose but to a day in which their eyes shall remain staring.
43. They will come out running rashly raising their heads high, that their eyelash does not turn back towards them, and there will be no strength in their hearts.
44. And warn mankind of the day when the torment shall come to them, then the unjust shall say, 'O our Lord, grant us respite for a short term that we may respond to your call and follow the Messengers.' Did you not swear before that you are not to go anywhere moving? From the world?
45. And you settled down in the dwellings of those who did evil to themselves and it was clear to you how We did with them and We explained to you giving examples.
46. And verily they devise their plan and their plan is under the control of Allah and their planning was not such as to remove these mountains.
47. Therefore never consider that Allah will go against His promise to His Messengers. No doubt, Allah is Dominant, the Lord of retribution.
48. The day when the earth shall be changed other than this earth and the heavens too, and all shall come out standing before Allah, the One, Who is Dominant over all.
49. And you will see the guilty on that Day bound together in chains.
50. Their shirts shall be of pitch and the fire shall cover their faces.
51. In order that Allah may reward every soul according to it's earning. No doubt, Allah is not late in reckoning.
52. This is to deliver the commands to mankind and that they may be warned therewith and that they may know that He is only One God and that the men of wisdom may accept admonition.

CHAPTER -15

AL-HIJR

BRIEF INTRODUCTION:-

The chapter having six sections, ninety-nine verses, six hundred fifty- four words and two thousand six hundred and sixty letters was revealed at Mecca. It has been named as Hijr a territory of people of Thamud where Prophet Salih was sent. This place occurred between Hijaz and Syria. This word Hijr is mentioned in verse 80.

This chapter was revealed at a time when Islam was proved a complete truth by various authentic arguments. Every doubt of non-believers was fully removed, and no place was left for making mischief and levelling false charges against Islam.

In spite of all these clear arguments and discussion, if the opponents do not believe, they would also be eliminated like people of Lut and men of Hijr. Side by side the people was invited to ponder and rethink about the Unity of God, Messenger ship of the Prophet and Quran as a Book of Allah. The Islamic conception about the birth of human being has been fully explained. After knowing the truth why they are evading from accepting it? The clear reason it that the Devil has presented a false notion of attractive and charming worldly life before them. They are completely

drowned in it. The chapter declares that Quran a final revelation has been sent down by God and this Quran shall be guarded by Him only. No one is dared to corrupt it.

In the qualities of the chapter, it has been described that if anyone wears the amulet of this chapter, he becomes favorite in the eyes of others and his business would prosper and his provision shall be increased.



Surah Number 15: Al-Hijr (Stone land, Rock City)

Revealed at: Makkah

Total Verses: 99

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif-Lam-Raa. These are the verses of a Book and of a Bright Quran.
2. The infidels would desire ardently that they had been Muslims.
3. Leave them to eat and enjoy and let the hope amuse them, now then they are about to know.
4. And the town We destroyed had a writing known.
5. No community can precede its promised time nor it can fall behind.
6. And they said 'O you upon whom Quran has been sent down, you are certainly a madman.
7. 'Why don't you bring angels to us, if you are truthful?'
8. We do not send down the angels without any purpose and if they come down, they would not get a time.
9. No doubt, We have sent down this Quran, and We must surely are its Guardian.
10. And assuredly We sent Messengers before you amongst earlier peoples.
11. And not any Messenger came to them, but they mocked at him.
12. In the same way, We make a way for this mockery in the hearts of the culprits.
13. They believe not therein, and already the example of the ancients has gone forth.
14. And if We open any door for them in the heaven that they may ascend through it in the day.
15. Even then they would say, 'Our sights have been tied, rather we have been mesmerized.'
16. And We have indeed made constellations in the heaven and have adorned it for the beholders.
17. And We have guarded it from every accursed Satan.
18. But whoever goes to hear stealthily, then he is pursued by a bright flame.
19. And We have stretched the earth and put therein anchors, and caused to grow therein everything proportionately.
20. And We have provided for you therein means of livelihood and also those you provide not for.
21. And there is nothing of which there are not treasure with Us. And We do not send it down but with a known measure.
22. And We have sent winds fecundating the clouds, then We sent down water from the heaven, then We gave it to you to drink, and you are not its treasurers.
23. And verily it is We Who give life and We Who cause death and We Who are Inheritor.
24. And We do know those who went ahead among you and We do know those who remained behind among you.
25. And verily your Lord alone will raise them on the Day of Judgement. No doubt, He is the Wise, the Knowing.
26. And verily We have made man from ringing clay which was in reality black smelling mud.
27. And We have made Jinn before it from the smokeless fire.
28. And recall when your Lord said to the angels, "I am about to create human being from the ringing clay which is of the black smelling mud."
29. Then when I had formed him and have breathed into him of My special esteemed spirit, then fall down for him prostrate.'
30. Then all the angels fell down prostrate together.
31. Save Iblis. He refused to be with the prostrate.
32. Allah said, 'O Iblis, what happened to you that you did remain aloof from the prostrate.'
33. He said, 'It is not befitting me that I should prostrate myself before a human being whom You have made from the ringing clay which was of the black smelling mud.'
34. Allah said, 'Get out from the paradise, for you are rejected.
35. 'And verily there is curse upon you till the Day of Judgement.'
36. He said, 'O my Lord, give me time till the Day when they are raised.'
37. Allah said, 'You are among those who are given time.

38. 'Till the Day of the known time.'
39. He said, 'O my Lord, I swear of that You led me astray, I will deceive them in the earth, and certainly I will mislead all of them.
40. 'But those of them who are Your selected bondmen.'
41. Allah said, 'This path leads to Me straight.
42. 'Verily, over My bondmen you have no control, save those misguided ones who follow you.'
43. And verily, Hell is the promised place of them all.
44. It has seven entrances. For each entrance there is an appointed portion of them.
45. No doubt, the God-fearing are in the gardens and fountains.
46. Enter them with peace, in security.
47. And We took out whatever rancor's were there in their breasts; they are brothers among each other, sitting upon couches facing each other.
48. Neither any fatigue touches them, nor shall they be driven out therefrom.
49. Inform My bondmen that undoubtedly, I am the alone Forgiving, the Merciful.
50. And that the torment of Mine is the torment painful.
51. And tell them about Ibrahim's guests.
52. When they came to him, then they said, 'peace.' He said, 'We feel afraid of you.'
53. They said, 'do not fear: we give you glad tidings of a son possessing knowledge.'
54. He said, 'Do you give me glad tidings in spite of the fact that old age has touched me; of what then you give me the glad tidings?'
55. They said, 'We have given you the glad tidings with truth; be not disappointed.'
56. He said, 'Who is disappointed of the Mercy of his Lord but those who have gone astray.'
57. He said 'What now is your business, O angels?'
58. They said, 'We have been sent towards a guilty people.
59. 'But the family of Lut, We shall save the all.
60. 'But his wife, We have decided that she will be among those who remain behind.'
61. Then when the angels came to the household of Lut.
62. He said, 'Verily, you are a people stranger.'
63. They said, 'Nay, we have brought you that in which they were doubting.
64. 'And We have brought you the true Command and we are surely truthful.
65. 'Therefore go away with your family whilst a portion of night is left and you yourself follow them, and let no one of you look back and go straight whither you are commanded.'
66. And We made him known the decision of the Commandment that the root of those infidels shall be cut off by morning.
67. And the residents of the city came rejoicing.
68. Lut said, 'These are my guests, therefore disgrace me not.
69. 'And fear Allah and defame me not.'
70. They said, 'Had we not forbidden you against the interference in the matter of others.'
71. He said, 'These women of my people are my daughters if you are to do.'
72. O beloved! By your life, verily they are wandering about in their intoxication.
73. Then a roaring cry overtook them at sunrise.
74. Then We made the upper side of that town lower side and rained upon them stones of baked clay.
75. No doubt, in that are signs for men of sagacity.
76. And obviously that town is on the road that still exists.
77. No doubt, in that are signs for the believers.
78. And no doubt, the dwellers of the thicket were assuredly unjust.
79. Then We took vengeance on them; and no doubt, both these towns lie on a manifest way.
80. And no doubt, the people of Hijr belied the Messengers.
81. And We gave them Our signs, but they kept their faces away from them.
82. And they used to hew out houses in the mountains without fear.
83. Then the roaring voice overtook them in the morning.
84. Therefore their earning did not avail them.
85. And We created not the heavens and earth and whatever is between them without any purpose. And no doubt, the Hour is to come therefore pardon graciously.
86. Certainly, your Lord is alone the great Creator, the Knowing.

87. And no doubt, We gave you seven verses which are repeated, and the Grand Quran.
88. See not stretching your eyes the thing, We gave to their some pairs to enjoy and grieve not over them, and took the Muslims in your wings of mercy.
89. And say: 'I am alone the plain warner.' (From the torment).
90. As We have sent down on the dividers.
91. Who tore the Quran into pieces?
92. Then by your Lord, We shall certainly question them all.
93. What they used to do.
94. Therefore say them openly what you have been commanded, and turn away your face from the polytheists.
95. No doubt, We suffice you against those mockers.
96. Who set up another deity against Allah, then they will now know.

CHAPTER -16

AN-NAHL

(THE BEE)

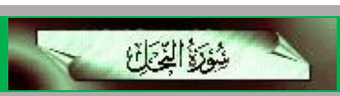
BRIEF INTRODUCTION:-

The chapter having sixteen sections, one hundred twenty eight verses, two thousand eight hundred forty words and seven thousand seven hundred seven letters was revealed in the Meccan period of the Prophet.

It has been named as Nahl which has been mentioned in verse 68. A commentator opines that this name is very appropriate for a Quranic chapter as a Bee gathers sweet honey from flowers of all kinds and takes the best from them, thus producing "a beverage of many hues in which there is healing for men". In the same manner, the Divine revelation collected the best of teachings of Prophets and accumulated in the last revealed Book Quran which is also providing a healing for the physical and spiritual diseases of human beings.

The subject matter of the chapter is to greater extent same as that of preceding six chapters. The relation of God to man is being discussed from new point of view. God showered His immense favor over city of Mecca which was full of various necessaries of life for physical welfare of human beings. The men of Mecca were considered to be most respected. The city was established by Prophet Ibrahim. Most of the people living there belonged to his progeny. But whatever taught by the Prophet were forgotten by the people. Ka'bah was erected for the worship of One God, now at the time of advent of the last Prophet, it became the abode of three hundred sixty idols. Polytheism was Prevalent and thus the real religion of Ibrahim had disappeared. The last prophet came and called to people to come back to the old religion of Ibrahim by declaring Unity of Allah. But they resisted vehemently and with full force. They thought that if they would accept new religion, they would be eliminated and would not survive, thus they tried their best to save their own old way of life. But they could not face the challenge of Islam, and were badly defeated at all fronts. They could not stand before the convincing arguments about the Unity of Allah, the Messenger and the Holy Book Quran. It has been told that the deniers of truth would face disgrace. All false excuses were repulsed. In spite of all these vicissitude the Prophet of Allah desired their welfare and rehearsed before them the sweet and full of truth verses of Quran. After all if the opponents remained arrogant and inimical, they would meet the same fate as was meted by the people of a flourishing town due to their arrogance.

In the end the qualities of a Muslim missionary has been mentioned and certain directions have been given for becoming a flourishing nation. In the qualities of the chapter it has been told that if after writing the chapter, it is buried in the house of an enemy or in his garden or grain field everything shall be destroyed. It can be done for such enemy for whom religion allows.



Surah Number 16: An-Nahl (The Bee)

Revealed at: Makkah

Total Verses: 128

ALLAH in the name of The Most Affectionate, the Merciful.

1. Now comes the Command of Allah, therefore, ask not to hasten it. Holy is He and is exalted above all the associates.
2. He sends down the angels with the spirit of faith that is the revelation on whomsoever of His bondmen He pleases, 'Warn that none to be worshipped save Me, then fear Me.'
3. He created the heavens and earth rightly. He is far high above from their associates.

4. He created man from a purified drop, therefore he is an open disputer.
5. And created cattle, in them, for you there is warm costume and there are profits, and of them you eat.
6. And there is beauty in them for you, when you bring them back in the evening and when you leave them for grazing.
7. And they carry your loads to a city which you could not reach but being heavily tired. No doubt, your Lord is most Kind, Merciful.
8. And horses and mules and asses that you may ride upon them and for adornment. And He will create what you know not.
9. And the middle path is rightly up to Allah and some path is crooked. And had He willed, He would have guided you altogether.
10. It is He Who sent down water from the heaven, there is drink therefrom for you, and from which are trees by which you pasture.
11. With this water He causes to grow for you crops and olives and dates and grapes and fruits of every kind. No doubt, in it there is a sign for a people who ponder.
12. And He has made subservient for you, the night and the day and the sun and the moon. And the stars are subservient by His Command. No doubt, in it there are signs for the wise people.
13. And that which He has created for you of various kinds in the land. No doubt, in it there is a sign for a people who remember.
14. And it is He Who has made the sea subservient for you, that you eat fresh flesh from it and bring forth from it ornaments which you wear. And you see boats cleaving through water, and that you seek of His bounty and that haply, you may be grateful to Him.
15. And He has set up anchors in the earth, lest it may shake with you and rivers and roads that you may get direction.
16. And way marks. And by the stars they find the way.
17. Will then He Who creates become like him who creates not? Do you not then accept admonition?
18. And if you count the favors of Allah, you would not be able to number them. No doubt, Allah is Forgiving, Merciful.
19. And Allah knows that what you conceal and what you reveal.
20. And those whom they worship besides Allah create nothing but they are themselves created.
21. They are dead, not alive; and they know not when the people will be raised.
22. Your God is One God, then those who believe not in the Hereafter, their hearts deny, and they are proud.
23. In fact Allah knows what they hide and what they declare. Undoubtedly, He likes not the proud ones.
24. And when it is said to them, 'What has your Lord sent down?' they say, 'Tales of the ancients.'
25. That they may bear their loads in full on the Day of Judgment and also some loads of those whom they mislead by their ignorance. Hear! What an evil load they bear!
26. No doubt, those before them had plotted (against their Prophets), then Allah brought down their structure from the foundation, then the roof fell down on the from above, and the torment came to them whence they were not aware.
27. Then on the Day of Judgment, He will disgrace them and will say, 'Where are those My associates, regarding whom you used to dispute'. The men of knowledge will say, 'Today all disgrace and vice are upon the infidels.'
28. Those whose lives are taken out by the angels while they were wronging themselves, now they will offer submission that we were not doing any evil. Yes why not, beyond doubt, Allah knows well what you used to do.
29. Now enter the gates of Hell, abide in it for ever. Then what an evil abode of the proud ones.
30. And it was said to the God-fearing, 'What is that your Lord sent down,' they said 'Good'. For those who did good in this world is good. And undoubtedly the home of the Hereafter is best. And necessarily, what an excellent abode of the God-fearing.
31. Gardens of abode which they will enter, streams running beneath, they will get therein what they wish. Allah thus recompense the duty bound.
32. Those whose lives are taken out by angles while they are pure, saying, 'Peace be open you.' 'Enter paradise for what you did.'
33. What for they are waiting, but that the angels should come to them or the torment of your Lord should come? Thus did those before them. And Allah oppressed them not yes they wronged their own souls.

34. Then their evil earnings befell them and surrounded them that they used to mock at.

35. And the polytheists said, 'Had Allah willed, we would not have worshipped anything save Him, neither we nor our fathers, nor we would have forbidden anything apart from Him.' Thus did those before them; then what is on the Messengers, but to deliver clearly.

36. And no doubt, We sent a Messenger in every nation (saying) that 'Worship Allah, and avoid the devil (Satan), then some of them were guided by Allah and upon some of them a straying came rightly. Therefore travel in the land and behold, how the end of those who belied was.

37. If you are eager for their guidance, then undoubtedly, Allah guides not him who has been sent astray and they have no helper.

38. And they swore by Allah with the utmost endeavor in their oaths that Allah would not raise the dead, yes why not, the true promise is on Him but most people know not.

39. In order that He may tell them plainly that in which they used to dispute and in order that the infidels should know that they were liars.

40. Anything We intend, our saying to it is that We say 'Be' it becomes at once.

41. And those who left their homes and hearths in the way of Allah being oppressed. We shall surely give them good place in the world. And undoubtedly, the reward of the Hereafter is much greater; any-how people would have known.

42. Those who have kept patience, and rely only on their Lord.

43. And We sent not before you any but men to whom We reveal, then O people! Ask the men of knowledge if you know not.

44. With clear arguments and Books. And ‘O Beloved! We sent down to you the Remembrance (the Holy Quran) that you may explain to people what was sent down to them and that haply they may ponder.

45. Do, then, those who devise evil plans not fear that Allah may sink them in the earth, or the torment may come to them whence they know not?

46. Or that He may seize them while going to and fro, because they cannot tire Him.

47. Or that He may catch them by a process of slow wastage. No doubt, your Lord is very Kind, Merciful.

48. And have they not observed that whatever Allah has made, their shadows turn right and left prostrating to Allah and they are abased before Allah?

49. And to Allah prostrate all that is in the heavens and all that are crawling in the earth and the angels (too) and they do not boast.

50. They fear their Lord above them and do what they are commanded.

51. And Allah has said, Take not two gods. He is only One God to be worshipped; and therefore fear Me alone.'

52. And whatever is in the heavens and earth for Him only and only His obedience is incumbent. Will you then fear any other than Allah?

53. And whatever good thing you have is all from Allah, then when trouble touches you, to Him you cry for shelter.

54. Then when He removes evil from you, then a group of you begins to associate others with their Lord.

55. That they may be ungrateful to what good We have bestowed them. Then enjoy a little, but soon you will come to know.

56. And they appoint a portion out of what We have provided them for unknown things. By Allah'. You are surely to be questioned as to what you used to forge.

57. And they appoint daughters for Allah, Holy is He, and for themselves they have what they desire.

58. And when the glad tidings of the birth of a daughter is conveyed to any of them, then his face remains black all along the day, and he suppresses his anger.

59. He hides himself from the people, because of the evil of this glad tidings. Shall he keep it with disgrace or bury it in the dust? Lo! Very bad they judge.

60. The condition of those who believe not in the Hereafter is evil one, and the glory of Allah is Loftiest. And He is the Honorable, Wise.

61. And if Allah would have seized people for their wrong doings, then He would have left no crawling creature on earth, but He defers them till a time fixed, then when their term will come, they cannot remain behind a single hour, nor can they go ahead of it.

62. And they appoint for Allah what they themselves dislike, and their tongues tell a lie that for them is good. Then undoubtedly, for them is the fire, and they are the persons who have crossed the limit.

63. By Allah, We have sent Messengers to many nations before you, then the devil (Satan) made their works beautiful in their eyes, so he alone is their companion this day and for them is the torment painful.

64. And We have not sent down this Book to you but in order that you may make clear to them that about which they differ, and a guidance and mercy for the believers.

65. And Allah sent down water from the heaven then gave life to earth by it after its death. Undoubtedly, there is a sign in it for those who have ears.

66. And no doubt, there is a lesson for you in the cattle. We give you to drink of what is in their bellies from between the dung and blood, milk pure easy to swallow for the drinkers.

67. And of the fruits of date palms and the grapes, you make therefrom a non-alcoholic drink and a good provision. Undoubtedly, in it, there is a sign for a people of wisdom.

68. And your Lord inspired the bee, "Make houses in the hills and in the trees and in the roofs.

69. "Then eat of every kind of fruit, and walk the ways of your Lord that is smooth and easy for you." There comes out from their bellies a drink of varied colors in which there is healing for the people. Undoubtedly, in it there is a sign for those who ponder.

70. And Allah has created you, then He will cause you to die, and some of you are turned towards the worst part of life, so that they know not after having knowledge. No doubt, Allah is All-Knowing, All- Doing.

71. And Allah has preferred one over the other in the means of subsistence, then those who have been preferred will not divert their means of subsistence to their handmaid and slaves, so that they all should become equal in it. Do they then deny the blessing of Allah?

72. And Allah has made for you women from among yourselves, and created sons, paternal grandsons and maternal grandsons for you from your women, and provided you with clean things. Do they then believe in falsehood and deny the favor of Allah?

73. And they worship besides Allah such which have no power to give any provision from the heavens and earth, nor can they do anything.

74. Then set not similitudes for Allah. No doubt, Allah knows and you know not.

75. Allah explained an example, that there is a slave, property of the other, having himself no power, and there is another whom We have provided from Ourselves with good provision, then he spends out of it secretly and openly; will they be equal? All praise belong to Allah. But most of them know not.

76. And Allah explained an example, there are two men, one dumb who can do nothing and is a burden over his master wherever he sends him, he brings him no good. Will he be equal to him who orders justice and he is himself on the straight path?

77. And for only Allah is the secret things of heavens and earth .And the matter of the Hour is not but as twinkling of the eye but even nearer than. No doubt, Allah can do everything.

78. And Allah has created you from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts so that you may be grateful.

79. Have they not seen the birds tied to order in the firmament of the heaven, none holds them save Allah? No doubt, in it there are signs for those who believe.

80. And Allah gave you houses for habitation, and made for you of the skins of cattle some houses which are light to you for the day you travel and for the day you stay at stages, and from their wool and fur and hair some household goods and the things of use for a time.

81. And Allah gave you shades out of things He made, and made for you shelters in the mountains, and made for you some garments to protect you from heat and some garments to protect you in fighting. Thus does He complete His favor on you, that you may submit to His Command.

82. Then if they turn away their faces, then O beloved, there is nothing upon you but to deliver clearly.

83. They recognize the favor of Allah, then they deny it and most of them are infidels.

84. And the day when We shall raise a witness from every nation, then the infidels will neither be permitted nor shall they be pleased.

85. And when the wrongdoers will see the torment, and then it shall not be lightened from them nor will they get time.

86. And when those who associated partners will see their associates, they will say, 'O our Lord! These are our associates whom we used to worship besides You; Then they will throw back at them the word, 'Undoubtedly, you are liars.'

87. And they will fall submissively to Allah on that day and what they used to forge will be lost from them.

88. Those who disbelieved and debarred from the path of Allah We increased torment upon torment, the recompense of their mischief.

89. And the day when We shall raise a witness in every community from amongst themselves that they may give evidence against them, and O beloved! We shall bring you as a witness against all those. And We have sent down this Quran on you in which everything is clearly explained and as a guidance and mercy and good tidings for the Muslims.

90. Undoubtedly, Allah bids justice and good doing and giving to kindred and forbids indecency and wicked things and rebellion. He admonishes you that you may be mindful.

91. And fulfil the covenant of Allah when you have made the covenant, and break not the oaths after making them fast, and you have already made Allah a Surety upon you. No doubt, Allah knows your work.

92. And be not like that woman who has broken her yarn into pieces after it has become strong. You make your oaths an unreal excuse amongst yourselves so that one community may not be more numerous than another community. Surely Allah tries you thereby. And necessarily, He will make clear to you on the Day of Judgment as to what you used to dispute.

93. And if Allah had willed, He would have made you a single nation but Allah leads astray whom He pleases and guides whom He pleases. And necessarily, you will be asked of your works.

94. And do not make your oaths as unfounded excuse amongst yourselves lest any foot may slip after its being made firm and you may have to taste evil for you used to hinder from the path of Allah and a great torment descend on you.

95. And take not a little price for the covenant of Allah; undoubtedly, that which is with Allah is better for you if you know.

96. What is with you will be exhausted and what is with Allah is to remain forever. And certainly We shall give those who are patient that reward befitting to their best work.

97. Whoever works good, male or female and be a Muslim, then certainly We shall make him live a good life; and necessarily, We shall give them their reward befitting to their best work.

98. Then when you recite the Quran, ask refuge of Allah from the devil (Satan) the rejected one.

99. No doubt, he has no control over those who believed and have trust in their Lord.

100. He has his control over those who befriend him and those who set associates with Him.

101. And when We exchange one verse for the other, and Allah knows well what He sends down, the infidels say, 'You make it on your own.' But most of them know not.

102. Say, 'The Holy spirit has brought it down from your Lord with truth, that He may make firm the believers and as a guidance and glad tidings to the Muslims.'

103. And undoubtedly, We know that they say, 'It is only a man who teaches him.' The tongue of him towards whom they hint at is foreign and this is clear Arabic language.

104. No doubt, those who believe not in the verses of Allah, Allah guides them not and for them is the painful torment.

105. It is only those who believe not in the verses of Allah forge lies and they are the liars.

106. Whoso denies Allah after believing in Him save him who is compelled and his heart is firm in belief, yes whoso becomes infidel with open heart, upon them is the wrath of Allah and for them is the great torment.

107. It is because they knew the life of the world more pleasing than the life of the Hereafter, and because Allah guides not (such) infidels.

108. These are they upon whose hearts and ears and eyes Allah has set a seal and it is they who are lying heedlessly.

109. Undoubtedly, in the Hereafter it is they the losers.

110. Then no doubt, your Lord, for those who left their homes after being tortured, then they struggled and remained patient, no doubt, your Lord thereafter is necessarily Forgiving, Merciful.

111. The day when every soul will come disputing towards itself; and every soul shall be paid in full for what it did and they shall not be wronged.

112. And Allah explained a saying of a town which was safe and satisfied, its provision came in abundance from all sides, then it began showing un thankfulness to the blessings of Allah, then Allah made it to taste this punishment that it was caused to wear the garment of hunger and fear, the recompense of what they did.

113. And no doubt, a Messenger came to them from amongst themselves; then they belied him; then the torment seized them and they were unjust.

114. Then eat out of the provisions of Allah lawful and clean and be thankful of the blessing of Allah if you worship Him.

115. He has made unlawful to you only these, the dead, and the blood, and the flesh of swine, and that upon which other than God's name has been pronounced at the time of slaughter; then who is helpless, neither desiring nor exceeding the limit, then no doubt, Allah is Forgiving, Merciful.

116. And say not what your tongues tell falsely, this is lawful and this is unlawful so that you may forge a lie against Allah. No doubt, those who forge a lie against Allah, they will not prosper.

117. There is a short enjoyment and for them is the painful torment.

118. And We made specially unlawful to the Jews those things which We have already related to you, and We oppressed them not, yes they used to wrong their own souls.

119. Then undoubtedly, your Lord to those who commit evil ignorantly, then repent thereafter and get corrected, no doubt, your Lord thereafter is necessarily Forgiving, Merciful.

120. No doubt, Ibrahim was a Leader, obedient to Allah and separate from all others and was not a polytheist.

121. Thankful to His Blessings; Allah chose him and showed him the straight path.

122. And We gave him good, in the world. And undoubtedly, in the Hereafter he is among the righteous.

123. Then We revealed to you to follow the faith of Ibrahim who was separate from all falsehood and was not a polytheist.

124. The Saturday (Sabbath) was imposed only upon those who differed in it. And undoubtedly your, Lord will judge between them on the Day of Judgment about that in which they differed.

125. Call to the way of your Lord with wisdom and good admonition and argue with them in a way that is best. No doubt, your Lord knows well who has strayed from His way and He knows well those who are guided.

126. And if you give punishment, then punish them to the extent they had afflicted you, and if you be patient, then undoubtedly, patience is best for those who are patient.

127. And O beloved! Be patient and your patience is because of Allah and grieve not for them and be not strained because of their plots.

128. No doubt, Allah is with those who fear and do good.

CHAPTER -17

BANI ISRAEL

(THE CHILDREN OF ISRAEL)

BRIEF INTRODUCTION:-

The chapter having twelve sections, one hundred eleven verses, five hundred thirty-three words and three thousand four hundred sixty letters was revealed at Mecca. Ibne Masood says that chapter 17th to 21st are of early revelation, and they are the ones that he committed to memory first. This chapter is known as Isra and Subhan too. But the very first verse proves that it was revealed after Miraj (the Ascension of the Prophet). After mentioning the Ascension, Miraj, the entire chapter mostly deals with the children of Israel as many Prophets were sent towards them for their reform, but they did not care for them, but rather ridiculed, tortured and made fun of them, they did not obey them properly, 'so they faced humiliation and disgrace. Whenever the Israelis were bestowed power, honor and wealth, they became arrogant and rebelled against the Prophets sent towards them. But when they crossed every limit of good behavior and decency, Allah punished them severely. Such rulers were established over them that they debased them and ruined them completely and made them subservient and slave. Now again they are warned by sending this last Prophet and they are advised to obey him and submit to him completely otherwise the law of retribution would again operate.

In this chapter the principles for establishing an Islamic society are clearly mentioned. Islam was to emerge as an organized forceful power. The Prophet proved it by establishing Islamic Government in Madina just after one year of revelation of this chapter.

The chapter mentions a challenge of the devil who dared to say that he would mislead the human being on whom Allah have bestowed dignity and have made them object of prostration. The challenge was accepted, and the devil was allowed to do his job as Allah declared that the devil cannot deceive or deviate from the right path those who are His true servants and bondmen.

This chapter beings with a great miracle of Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam) "Miraaj" (Ascension). He was taken from Mecca to Baitul Maqdis in sacred night of 27th Rajab the 7th month of Hijra calendar. The Prophet led the prayer of Prophets who were assembled there and then afterwards, he was taken above bodily and visited all the seven heavens and then crossed every barrier and reached the Sublime Throne where he talked directly to Allah, Who bestowed immense knowledge on him and taught him what He desired to teach. In this journey he was shown every hidden thing, the paradise, hell, and the bridge providing approach to paradise etc.

This story of Ascension has been mentioned in chapter fifty-three "The Star" too, but details have been given in the traditions of the Prophet. (Ahadith)Abdullah Yousuf Ali says, "The reference to this great mystic story of the Miraj is a fitting prelude to the journey of the human soul in its spiritual growth in life. The first steps in such growth must be through moral conduct, the reciprocal rights of parents and children, kindness to our fellow men, courage and firmness in the hour of danger, a sense of God's presence through prayer and praise." (The Meaning of Glorious Quran page 381.) These things have been mentioned in the chapter.

It has been narrated in the qualities of this chapter that if a boy is stupid and block-headed or he be a lisping, then this chapter should be written with saffron and musk and be caused to drink to the boy. This will open his mind and he would become eloquent.



Surah Number 17: Al-Isrâ` or Bani Israil (The Night Journey or The Children of Israil)

Revealed at: Makkah

Total Verses: 111

ALLAH in the name of The Most Affectionate, the Merciful.

1. Holy is He Who carried His bondman by night from the sacred Mosque to the Aqsa Mosque around which We have put blessings that We might show him Our grand signs. No doubt, He is the Hearing, the Seeing.
2. And We gave Musa the Book and made it a guidance to the children of Israel that take not any other as Disposer of affairs besides Me.
3. O You the offspring of those whom We bore with Nuh (Noah)! No doubt, he was a great thankful bondsman.
4. And We revealed to the children of Israel in the Book that certainly you shall create mischief in the earth twice, and necessarily you shall be proud excessively.
5. Then when the promise of first time came to them, We sent against you Our bondmen as the strong warriors, then they entered into the cities for your search, and it was a promise to be fulfilled.
6. Then We made your attack turned over them, and helped you with wealth and sons and increased your band in number,
7. If you will do good, will do for yourself and if you will do bad, it will be for you. Then when the promise of the second time came that the enemies might deface your faces, and enter into the Mosque as they had entered it first time and may destroy utterly whatsoever may fall under their power.
8. It is near that your Lord may show His Mercy over you, and if you again create mischief, then We shall again turn towards Our torment. And We have made the Hell a prison for the infidels.
9. No doubt, this Quran shows that path which is straightest and gives good tidings to the believers who do good deeds that they shall have a great reward.
10. And that those who do not believe in the Hereafter, We have prepared for them a painful torment.
11. And the man prays for bad as he prays for good. And the man is very hasty.
12. And We made night and day as two signs, then put the sign of the night blotted and the sign of the day shining, that you may seek grace of your Lord (Allah) and that you may know the numbering of years, and the reckoning. And We have explained well everything separately.
13. And We have tied to his neck the destiny of every man. And We shall bring out for him on the Day of Judgement a writing which he will find wide open.
14. It will be said to him, 'Read your book. Today you yourself is good for your reckoning.'
15. Whosoever came to guidance, he came to guidance for his own good, and whosoever strayed, he strayed for his own evil. And no soul bearing burden will bear the burden of another. And We are not to torment until We have sent a Messenger.
16. And when We intend to destroy any town, We send Our Commands to its well-to-do people, then they disobey therein, then the word is fulfilled on it, then We destroy it with complete ruination.
17. And many a generation We have destroyed after Nuh. And your Lord is Sufficient as being Aware and Seer of the sins of His bondmen.
18. Whosoever desires this hastily world, We soon give him in it whatever We please to whom We intend; then We assign to him the hell, wherein he will enter despised, being kicked.
19. And whosoever intends here after and strives therefor as it should be striven for and he is a believer, then their striving succeeded.
20. We do extend Our help to all these as well as those out of the bestowing's of your Lord. And there is no check on the bestowing of your Lord.

21. See you how We have preferred one over the other? And without doubt the Hereafter is greatest in degrees and greatest in preferment.
22. O listener! Set up not another god with Allah lest you will remain sitting down despised and helpless.
23. And your Lord commanded to worship not any else except Him and do good to parents. If either or both of them reach old age before you, utter not even a faint cry to them and chide them not and speak to them the word of respect.
24. And spread for them the arm of humility with tender heart and say, 'O my Lord! Have mercy on these both as they both brought me up in my childhood.'
25. Your Lord knows well what is in your hearts, if you be righteous, then no doubt, He is forgiving to those who repent.
26. And give kinsmen their right and to the needy and the traveler and spend not extravagantly.
27. No doubt, the extravagant are the brothers of the Devils (Satans). And the devil is very ungrateful to his Lord.
28. And if you turn your face from them in seeking the mercy of your Lord for which you have hope, then speak to them a gentle word.
29. And keep not your hand tied with your neck, nor open it completely lest you sit down, blamed, tired.
30. No doubt your Lord extends the provision for whom He pleases and He straitens. No doubt He knows well, sees His bondmen.
31. And kill not your children for fear of poverty; We shall provide them and you too. No doubt their murder is a great error.
32. And approach not adultery, undoubtedly that is immodesty and a very vile path.
33. And kill not any soul, which Allah has forbidden, without right. And whoso is killed without right, then undoubtedly We have given authority to his heirs, but he should not exceed the limit in killing. Necessarily he is to be helped.
34. And approach not the property of the orphan, but by a way which is best, until he reaches his maturity and fulfil the promise, undoubtedly the promise is to be questioned of.
35. And measure full when you measure, and weigh with an even balance. This is better and its end is good.
36. And go not after that thing of which you know not. No doubt the ear and the eye and the heart all are to be questioned of.
37. And walk not in the earth boastfully, undoubtedly, you shall never cleave the earth, and shall never reach to the mountains in the height.
38. The evil thing of all these is not liked by your Lord.
39. This is of those revelations which your Lord has sent to you of wisdom. And O listener! Set not another god with Allah lest you be thrown in the hell, taunted, being kicked.
40. Has your Lord picked you for sons and made for Himself daughters from the angels? No doubt, you speak boastfully!
41. And no doubt, We explained in this Quran variedly that they may understand. And nothing is increased in them by it but hatred.
42. Say you, 'If there had been other gods with Him as they say, then they would have sought out any way towards the Owner of the Throne.
43. Holy and High, most High is He above of what they say.
44. The' seven heavens and earth and whoever is in them speak of His Glory. And there is nothing which might not speak of His Glory praising Him, yes you understand not their glorification. No doubt, He is Forbearing, Forgiving.
45. And 'O beloved! When you recited Quran, We placed between you and those who do not believe in the Hereafter a hidden veil.
46. And We have put coverings over their hearts lest they should understand it and in their ears a heaviness. And when you remember in Quran your Lord alone, they run away turning their back hatefully.
47. We know well for what they hear, when they put their ears towards you and when they counsel together, when the unjust say, 'You follow not but such a man who has been enchanted.'
48. See how they have propounded similitudes for you, then they have gone astray that they cannot get a way.
49. And said, 'What! when we shall become bones and broken particles, shall we be raised really as new creation?'
50. Say you, 'Be stones or iron.

51. 'Or any other creation which may be bigger in your thinking,' then now they will say, 'Who will create us again.' Say you, 'He Who created you for the first time,' now then they will say shaking their heads, jesting towards you, 'When is it?' Say you. 'Perhaps it may be near.'
52. The day when He will call you, then you will come praising Him and will think that you tarried not but little.
53. And say to My bondmen that they should speak that which is best. No doubt the devil (Satan) provokes strife among them. Verily the devil is an open enemy to man.
54. Your Lord knows you well, He will have mercy upon you if He please, or He will torment you if He please. And We have not sent you as guardian over them.
55. And your Lord knows well those that are in the heavens and in the earth. And undoubtedly, We preferred one over the other in Prophets and gave Daud (David) Zaboor (a Scripture, that is the book of Psalms).
56. Say you, 'call them whom you think besides Allah,' then they have no authority to remove affliction from you nor to avert it.
57. Those chosen bondmen whom these infidels worship, they themselves seek access towards their Lord that who is nearer to Him in them, they hope for His mercy and fear His torment. No doubt, the torment of your Lord is a thing to be feared.
58. And there is no town but that We shall destroy it before the Day of Judgement or will torment it severely. This is written down in the Book.
59. And We abstained from sending such signs because the former people belied them. And We gave Thamud a she-camel as an eye-opener, then they wronged her. And We send not such signs but to frighten.
60. And when We said to you, 'All are under the control of your Lord.' And We made not the vision which We had showed you but as a test for the people and also the tree upon which there is a curse in Quran. And We frighten them; then nothing increases them but a great contumacy.
61. And when We commanded angels to prostrate before Adam, then they all prostrated except the Iblis. He said, 'Shall I prostrate before him whom you have made of clay?'
62. He said, 'See You, this whom You have honored above me; if You will grant me time till the Day of Judgement, then I shall assuredly crush his children but a few.
63. He said, 'Get away, therefore whoso of them will follow you, then the recompense of you all is Hell, a full punishment.
64. 'And stagger whosoever of them you can with your voice and mobilize against them your horsemen and your footmen and share with them in their wealth and their children and promise them.' And the Devil (Satan) promises them not but with delusion.
65. 'No doubt those who are My bondmen, you have no control over them. And your Lord suffices as Guardian.'
66. Your Lord is He who speeds for you the ship in the sea, so that you may seek His grace. No doubt He is Merciful to you.
67. And when any trouble approaches you in the sea, then all whom you worship except He are lost. Then when He delivers you towards land, then you turn away your faces. And the man is very ungrateful.
68. Have you then become fearless of that He may cause to sink the shore of the land with you or send you stone-storm; then you will find no supporter for your selves?
69. Or have you become fearless of that He may carry you back in the sea for the second time, then send you a ship breaking storm-blast, then He may cause you to drown because of your infidelity, then you will not find for yourselves anyone who may pursue against Us?
70. And no doubt, We honored the children of Adam and got them ride in the land and sea and provided them with clean things and preferred them over many of Our creations.
71. The Day when We shall call every people with their leaders, then whosoever is given his record in his right hand, they shall read their records and their rights shall not be suppressed a single thread.
72. And whosoever be blind in this world, he is blind in the Hereafter, and even more astray from the way.
73. And indeed it was near that they would have seduced you from Our revelation sent to you, that you might relate something other than that towards Us, and if it would have been so, then they would have certainly you as their fast friend.
74. And if We had not kept you firm, then it was near that you would have inclined towards them a little.
75. And if it would have been so, then We would have let you taste the double life and double death, then you would not have found any helper against Us.
76. And undoubtedly, it was near that they might startle you from this land so that they might oust you therefrom and if it would have been so, then they would not have stayed after you but a little.
77. The tradition of those whom We sent before you as Messengers and you would not find Our law changing.

78. Establish prayer from declining of the sun till the darkening of the night, and the Quran of the dawn. No doubt angels are present in the Quran of the dawn.

79. And offer Tahajjud (a prayer preferably in the later part of the night after waking up from sleep) in some portion of the night, this is especially for you in addition. It is near that your Lord may make you stand at a place where all should praise you.

80. And submit like this, 'O my Lord, make me enter with a just entering and make me go forth with a just going and grant me from Yourself a helping control.'

81. And say, 'The truth has come, and falsehood vanished. Undoubtedly the falsehood was certain to vanish.'

82. And We send down in Quran that which is a healing and a mercy to the believers; and it adds only loss to the unjust.

83. And when We bestow favour on man, he turns away his face and moves far away towards himself, and when evil touches him, then he becomes disappointed.

84. Say, 'All act in their own manner. Then your Lord knows well who is best guided.'

85. And they ask you about the spirit. Say 'The spirit is a thing by the command of my Lord and you did not receive the knowledge but a little.'

86. And if We pleased, We could take away that We have revealed to you, then you would have found none to plead for you before Us.

87. But mercy from your Lord. Undoubtedly His grace to you is greater.

88. Say you, 'If men and jinn all agreed together to bring the like of this Quran, then they could not produce the like thereof, even though in them one may be helper of other.'

89. And undoubtedly, We have in this Quran described every kind of sayings in various ways, then most of men accepted nothing but being ungrateful.

90. And they said, 'We shall never believe you unless you cause a spring to gush forth for us from the earth.

91. 'Or you have a garden of date palms and vines, then you cause springs to gush forth.

92. 'Or you may cause the heaven to fall upon us in pieces as you have asserted, or bring Allah and the angels as surety.

93. 'Or you have a house of gold or you ascend up into heaven and we shall never believe even after your ascending up until you send down to us a book that we may read.' Say you, 'Glory be to my Lord; who am I, but a man sent by Allah.'

94. And what prevented men from believing when the guidance came to them, but this that they said, 'Has Allah sent down a man as Messenger?'

95. Say you, 'If there would have been angels in the earth walking about in peace, then We would have certainly sent down an angel as Messenger to them.'

96. Say you, 'Sufficient is Allah for a Witness between me and you; undoubtedly, He knows and sees His bondmen.'

97. And he whom Allah guides, is the only on the right way, and he whom He leads astray, then for them you will not find any supporter besides Him. And We shall raise them on the Day of Resurrection on their faces, blind dumb and deaf. Their abode is Hell, whenever it will come to be extinguished, We shall make it blow in flames vigorously.

98. This is their punishment because they rejected Our signs and said, 'Shall when we become bones and broken particles, then shall we really be raised up as a new creation?'

99. And whether they see not that Allah, Who made heavens and earth, can make the like of them, and He has appointed for them a term in which there is no doubt. But the unjust accept not except being ungrateful.

100. Say you, 'If you would have been owners of the treasures of the mercy of my Lord, you would surely hold them back for fear of spending. And the man is a big miser.'

101. And undoubtedly We gave nine clear signs to Musa, then ask the children of Israel; when he came to them, then Firawn said 'to him, 'O Musa, in my opinion you have been hypnotized (bewitched).'

102. He said, 'Certainly you know well that none sent these down except the Lord of the heavens and earth as opener of the eyes of heart, and in my opinion, O Firawn, you are necessarily to be ruined.'

103. Then he desired to oust them from the land, then We drowned him and all his associates.

104. And We said to the children of Israel after him, 'Dwell in this land, then when the promise of the Hereafter will come, We shall bring you all rolled together.'

105. And We sent down Quran with truth and it has come down for truth and We sent you not but as the bearer of glad tidings and as warner.

106. And We sent down Quran in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit.

107. Say you, 'Believe in it or believe not. Certainly those who got knowledge before it was sent down do fall down prostrate on their faces, when it is recited to them.'

108. And say, 'Glory be to our Lord; undoubtedly, the promise of our Lord was to be fulfilled.'

109. And they fall down on their faces weeping, and this Quran increases their hearts leaning.

110. Say you, 'Call upon Him saying Allah or saying Rahman (Most Affectionate) which so ever you call upon, all are His good names, and neither offer your prayer with loud voice nor with too low voice and seek a way in between.'

111. And say, 'All praise to Allah, Who has not taken Him a son and no one is partner in His Kingdom and none is supporter of Him because of weakness, and proclaim His Greatness Magnifying.

CHAPTER -18

AL-KAHF

(THE CAVE)

BRIEF INTRODUCTION:-

The chapter having twelve sections, one hundred ten verses, one thousand five hundred seventy-seven words and six thousand three hundred sixty letters was revealed at Mecca.

It has been named as Kahf because the story of the companions of Kahf (cave) has been described in it. The chapter mainly deals with Christian religion in its true shape. Every Prophet preached the basic concept of Islam, i.e. the Unity of God, the Messenger ship of all true Prophets, the Day of Resurrection, and accountability, for good deeds reward of Paradise and for evil deeds punishment of Firstly the Almighty God has been praised. God has sent this complete Book devoid of error or crookedness for the guidance of entire humanity. This scripture has been revealed to such a Messenger who is a perfect human being. He has proved by his words and deeds the truth of the Book and Unity of its Sender.

The chapter has analyzed the character of a godless worldly man who is proud of his wealth and abundant worldly resources. Such a man rejects the conception of Doomsday he considered that if there would be any Doomsday, he would be provided with the same status as he was enjoying in the world. Such persons reject the Prophet and demand the coming of promised punishment to the non-believers at once. If it would come, then they would believe otherwise not.

The chapter clearly declares all these worldly things; power, wealth, dignity, status and children are short lived and transitory. The entire world is itself transitory. God is only eternal, the good work is lasting. In verse 46 it has been said, "The wealth and sons are an adornment of the life of this world and the lasting are the good things, their reward is better with your Lord and is best in hope." This chapter narrates three important events, the story of the companions of the Cave, the voyage of Prophet Musa and the story of Zul-Qarnain.

The story of the companions of the cave proves that the true believers and worshippers of One God always face hardship, as was faced by the companions of the cave who took refuge in a cave and left their home and hearth. The Muslims and followers of this last Prophet should not worry, rather they should remain steadfast in their faith. This story provides consolation to the oppressed Muslims. The story explains the truth of giving new life to dead persons. The companions of the Cave were made alive after many hundred years.

The story of the voyage of Prophet Musa proves the importance of knowledge and wisdom. Many things done by Allah may seem to someone illogical apparently, but when the secrets and reality are opened, the deeds are proved to be just and wise.

The story of Zul-Qarnain explains the good of faithful Muslim ruler.

In the end the chapter eulogizes the Dignity and Grandeur of Almighty Allah, it has been declared that Muhammad (Sallallaahu-Alaih-e-Wasallam) is a human being not a God. Being a human being, he receives revelation and has surpassed every human being in character, deed and perfection. He believes in the Unity of God, then who is other who may claim to be God on earth. Only One God is to be worshipped and none else.

It has been narrated by the commentators, that one who recites this chapter constantly, he would be saved from diseases of ectodermal and leprosy; and particularly he would be saved from the mischief of the great deceiver (Dajjal). In Behaqui (the Book of Traditions), it has been said that one who recites this chapter on Friday, there would be light for him between two Fridays.



Surah Number 18: Al-Kahf (The Cave)

Revealed at: Makkah

Total Verses: 110

ALLAH in the name of The Most Affectionate, the Merciful.

1. All praise to Allah Who sent down the Book upon His Bondman and has not put therein any crookedness.
2. The Book of justice that may warn of severe punishment from Allah, and that may give the believers who do good deeds the glad tidings that for them there is good reward.
3. In it they shall abide forever.
4. And that it may warn those who say, 'Allah has taken a son for Himself.'
5. They have no knowledge about it nor their forefathers. What a monstrous word it is, that comes out from their mouths. They are merely telling a lie.
6. Then haply you will risk your life with grief after them if they believe not in this discourse.
7. Undoubtedly We adorned the earth whatever is on it, so that We may test them as to which of them is best in work.
8. And undoubtedly whatever is on it, We shall one day leave it as a barren field.
9. Did you know that the men of the cave and of the forest's side were of Our wonderful sign?
10. When those youths took refuge in the cave and said, 'O our Lord, 'Grant us mercy from yourself and provide for us guidance in our affair.'
11. Then We smote their ears many years in the cave.
12. Then We raised them up that We might see which of the two groups most rightly tells the period of their stay there.
13. We relate to you their story with truth. They were some young men who believed in their Lord and We increased them in guidance.
14. And We solaced their hearts when they stood up and said, 'Our Lord is He Who is the Lord of heavens and earth, we shall not worship any god besides Him, if we did so, then necessarily we uttered crossing the limit.
15. 'These our people have taken for themselves gods besides Him (Allah). Why then they do not bring for them a bright authority? Then who is more unjust than he who fabricates a lie against Allah.
16. 'And when you have separated yourselves from them and from all that which they worship besides Allah, then take refuge in the cave, your Lord will unfold for you His mercy and will prepare an easy arrangement of your affairs.'
17. And O beloved! You will see the sun when it rises, moves away from their cave to the right and when it sets, turns away from them on the left, whereas they are in the open space of the cave. This is of the signs of Allah. He whom Allah guides is on the right way, and he whom He sends astray, for him you will never find a supporter to guide.
18. And you might deem them awake and they sleep and We turn them about to the right and to the left and their dog has stretched his forelegs at the threshold of the Cave. O listener! If you had a look peeping at them, then you would have run away turning your back and would have surely filled with terror of them.
19. And likewise We did rouse them that they might question one another. One spokesman of them spoke, 'How long have you stayed here?' Some of them spoke, 'We stayed a day or part of a day.' Others spoke, 'Your Lord knows well how long you stayed; now then send one of you with this silver to the city, then let him look for which food is the cleaner there and that he may bring you provision from it, and let him be courteous and let him never inform anyone about you.
20. 'Undoubtedly, if they would know you, then they would stone you or make you revert to their faith and if it was so, then you would never get any good.'
21. Likewise We did inform of them that the people might know that Allah's promise is true and that the Hour — there is no doubt about it, when they began disputing among themselves about their affair, then they said, 'Build over their cave any building.' Their Lord knows well about them. Those who prevailed in their affair said, 'We swear that we shall erect over them a mosque.'
22. Now they will say 'they are three and the fourth one is their dog' and some will say 'they are five and sixth one is their dog' without seeing, guessing at random, and some will say 'they are seven and the eighth one is their dog.' Say you, 'My Lord knows well their number, none knows them but a few, so debate not about them, but the discussion to the extent outwardly expressed, and ask not to any man of the Book about them.
23. And never say of anything, 'I will do this tomorrow.'
24. But that Allah please, and remember your Lord when you forget and say like this, 'It is near that my Lord might make me see the right path nearer than this.'
25. And they stayed in their cave three hundred years, nine more.
26. Say you, 'Allah knows well how long they stayed. For Him alone is all the unseen of heavens and earth. What excellent He sees and what excellent He hears.' They have no Protector besides Him, and He associates no one in His order.

27. And recite what has been revealed to you of the Book of your Lord, there is none to alter His words, and never you will find refuge besides Him.

28. And keep yourself familiar to those who call upon their Lord in the morning and evening seeking His pleasure and your eyes should not see others leaving them; would you like the adornment of the life of this world? And obey not him whose heart We have made neglectful of Our remembrance and who followed his own desire and whose affair exceeded the limit.

29. And say, 'The truth is from your Lord, then whoso wills, let him believe and whoso wills, let him disbelieve; undoubtedly, We have already prepared for the unjust a fire whose walls would surround them. And if they complain for water, then they will be helped with water, which is like molten lead that will burn the faces. What a bad drink it is and the hell what an evil place to stay.

30. Undoubtedly those who believed and did good deeds, We shall not waste the reward of those whose works are good.

31. For them there are gardens for habitation beneath which streams flow. They will be adorned therein with bracelets of gold and will wear green garments of silk and heavy brocade, leaning therein on raised couches, and the paradise, what a good resting place.

32. And state to them the position of two men, that to one of them We provided with two gardens of grapes and covered them with date-palms and We placed agricultural farming in between.

33. Both gardens brought forth their fruits and gave nothing short in it, and We caused to flow stream amidst both.

34. And he had fruits, then he said to his companion, and he used to argue with him, 'I have greater wealth than you and am stronger in respect of men.'

35. And he entered in his garden while wronging his soul. He said, 'I do not think that it will ever perish.

36. And I do not think that the Hour will ever come, and even if I am returned to my Lord, then I shall surely get a better place of return than this garden.'

37. His companion replied to him while arguing with him, 'Do you disbelieve in Him Who created you from dust then from a purified drop of water, then made you a right man?

38. 'But I say only this that He, Allah, is my Lord and I associate none with my Lord.

39. 'And why it was not so that when you entered in your garden, then you would have told, as Allah will, we have no power but the help of Allah, if you see me as less than you in wealth and offspring.

40. 'Then it is near that my Lord will give me something better than your garden and send down thunderbolt from heaven on your garden, then it may become a bare plain ground.

41. 'Or its water sink in the ground, then you could never be able to find it.'

42. And his fruits were encompassed, then he remained wringing his hands for what he had spent in that garden and it had fallen on its trellises and he is saying, 'Oh! If I would not have associated anyone with my Lord.'

43. And he had no party to help him against Allah, nor was he able to take revenge.

44. Here it becomes clear that the authority is of Allah, the True. His reward the best and best is the end of believing in Him.

45. And relate to them the example of the life of the world, it is as a water We sent down from the heaven, then the greenery of the earth because of it came out thickly and then it became dry grass which the winds scatter. And Allah is Powerful over everything.

46. The wealth and sons are an adornment of the life of this world and the lasting are the good things, their reward is better with your Lord and is best in hope.

47. And the Day We shall cause the mountains to move and you will see the earth clean open and We shall raise them, then We shall not leave anyone of them.

48. And all shall be presented before your Lord standing in rows. Undoubtedly you have come to Us same as We had made you at first, but you thought that We would never fix any time of the promise.

49. And the book shall be put, then you will see the culprits fearing for what is written therein and will say, 'Oh! Woe to us, what happened to this writing? It left neither any small sin nor a big sin that has not been encompassed.' And they found all that they did before them. And your Lord is not unjust to anyone.

50. And remember when We ordered angels to prostrate before Adam, then all prostrated save Iblees (Devil). He was of the Jinn, then he went out of the command of his Lord. Do you take him and his offspring for friends apart from Me? And they are your enemies; what an evil exchange the unjust got.

51. I had neither made them sit before Me while creating heavens and earth, nor while creating themselves, and nor it is befitting to My Dignity that I should make My supporters to those who lead astray to others.

52. And the Day when He will say, 'Call My associates whom you fancied.' Then they will call them, they will not answer them, and We shall set a field of destruction between them.

53. And the guilty will see the Fire and will believe that they are to fall in it and will find no way of return from it.

54. And undoubtedly, We have explained in varied manners all kinds of examples in this Quran for the people, and the man is over everything most contentious.

55. And what hindered men from believing when guidance came to them and from asking forgiveness from their Lord, but that the tradition of the ancients should come to them or that the varied torments should come upon them.

56. And We send not the Messengers but as bearers of glad tidings and as warner's and those who are infidels contend with falsehood that they may subvert the truth therewith, and they took My signs and what they were warned of as a joke.

57. And who is more unjust than he who when he is reminded of the signs of his Lord turns away his face from them and forgets what his hands have sent forward. We have put covers on their hearts that they may not understand Quran and in their ears a heaviness. And if you call them towards guidance then too, they will never find the way.

58. And your Lord is the Forgiver, Full of mercy. If He would have seized them for what, they did, then He would have hastened torment for them. But for them there is an appointed time against which they will not find any refuge.

59. And these towns: We have destroyed when they committed injustices, and We had appointed a fixed time for their destruction.

60. And recall; when Musa said to his servant, 'I shall not desist until I reach there where two seas have joined, or I go on for ages.'

61. Then when they both reached the meeting place of two seas they forgot their fish, and it found its way in the sea making an underground passage.

62. Then when they had passed over from there, Musa told his servant, 'Bring our breakfast, we have no doubt faced great hardship in this journey.'

63. He said, 'please see, when we took rest near that rock, then undoubtedly I forgot the fish, and the Satan (devil) made me forget that I may mention it and it took its way in the sea, it is strange.'

64. Musa said, that is what we wanted,' then turned back retracing their footsteps.

65. Then they found a bondman from Our bondmen, whom We gave mercy from Ourselves and bestowed him Our inspired knowledge.

66. Musa said to him, 'should I remain with you on the condition that you will teach me of the right things which you have been taught.'

67. He said, 'you can never stay with me.

68. 'And how you will keep patience over that which your knowledge encompasses not?'

69. Musa said, 'soon if Allah will, you will find me patient, and I shall not disobey you in any affair.'

70. He said, 'If you remain with me, then ask not anything, unless I myself mention it?

71. Now both of them set out, until when they embarked in a boat, he cleaved it. Musa told, 'have you cleaved it in order to drown its passengers, undoubtedly you have done a wrong thing.'

72. He said, 'did I not tell you, that you would not be able to stay with me.'

73. Musa said, 'catch me not for what I forgot and put not difficulty in my affair on me.'

74. Again both of them set out, until when they met a boy he killed him, Musa said, 'have you killed an innocent soul without his having killed another? Undoubtedly you have done a hideous thing.'

75. He said. 'Had I not told you that you could never keep company with me?'

76. Musa said, 'If I ask anything to you after this, then keep not company with me; undoubtedly, your excuse is already fulfilled from my side.'

77. Again both went on till they came to the people of a village, they asked the villagers for food, but they refused to entertain them, then the two found a wall about to fall, he set it upright. Musa said, 'If you had wished, you could have taken a wage for it.'

78. He said, 'This is the separation between me and you; now I shall tell you the explanation of those things over which you could not have patience.

79. 'As for the boat, it belonged to certain poor people who were working in the sea, then I intended to make it faulty and behind them there was a king who used to seize every perfect boat forcibly.

80. 'And as for the boy, his parents were Muslims, then we feared that he might involve them in contumacy and infidelity.

81. 'Then we intended their Lord might give them one better than he in purity and nearer in affection.

82. 'As for that wall, it belonged to the two orphan lads of the city and underneath it was their treasure and their father was a noble man; then your Lord desired that those two should reach their maturity and bring forth their treasure as a mercy from your Lord, and this I did, not of my own biding. This is the significance of those things on which you could not have patience.'

83. And they ask you about Zulqarnain; say, you, 'I recite to you an account of him.'

84. Undoubtedly, We gave him a control in the earth and bestowed him a means of everything.

85. Then he followed a way.

86. Till when he reached the place of sun's setting, he found it setting in a spring of black mud, and he found a people there. We said, 'O Zulqarnain, either you punish them or do good to them.'

87. He submitted, 'As one who did injustice, we shall punish him soon, then he will be returned towards his Lord, He will strike him with an evil striking.

88. 'And one who believed and did good deeds, then the recompense for him is the good; and soon We shall speak to him easy affair.'

89. Again he followed a way.

90. Until, when he reached the place of sun's rising he found it rising on a people for whom We had not put any shelter against the sun.

91. So is the talk. And whatever he had, Our knowledge encompasses all.

92. Again he followed a way.

93. Until when he reached between two mountains, he found inside them some such people who seemed not to understand any word.

94. They said, 'O Zulqarnain, undoubtedly, Yajuj (Gog) and Majuj (Magog) create mischief in the earth, should we then fix some tribute for you on the condition that you may set up a wall between us and them?'

95. He said, 'That upon which my Lord has given me control is better, then help me with strength, I may make a strong barrier between you and them.

96. 'Bring me the pieces of iron.' Till when he levelled the wall up to the sides of the two mountains, he said, 'blow', till when he made it a fire, said he, 'Bring me, that I may pour molten copper on it.'

97. Then Yajuj and Majuj could neither climb over it, and nor could make a hole in it.

98. He said, 'This is a mercy from my Lord, then when the promise of my Lord will come, He will break it into pieces, and the promise of my Lord is ever true.'

99. And on that day We shall leave them that one group of will surge ever the other and the trumpet shall be blown, then We shall gather them altogether.

100. And We shall bring the Hell on that Day before the infidels.

101. Those upon whose eyes there was covering from My remembrance and could not hear the truth.

102. Do then the infidels think that they will make my bondsmen as their supporters besides Me? Undoubtedly We have already prepared hell for the hospitality of the infidels.

103. Say you, 'Shall We tell you, whose actions are worst?

104. Those whose all struggles were lost in the life of the world and they imagine that they are doing good work.

105. These are the people who disbelieved in the signs of their Lord and in His meeting. Therefore all their deeds are vain, and We shall not establish any weight for them on the Day of Judgement.

106. This is their recompense, the Hell for they disbelieved and took My Signs and My Messengers in mockery.

107. Undoubtedly, those who believed and did good deeds, the gardens of paradise are for their hospitality.

108. They shall dwell in it for ever, not willing to change the place therefrom.

109. Say you, 'If the sea be the ink for the words of my Lord, then necessarily, the sea would be exhausted and the words of my Lord would not come to an end, though We may bring the like of it for help.'

110. Say you, 'Apparently in facial outlook of a man, I am like you, I receive revelation that your God is One God, then whosoever hopes to meet his Lord, he should do noble deeds and associate not anyone in the worship of his Lord.'

CHAPTER -19

MARYAM

(MARY)

BRIEF INTRODUCTION:-

The chapter was revealed at Mecca. There are six sections, ninety- eight verses, seven hundred eighty words and three thousand seven hundred eighty letters in it.

The chapter deals in detail with Hazrat Maryam, the mother of Jesus Christ, so it has been named Maryam. The chapter was revealed in Mecca before migration of Muslim to Habsha, as when King Najashi of Habsha asked about Prophet Christ, then Hazrat Jafar recited the section of this chapter.

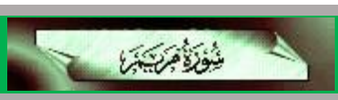
This chapter clearly describes the position of Jesus Christ, who was created without father. Various blames were levelled against him and her pious mother. The second section of the chapter clears all kinds of doubts and declares Jesus Christ a true Prophet and her mother a most pious sanctified woman. God is Authoritative and Powerful, He can do whatever He likes without apparent cause and effect. He is the Creator of everything.

The chapter deals in a lovely manner the method of call used by Hazrat Ibrahim. He always showed good behavior and kept complete discipline while dealing with his father, who was very harsh and used indecent words for him.

In another section various resolute Messengers have been mentioned and their marvels and excellences have been described. Then there has been mentioned the children of the Messengers, who went astray considering themselves that they were progeny of pious personalities. They were severely snubbed and warned. But if they would desist from evils and come back to the right path, they would receive the mercy of God.

Then the chapter removed the wrong thinking of the non-believers about Doomsday. In the end the stupidity of a strayed groups who took sons and daughters for God was openly shown and contradicted.

In the qualities of the chapter it has been told that if a miserable person recites it seven times, he would become rich. If anyone drinks the water washing the verses, he is saved from all calamities. If this water is spread in any garden of grain field its production would be increased.



Surah Number 19: Maryam (Maryam)

Revealed at: Makkah

Total Verses: 98

ALLAH in the name of The Most Affectionate, the Merciful.

1. Kaaf-Ha-Ya, Ain — Saad.
2. This is the record of that mercy of your Lord which He showed to His bondman Zakaria.
3. When he called his Lord secretly.
4. He submitted, 'O My Lord, my bone is weakened and the flame of oldness appeared from the head, and O my Lord, I never remained unsuccessful after calling You.
5. 'And I fear my relations after me, and my wife is barren, then bestow me from yourself anyone who may take over my work.
6. 'He should be my heir and be the heir of the children of Yaqoob (Israel) and O my Lord! Make hijri acceptable.'
7. O Zakaria! We give you glad tidings of a son whose name is Yahya. We have no made anyone of this name before him.
8. Submitted he, 'O my Lord, from where I shall have a son when my wife is barren and I have reached the condition of being emaciated due to old age.'
9. He said, 'so it is, your Lord said, "That is easy to Me and indeed I made you before at a time when you were nothing."
10. Submitted he, 'O my Lord, give me any sign', He said, 'Your sign is this that you speak not to people three days and nights being healthy.'
11. Then he came out to his people from the mosque and he beckoned to them, continue glorifying morning and evening.
12. O Yahya, (Jhon) hold fast the Book. And We bestowed him Prophet hood in his childhood.
13. And kind-heartedness from Us and purity. And he was utmost God-fearing.
14. And was well-behaved towards his parents and was not arrogant, disobedient.
15. And peace is on him the day when he was born, and the day, when he will die, and the day, when he will be raised alive.
16. And remember Maryam (Mary) in the Book; when she went a part from her family towards a place in the east.
17. Then she put a screen away from them, then We sent Our spiritual towards her, he appeared before her in the shape of healthy man.

18. She said, 'I beg refuge of the Most Affectionate from you if you are afraid of God.'
19. He said, 'I am only a Messenger of your Lord, that I may give you a pure son.'
20. She said, 'from where shall I have a son, no man has touched me, nor I am an unchaste?
21. He said,' so it is, your Lord has said, this is easy to Me', and that We make it a sign for the people and a mercy form Us, and this matter is already decreed.
22. Now Maryam conceived it, then she went away with him to a far-off place.
23. Then the pain of the childbirth brought her to the trunk of a palm tree. She said, 'Oh, would that I had died before this and had become a thing forgotten, lost.'
24. Then one called from underneath her, grieve not undoubtedly, your Lord has caused to flow a rivulet below you.
25. And shake towards yourself holding the trunk of the palm tree; fresh and ripe dates will fall upon you.
26. Then eat and drink and cool your eyes; then if you see any man, then say, 'I have vowed a fast to the most Affectionate, so I shall not speak to anyone today.
27. Then she brought him to her people taking him in her lap. They said, 'O Mary, you have committed a very vile thing.
28. 'O sister of Haroon! your father was not a wicked man and nor was your mother an unchaste woman.'
29. Then Maryam pointed towards the child. They said, 'How can we talk to him who is a baby in the cradle.'
30. The baby said, 'I am a bondman of Allah, He gave me the Book and made me the Communicator of unseen news (the Prophet).
31. 'And he made me blessed wherever I may be and enjoined on me prayer and poor due (Zakat) so long as I live.
32. 'And dutiful to my mother and not made me vigorous, unfortunate.
33. And the same peace on me the day I was born and the day I die and the day I am raised alive.'
34. This is 'Issa (Christ), the son of Maryam, a word of truth in which they doubt.
35. It is not befitting to Allah that He should take to Himself anyone as son, Holy is He. When He decrees anything, thus then He says to it, 'be', it becomes at once.
36. And ' Isaa said, 'Undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight.'
37. Then the parties differed among themselves; then misery is for the infidels from the presence of a Great Day.
38. How much they will hear and how much they will see the day they will come to Us, but today the unjust are in open error.
39. And warn them of the Day of regret when the matter would have been decreed and they are in negligence and they believe not.
40. Undoubtedly, We shall inherit the earth and whatever is thereon and they shall return towards Us.
41. And remember Ibrahim in the Book, no doubt, he was truthful (Prophet) Communicator of unseen news.
42. When he said to his father, 'O my father, why do you worship that which neither hears nor sees and nor it is of any use to you.'
43. 'O my father! Undoubtedly, there has come to me that knowledge which has not come to you, then follow me, I shall guide you to straight path.
44. 'O my father! Serve not the devil (saitan) undoubtedly, the devil is disobedient against the Most Affectionate.
45. 'O my father! I fear that the torment of the Most Affectionate may reach you, then you become the companion of the devil (saitan).'
46. He said, 'Do you turn your face from my gods 'O Ibrahim? No doubt, if you would not desist, then I shall stone you; and be away from me for a good long time.'
47. He said, 'Now enough, peace be to you; it is near that I will beg my Lord forgiveness for you, no doubt, He is Kind enough to me.
48. And I shall be apart from you and from all those whom you worship besides Allah and I shall worship my Lord, it is near that by serving my Lord I may not be unfortunate.'
49. Then when he a parted from them and from their deities besides Allah, We gave him Ishaque and Yaqoob, and made each of them the communicator of unseen news (Prophet).
50. And We gave them Our mercy and put for them true lofty renown.
51. And remember Musa in the Book, no doubt, he was chosen one and was a Messenger, Communicator of unseen news.
52. And We called him from the right side of the mount Tur and drew him near for telling Our secrets.
53. And gave him out of Our mercy his brother, the Communicator of unseen news (a Prophet).

54. And remember Ismail in the Book, undoubtedly, he was true in promise and was a Messenger, Communicator of unseen news (Prophet).
55. And he bade his family members to pray and to give poor due (Zakat) and was pleasing to his Lord.
56. And remember Idrees in the Book, undoubtedly he was a man of truth, Communicator of unseen news.
57. And We raised him up to a lofty building.
58. These are they on whom Allah bestowed His blessings from amongst the Communicators of unseen news, of the offspring of Adam and of them whom We bore with Nuh and of the offspring of Ibrahim and Yaqoob and of them whom We guided and chose. Whenever the verses of the Most Affectionate are recited to them, they fell down prostrating and weeping.
59. Then after them came those degenerate who wasted prayer and followed their lusts, then soon they will encounter a valley of the hell.
60. But those who repented and believed and did good deeds, then these people will enter Heaven and they will not be wronged in the least.
61. Gardens of dwelling which the Most Affectionate promised to His bondmen in the unseen. Undoubtedly His promise is to come.
62. They will not hear therein any word vain, but only greetings of peace. And for them there is their provision morning and evening.
63. This is the Garden which We shall cause to inherit to that of Our bondmen who is duty bound righteous.
64. (And Gibril said to the beloved Prophet), 'We angels do not descend but by the command of your honor's Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in between, and your honor's Lord is never forgetful.'
65. Lord of the heavens and earth and what is in between, then worship Him and remain firm in His worship. Do you know any other of His name?
66. And the man says, 'Shall when I die, then necessarily, soon be brought forth alive?'
67. And does the man not remember that We made him before when he was nothing.
68. So by your Lord, We shall gather them and the devils together, and shall bring them around the Hell falling on their knees.
69. Then We shall pick out from every group those who will be most fearless against the Most Affectionate.
70. Then We know very well those who are worthiest to be roasted in the Fire.
71. There is not one of you who may not pass over the Hell, this is necessarily a decided thing for your Lord.
72. Then We shall save the God fearing, and will leave the unjust in it falling on their knees.
73. And when Our bright verses are recited to them, the infidels say to Muslims, 'Which of the group's house is good and better in assembly.'
74. And how many generations We have destroyed before them, that they were better in goods and outward show than them.
75. Say you, 'One who is in error, then the Most Affectionate let loose him well until when they see that they are promised with, either the torment or the Hour. Now then they will know whose position is worse and whose force is weak.'
76. And those who got guidance, Allah will increase them in guidance. And the abiding good things are excellent with your Lord in respect of reward and in respect of return.
77. Have you seen him who has disbelieved in Our Signs and says, 'I shall surely be given wealth and children?'
78. Has he looked into the unseen, or has he taken any covenant with the Most Affectionate?
79. Never, now We shall put in writing what he says and will prolong for him the torment.
80. And for whatever he is speaking, We shall inherit and he will come to Us alone.
81. And they have taken other gods besides Allah that they may give them strength.
82. Never, soon they will deny their worship and will become their opponents.
83. Did you not see that We sent devils upon infidels, that they impel them well (towards sins).
84. Then be not you in haste against them. We are completing their counting.
85. The day We shall carry the duty bound (pious), towards the Most Affectionate, as guests.
86. And will drive the culprits towards the Hell thirsty.
87. The people are not the owner of intercession but only those who have taken a covenant with the Most Affectionate.
88. And the infidels said, The Most Affectionate has taken a son.'
89. No doubt, you brought a thing of heavy limit, (most evil.)
90. It is near that the heavens may burst by it and the earth may crack down and the mountains fell down collapsed.

91. That because they ascribed a son to the Most Affectionate.
92. And it behaves not the Most Affectionate that he should take a son.
93. All who are in heavens and earth, they shall come to the Most Affectionate as bondmen.
94. No doubt, He knows their counting and has numbered them one by one.
95. And of them everyone will come to Him alone on the Day of Judgement.
96. Undoubtedly, those who believed and did good deeds soon the Most Affectionate will make for them love.
97. So We made this Quran quite easy in your tongue that you may give glad tidings to the Godfearer and you may warn thereby a contentious people.
98. And how many generations We destroyed before them. Do you see anyone of them or you hear of them any whisper?

CHAPTER -20

TAHA

BRIEF INTRODUCTION:-

The Chapter was revealed at Mecca before the time when Hazrat Umer embraced Islam. It contains eight sections, one hundred thirty- five verses, one thousand six hundred forty one words and five thousand two hundred forty-two letters.

The chapter begins with the words TAHA so the chapter has been named as such. This chapter has become significant because of Hazrat Umar, who accepted Islam after hearing first few verses of the chapter recited by his sister. Hazrat Umar was fanatic enemy of Islam and the Prophet. After knowing that his sister and brother-in- law have already embraced Islam, he rushed towards their residence, reached there, he began beating his brother-in-law. The sister, Fatimah, resisted, but she was too severely beaten to such an extent that blood flushed from her head. Hazrat Umar had already heard some words of this chapter, so he desired to hear Quran. The sister recited the verses of TAHA and Umar's heart melted with pity and accepted the truth.

This incident proves that the enmity of the Arabs was at highest pitch against Islam at the time of the revelation of this chapter and only few selected personalities had accepted Islam.

In the beginning the chapter gives consolation to the Prophet by describing the story of Prophet Musa who was sent against a tyrant ruler. The Pharaoh created innumerable hurdles in his way but Musa faced every hardship with patience as Allah had already promised to help the Prophet. All the magicians of Pharaoh Kingdom accepted the truth and believed in the Prophet.

Then the chapter related the story of Samri who befooled children of Israel.

In the end the story of Hazrat Adam has been narrated. A lesson was taught to the believer by this story that one should not be arrogant and high-headed after committing mistake, otherwise he would be like Devil and Pharaoh. But if anyone commits any wrong and is ashamed of it then repents, he becomes respectful and dignified.

Believers have been advised to save themselves form disobedience of God. If at any time by ignorance or by slip any wrong is committed, one should be ashamed and regretful and request God to pardon the sin. He would find God always pardoning and Merciful. The soul can be purified by prayer and praise.

The qualities of the chapter:-

It has been narrated that if the chapter is recited twenty-one times by any virgin girl whose marriage is not being settled, she would be married with any pious person by grace of Allah. It has been further said that one who recites the chapter in abundance his provision is increased, and no sorcery would affect him.



Surah Number 20: TâHâ (TâHâ)

Revealed at: Makkah

Total Verses: 135

ALLAH in the name of The Most Affectionate, the Merciful.

1. TAHA.
2. O beloved! We sent not this Quran upon you that you may be put to trouble.
3. Yes, as an admonition to him who fears.
4. A sent down by Him Who has made the earth and the high heavens.
5. He, the Most Affectionate, established on the Throne (befitting to His Dignity).
6. His is whatever is in heavens and whatever is in earth and whatever is in between and whatever is beneath the wet soil.
7. And if you speak the word loudly, then He knows the secret and that which is more hidden than this.

8. Allah — none to be worshipped but He. His are all good names.
9. And has there come to you the story of Musa?
10. When he saw a fire, then said to his wife, 'Stay, I have seen a fire, haply I may bring you a brand of fire or find a way at the fire.'
11. Then when he came to the fire, a call was made, O Musa!
12. Verily, I am your Lord, then take off your shoes, undoubtedly, you are in the sacred valley Tuwa.
13. And I have chosen you, now listen carefully to what is revealed to you.
14. Verily I am Allah there is none to be worshipped save Me. So worship Me and establish prayer for My remembrance.
15. Undoubtedly, the Hour is to come. It was near that I should conceal it from all, that every soul may be recompensed for its endeavor.
16. Then let no one who believes not in it and follows his own desire bar you from believing it lest you perish.
17. And what is it in your right hand, O Musa?
18. He submitted, 'It is my staff, I lean on it, and with it beat down leaves for my goats and there are my other works in it.'
19. Said He, 'Cast it down O Musa.'
20. Then Musa cast it down and at that very time it became a serpent running.
21. Said He, 'Pick it up and fear not, now We shall restore it to its former condition.
22. 'And make close your hand to your side, it shall come forth crystal white without any disease as one more sign.
23. 'That We may show you of Our greater signs.
24. 'Go to Firawn (Pharaoh), he has rebelled."
25. He submitted, 'O my Lord open my breast for me.
26. 'And make my task easy for me.
27. 'And loose the knot of my tongue.
28. 'That they may understand my speech.
29. 'And make a minister for me from my family.
30. '(He) My brother Haroon.
31. 'Strengthen my loin by him.
32. 'And associate him in my task.
33. 'So that we may glorify You much.
34. 'And may remember You much.
35. 'Undoubtedly You are seeing us.'
36. Said He, "O Musa, you are granted your request.
37. "And indeed We favored you another time.
38. "When We inspired to your mother what was to be inspired.
39. "That putting this child into a box cast him into the river, then the river will cast him on to the bank. There he who is an enemy to Me and an enemy to him will pick him up and I cast on you the love from Me and so that you may be brought up before My sight.
40. "When your sister walked along, then she said, 'Shall I tell you such people who will nurse this child.' Then We turned you back to your mother that her eyes may be cooled and she may not be grieved. And you slew a soul, then We delivered you from sorrow and tested you well. Then you did stay in the people of Madian for many years, then you came at a fixed promise O Musa!
41. "And I made you particularly for Me.
42. "You and your brother both go, taking My signs and do not slacken in My remembrance.
43. "You both go to Firawn, undoubtedly he has rebelled.
44. "Then speak to him gentle words: haply he may be mindful or he may have some fear."
45. They both submitted, 'O our Lord! 'Undoubtedly, we fear that he may commit excess against us or come before us with mischief.'
46. Allah said, "Fear not, I am with you Hearing and Seeing.
47. "Then go to him and say, 'We have been sent by your Lord, then send forth with us the children of Yaqub and torture them not. No doubt, we have brought you the sign from your Lord. And peace be to him who follows the guidance.
48. 'No doubt, we have been revealed that the torment is on him who belies and turns his face. "
49. Firawn said, 'Who is the Lord of you both, O Musa?'
50. He said, 'Our Lord is He Who gave its proper form to everything, then guided.'

51. Firawn said, 'What is the state of former generations?'
52. He said, 'Their knowledge is with my Lord in a Book, my Lord neither errs nor forgets.
53. 'He Who made the earth for you as a bed and laid for you walking paths in it and sent down rain from the sky.' And thereby We brought forth varied pairs of vegetation.
54. Eat you and pasture your cattle. No doubt in it there are signs for the men of wisdom.
55. We created you from the earth, and into the same We shall bring you back and from the same We shall bring you forth the second time.
56. And undoubtedly We showed him Our all signs, then he belied and refused.
57. Firawn said, 'Have you come to us for driving us out from our land by your magic' O Musa?
58. 'Then necessarily, we too bring a like magic before you, so make an appointment between us and yourself, neither we change nor you, at an even place.'
59. Musa said, 'Your promise is for the day of festival and that the people be assembled late after sunrise.'
60. The Firawn turned back and collected all his plans, thereafter he came back.
61. Musa said to them, 'Woe be to you, forge not lie against Allah that He may destroy you by torment; and undoubtedly, he who forged lie remained unsuccessful.'
62. Then they disputed their affairs among themselves and consulted secretly.
63. They said, 'undoubtedly, these both are necessarily, magicians, they desire to drive you out from your land by the strength of their magic and take away your good religion.
64. 'Then make firm your stratagem, then come in ranks; and today he who overcame reached to his goal.'
65. They said, 'O Musa! Either you cast or we cast first?'
66. Musa said, 'may you cast, hence their ropes and staffs looked to him as though they were running by the strength of their magic.
67. Then Musa got a fear within himself.
68. We said, 'Fear not undoubtedly you have the dominance.
69. 'And cast down what is in your right hand, it will swallow their makings. That which they have made is the trick of the magician, and the magician does not prosper, anywhere he comes.'
70. Then all the magicians were made to prostrate. They said, 'We believed in Him, Who is Lord of Musa and Haroon.'
71. Firawn said, 'Did you believe in Him before I permitted you? Undoubtedly, he is your chief who taught you magic. Then I swear necessarily I will cut off your hands, and feet of alternate side and will crucify you upon the trunks of the palm-trees, and certainly you will know which of us is more severe and more lasting in punishment.'
72. They said, 'We shall never prefer you against these clear evidences that came to us; by our Creator, do whatever you have to do. You will do in the life of this world only.
73. Undoubtedly, we believed in our Lord that He may forgive our sins and also that to which you forced us on magic. And Allah is the Best and Most Lasting.
74. No doubt, he who comes before his Lord as culprit, then necessarily for him is Hell, in which neither he shall die nor live.
75. And he who comes to his Lord as a believer having done good deeds, for such are the high ranks.
76. Gardens for habitation, beneath which streams flow, they will abide therein forever and this is the recompense of him who has purified himself.
77. And no doubt, We revealed to Musa that walk away with My bondmen by night and make a dry way for them in the river. You will have no fear that Firawn may overtake nor any danger.
78. Then Firawn followed them with his hosts, then the river covered them as to be covered.
79. And Firawn misguided his people and showed not the way.
80. O children of Israel! No doubt, We delivered you from your enemy and gave you the promise of the right side of Mount Tur and sent down on you Manna and Salwa.
81. Eat what We provided you of pure things and exceed not therein that My anger may descend on you and he on whom My anger descends falls down.
82. And undoubtedly, I am the Most Forgiving to him who repented and believed and did good deeds, then remained on guidance.
83. And what has made you hasten from your people, O Musa?
84. Submitted he, those are they behind me, and O my Lord! I hastened to You so that You may be pleased.'
85. He said, 'We have put your people in trial after you and the Samiri has misled them.'

86. Then Musa returned full of anger and sorrowful to his people, he said, 'O my people! Did your Lord not promise a fair promise to you? Did a long time pass on you or did you desire that the anger of your Lord should descend on you, so that you did against my promise.'
87. They said, 'We did not break your promise of our own will but we were made to carry some load of these people's ornaments, so we cast them then likewise did the Samiri Cast.'
88. Then he brought out for them a calf, a lifeless body lowing, then they said, 'This is your god and the god of Musa, and Musa forgot.'
89. Do they then not see that it does not return reply to them of any word and nor possess any power to hurt or profit them?
90. And undoubtedly, Haroon had already told them before, O my people! You have fallen in temptation on account of it, and undoubtedly your Lord is the Most Affectionate, therefore follow me and obey my command.'
91. They said, 'We shall remain sitting firmly round it until Musa comes back to us.'
92. Musa said, 'What prevented you when you did see them going astray.
93. 'That you would have followed me. Did you then not obey my command?'
94. He said, "O son of my mother, neither hold my beard not the hair of my head, I feared that you would say, 'you have caused dissention amongst the children of Israel and have not waited for my word."
95. Musa said, 'Now what is your position, O Samira?'
96. He said, 'I saw that the people did not see, so I took a handful of dust form the footstep of the angel, then cast it, and this looked fair to my soul.'
97. Musa said, 'Then go away that your punishment in the life of this world is this, that you should say 'touch me not', and undoubtedly, there is an appointment for you which shall not be averted from you, and look at your god before which you remained sitting devoted for the whole day. Certainly We shall burn it, then by breaking it into pieces will cause to flow in the river.'
98. 'Your God is only Allah besides Whom none to be worshipped. His knowledge encompasses every-thing.'
99. Thus We relate to you the preceding news and We have given you from Us a remembrance.
100. One who turns his face from it, then undoubtedly he shall bear a burden on the Day of Judgement.
101. They shall abide therein. And what a vile load it will be for them on the Day of Judgement.
102. The day when the trumpet shall be blown and We shall raise the culprits, on that day, blue eyed.
103. They will be whispering among themselves that, 'You did not stay in the world but ten nights.'
104. We know well what they will say when the best of them in judgement will say, 'You had stayed only a day.'
105. And they ask you regarding mountains, say you, My Lord will squander them breaking into pieces.
106. Then leave it a level plain.
107. Wherein you see not any slope or elevation.
108. On that Day they will run behind the caller there will be no crookedness in him, and all voices will be low before the Most Affectionate, then you will not hear but a very low sound.
109. On that Day the intercession of anyone will not avail but of him whom the Most Affectionate has permitted and whose word He liked.
110. He knows whatever is before them and whatever is behind them, and their knowledge cannot encompass Him.
111. And all faces shall be down cast before the Living, the Sustainer. And undoubtedly he who bore the burden of injustice remained unsuccessful.
112. And he who does good works and be a Muslim, then neither he will be afraid of excessiveness nor of loss.
113. And thus We have sent it down the Quran in Arabic and explained therein various ways of the torments that haply they may fear or it may generate in their hearts some thinking.
114. Allah is, then, the Most High, the True King, and hasten not with Quran until its revelation is completed to you, and submit, 'O my Lord increase me in knowledge!'
115. And undoubtedly, We had given an emphatic commandment to Adam before this, then he forgot and We did not find his intention.
116. And when We said to angles, 'prostrate before Adam' then all prostrated but Iblis (the devil) he refused.
117. Then We said, 'O Adam! undoubtedly, this is an enemy to you and your wife, so it may not happen that he may drive you both out of the Garden, then you are put to hard labor.
118. 'Undoubtedly, for you in the Garden is this that neither you be hungry nor go naked.
119. 'And that neither you thirst therein nor be exposed to sun.'

120. Then the Satan gave evil suggestion to him, he said, 'O Adam! Shall I tell you the tree of eternity and a Kingdom that decays not?

121. Then they both ate thereof, now their things of shame became apparent to them, and they began to stick the leaves of the Garden over themselves, and Adam slipped the commandment of his Lord, then what he had desired did not get the way to it.

122. Thereafter his Lord chose him and turned to him with His mercy and showed him the way to his favored nearness.

123. Allah said, 'Get down you both from the Heaven together, among you one is the enemy of the other, then if there comes a guidance to you all from Me; then whoso followed My guidance, shall neither go astray nor he be unfortunate.

124. 'And whoever turned his face from My remembrance, then un-doubtedly, for him there is straightened life, and We shall raise him blind on the Day of Resurrection.'

125. He will say, 'O My Lord, why you have raised me blind while I possessed sight?'

126. Allah will say, 'Thus Our signs had come to you, and you did forget them and in the like manner no one will take care of you.

127. 'And thus We do recompense him who crosses the limit and believes not in the signs of his Lord. And undoubtedly, the torment of the Hereafter is severest and most lasting.'

128. Has then it not given guidance to them that how many a generation, We have destroyed before them, that in whose dwellings they walk? Undoubtedly therein are signs for men of wisdom.

129. And had not a word of your Lord gone forth and a term determined then necessarily, the torment would have stuck to them.

130. Then be patient over what they say, and praising your Lord proclaim His Holiness before the rising of the sun and before sunset, and proclaim His Holiness in the hours of the night and at the ends of the day, haply you may be pleased.

131. And O listener! Stretch not your eyes towards that We have given to the pairs of infidels to enjoy the freshness of living world, that We may thereby try them. And the provision of your Lord is the best and most lasting.

132. And bid your family for prayer, and be you steadfast over it. We ask not of you a sustenance. We shall provide you. And the good end is for those guarding against evil.

133. And the infidels said, 'Why does he not bring us a sign from his Lord?' And has there not come to them the statement of what is in the former scriptures?

134. And had We destroyed them of any torment before the coming of Messenger, then they would have necessarily said, 'O my Lord, why You sent not a Messenger to us that we might have followed Your signs before we were disgraced and humiliated.

135. Say you, 'All are waiting, then you too wait, then now you will know that who are the men of straight path and who got guidance.'

CHAPTER -21

AL-AMBIA

(THE PROPHETS)

BRIEF INTRODUCTION:-

The Chapter having seven sections, one hundred twelve verses, one thousand one hundred eighty-six words and four thousand eight hundred ninety letters was revealed at Mecca. It has been named as "The Prophets", because various Prophets have been mentioned in the chapter. When darkness and polytheism cover any society, nothing good can be expected. If there is no faith in resurrection and accountability, no one is prepared to accept the truth. Such people are not ready to hear any argument. They commit all types of evil and indecency for achieving wealth and honor. They are not able to differentiate between lawful and unlawful.

Such was the prevailing condition of rejecters and polytheists of the period of the last Prophet.

This chapter rejects the evil conception of the society and describes the end of those people who too rejected the Hereafter and ridiculed the Messengers. They were completely routed out, the remains themselves prove their horrible end.

The stories of various Prophets have been described to show how these pious persons tried to reform their people and how they fought against obstacles created by their opponents. God provided them His help and bestowed courage on them to encounter their enemies. They remained resoluted and firm in their pious mission.

The chapter gives ample evidence and rational arguments to prove the Unity of God. The conception about angels has been corrected rejecting the idea that they were progeny of God.

One who would adopt the path of truth and virtue, he would ultimately be successful and he would not be afraid of the terror and dreadfulness of the Hereafter. Those who would reject the truth and Prophets would become fuel of Hell.

In the end, the grandeur of Quran and the Prophet has been described. Quran is sufficient for anything and for the whole system of life and the Prophet is a mercy to the entire world.

In qualities of the chapter it has been narrated that one who recites the chapter three times a day, his heart is kindled with the light of faith, and he would be relieved of his anxieties and sorrows.



Surah Number 21: Al-Anbiyâ` (The Prophets)

Revealed at: Makkah

Total Verses: 112

ALLAH in the name of The Most Affectionate, the Merciful.

1. The accountability of the people is near and they have turned their faces in heedlessness.
2. Whenever any admonition comes to them from their Lord, they hear it not but sporting.
3. Their hearts have fallen in sport. And the unjust counselled among themselves secretly, 'who is this, he is only a man like you. Do you go to magic while you see?'
4. The Prophet said, 'My Lord knows every word in the heavens and earth, and He is the Hearer, the Knower.'
5. On the contrary, they said, 'these are the perturbed dreams- rather it is his own fabrication, nay, he is a poet. Then let him bring any sign to us as the former were sent with.'
6. No town which We destroyed believed before them; will they then believe?
7. And We sent not before you but men whom We revealed, then O people! ask the men of knowledge if you have no knowledge.
8. And We made them not mere bodies that they may not eat food and nor live in the world forever.
9. Then We made good Our promise to them, so We delivered them and those whom We pleased and destroyed the extravagant.
10. Undoubtedly, We sent down towards you a Book in which there is glory for you. Have you then no wisdom?
11. And how many towns that were oppressing, We utterly destroyed and raised up another people after them.
12. Then when they got Our torment, therefore they began to flee from it.
13. Flee not, and return to those comforts which were given to you and to your homes, haply you are to be questioned.
14. They said, Ah! Woe to us! No doubt, we were unjust.'
15. Then they remained crying so, till We made them cut off, extinguished.
16. And We made not the heavens and the earth and whatever is between the two in vain.
17. If We had wished to take any amusement, then We would have taken from Ourselves; if at all We were to do.
18. Rather We hurl the truth at falsehood, then it takes out its brain, therefore it vanishes. And Woe is to you for those utterances which you fabricate.
19. And to Him belongs whosoever is in the heavens and the earth. And those near Him do not wax proud to worship Him, and nor are they tired.
20. They glorify Him night and day and intermit not.
21. Have they made some such gods from the earth who create something?
22. If there had been gods besides Allah in the heavens and earth, then necessarily, they would have gone ruined. Therefore Glory is to Allah, the Lord of the Throne, from the utterances which they fabricate.
23. He is not questioned as to what He does, while they all shall be questioned.
24. Have they taken other gods besides Allah? Say you, 'Bring forth your proof. This Quran is the mention of those with me and the narration of those before me.' Rather most of them know not the truth, therefore they turn aside.
25. And We sent not any Messenger before you but We revealed to him that there is no God but I; therefore worship Me alone.
26. And they said, 'The Most Affectionate has taken for Himself a son.' Holy is He. Nay they are bond-men honored.
27. They precede Him not in word, and they act only by His command.

28. He knows whatever is before them and whatever is behind them, and they intercede not but for him whom He is Pleased with, and they are fearing of His awe.
29. And whosoever of them says, 'I am a god besides Allah', then We shall recompense him with Hell. Thus We recompense the oppressors.
30. Did the infidels not consider that the heavens and earth were closed up, then We opened them out? And We made every living thing from water. Will they then not believe?
31. And We put anchors in the earth lest it should move away with them, and We made therein wide pathways that haply they may be guided.
32. And We made the heaven a roof well protected; and they are averters from its signs.
33. And it is He Who created the night and the day and the sun and the moon. Each one is floating in a circumference.
34. And We made not before you for any man to live forever in the world. Will they then if you pass away live forever?
35. Every soul is to taste death. And We prove you by evil and good for trial. And to Us you are to return.
36. And when the infidels see you, they take not you, but with mockery. Is this he who speaks evil of your gods? While they are themselves the rejecters of the very remembrance of the Most Affectionate.
37. Man is made hasty; now and I will show you My signs, be not hasty to Me.
38. And they say, 'When this promise will be (fulfilled) if you are truthful?'
39. Any how the infidels knew the time when they will not be able to keep off fire from their mouths not from their backs, neither shall they be helped.
40. Rather it will come to them all of a sudden, then it will confound them, and they will not be able to avert it and nor they will be given respite.
41. And undoubtedly, the Messengers before you were mocked, then the mockery of the scoffers took themselves in its fold.
42. Say you, 'Who keeps watch upon you from (the wrath of) the Most Affectionate by night and by day?' Yet they have turned their faces from the remembrance of their Lord.
43. Have they some gods who protect them besides Us? They cannot protect their own souls, and nor against Us they may have company with.
44. Nay, We allowed them and their fathers to carry on, until the life grew long upon them. Do they then not observe that We are coming gradually reducing the land from its outlying borders? Will they then overcome?
45. Say you, `I only warn you by the Revelation; and the deaf do not hear the call when they are warned.'
46. And if a breath of the torment of your Lord touch them, then necessarily, they will say, 'Oh! Alas for us, undoubtedly, we were unjust.'
47. And We shall set up the balances of justice for the Day of Judgement, then no soul shall be wronged anything. And if there be anything, even equal to a grain of mustard seed, then We shall bring it; and We are Sufficient to take account.
48. And undoubtedly, We gave Musa and Haroon Judgement and the light and admonition for those who fear God.
49. Those who fear their Lord, unseen, and who are dreadful of the Hour.
50. And it is this the blessed admonition that We have sent down. Are you then deniers of it?
51. And undoubtedly, We bestowed over Ibrahim his righteous path from before, and We knew him.
52. When he said to his father and his people, 'What are these images before which you are sitting firmly' (for worship).
53. They said, 'We found our fathers worshipping them.'
54. He said, 'Undoubtedly, you and your fathers are all in manifest error.'
55. They said, 'Have you brought truth to us, or you are making a play unintentionally?'
56. He said, 'Nay, your Lord is He Who is the Lord of the heavens and the earth, Who created them, and I am of the witnesses to that.
57. 'And I swear by Allah, I shall devise bad against your idols after you have turned your backs.'
58. Then he broke them into pieces but the big one of them, that haply they may ask to it something.
59. They said, 'Who has done this to our gods? Undoubtedly, he is unjust.'
60. Some of them said, 'We have heard a youth called Ibrahim saying bad to them.'
61. They said, 'Then bring him before the people, haply they may bear witness.'
62. They said, 'Have you done this to our gods, O Ibrahim?'
63. He said, `Rather this big one of them would have done this, so ask them, if they can speak.'

64. They turned to themselves and said, 'Undoubtedly you yourselves are the unjust.'
65. Then they were lied downward on their heads, that you know well that these do not speak.
66. He said, 'Do you then worship besides Allah that which neither profits you and nor hurts you.
67. 'Fie on you and on those deities which you worship besides Allah, do you then have no wisdom?'
68. They said, 'Burn him and help your gods, if you have to do.'
69. We said, 'O Fire! Be you cool and safety for Ibrahim.'
70. And they desired evil for him, but We made them the worst losers.
71. And We delivered him and Lut, towards the land in which We had placed the blessings for the worlds.
72. And We bestowed him Ishaque and as grandson Yaqoob, and We made all of them able for Our special favor.
73. And We made them leaders who call by Our command and We revealed to them the doing of good deeds and establishing prayer and the paying of Zakat (Poor-due) and they constantly served Us.
74. And to Lut We gave government and knowledge and delivered him from that town which had been working foul deeds; undoubtedly those evil people were disobedient.
75. And We caused him to enter Our Mercy. Undoubtedly he is of those able for Our special favor.
76. And to Nuh when he called Us before this, then We listened to his prayer and delivered him and his family from severe torture.
77. And We helped him against a people who belied Our signs. Undoubtedly, they were evil people, so We drowned them all.
78. And remember Daud and Suleman when they gave decision regarding a feud of tillage when the sheep of certain people strayed therein by night, and We were Present at the time of their judgement.
79. We made Suleman understand the matter and bestowed to both of them government and knowledge and We made the mountains subservient to celebrate Our praises with Daud and so the birds. And these were Our doings.
80. And We taught him the making of garments for you so that it may protect you against your violence; will you then be grateful?
81. And to Suleman We made subservient the violent wind that it blew at his bidding to the land in which We had placed Our blessings; and We are in the know of everything.
82. And of the devils those who dived for him and did other work besides that and We had a check over them.
83. And remember Ayyoob when he called his Lord that 'Distress has touched me and You are the Most Merciful of the merciful.'
84. Then We responded to him and We removed the distress which he had and We gave him his family and along with them the like thereof as a mercy from Us and as an admonition to the devotees.
85. And (remember) Ismail and Idrees and Zulkifl. They were all men of patience.
86. And We got them enter into Our Mercy. Undoubtedly, they are of the righteous ones.
87. And (remember) Zunnoon when he departed in anger, then he imagined that We would not cause him any distress and then he cried out in the darkness, There is none to be worshipped but You, Glory is to You, undoubtedly, I did improper act.'
88. Then We responded to his call and delivered him from the grief and We shall likewise deliver the Muslims.
89. And to Zakaria when he called his Lord, 'O my Lord! Leave not me alone and You are the best Inheritor.'
90. Then We responded to his call and bestowed him Yahya and cured his wife for him. Undoubtedly, they used to hurry in good deeds and used to call Us with hope and fear. And they humble themselves before Us.
91. And as to she who guarded her chastity, then We breathed into her of Our spirit and made her and her son a sign for the entire world.
92. Undoubtedly, this religion (Din) of yours is a single religion (Din), and I am your Lord, so worship Me.
93. And others split up their affairs among themselves. All are to return to Us.
94. Then whosoever works righteous deeds and be a believer, then his efforts are not disregarded and We are recording it.
95. And it is forbidden to a town which We have destroyed that they return.
96. Until when Yajuj and Majuj would be let loose and they will be coming down from every height.
97. And the true promise drew near, then the eyes of the infidels will remain staring (saying that) 'Woe to us, undoubtedly, we were heedless of this, rather we were unjust.'
98. Undoubtedly, you and whatever you worship besides Allah, all are the fuel of the Hell; you have to enter therein.
99. If these had been gods, they would not have gone to Hell; and all shall abide therein.

100. They will groan therein and they will hear nothing in it.
101. Undoubtedly, those for whom Our promise of good has already gone forth, they have been kept away from the Hell.
102. They will not hear the faintest sound of it and they will abide in that which their soul's desire.
103. The Great Terror shall not grieve them and the angels will come to greet them (saying) that this is your Day which you were promised.
104. The Day when We shall roll up the heaven as the angel Sijil rolls up the record of deeds. As We made it first, We shall restore it. This is a promise on Us; We shall necessarily do it.
105. And undoubtedly, We wrote in Zaboor (Scripture) after the admonition that My righteous bondmen will inherit this land.
106. Undoubtedly, this Quran is sufficient for the worshipers.
107. And We sent not you, but a mercy for all worlds.
108. Say you, 'I am revealed only this that you have no God but One Allah; do you then become Muslim?'
109. But if they turn away their faces, then say, 'I have proclaimed war against you on equal basis, and I know not whether that which you are promised is near or far.
110. 'Undoubtedly, Allah knows about aloud talks and knows whatever you conceal.
111. 'And I know not, haply it may be a trial for you and the provision for a fixed time.'
112. The Prophet submitted, 'O my Lord! Decide with truth. And the assistance of our Lord the Most Affectionate is needed against what you utter.'

CHAPTER - 22

AL-HAJJ

BRIEF INTRODUCTION:

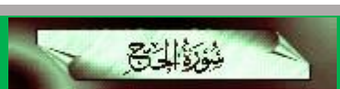
There is difference of opinion regarding the place of revelation of the chapter. Most of the commentators agree that in this chapter some verses were revealed at Mecca and some other at Madina, so it is both Meccan and Madinian. The chapter deals with the sacred House, the Pilgrimage, the sacrifices and fighting in defense of truth when challenged.

It begins with the terror of the Day of Judgement warning the non- believers. They were advised to accept the truth before coming of the Terrible Day.

Now the Muslims are being allowed to defend themselves against enemies when attacked. God would provide all sorts of help to Muslims.

Then the chapter gives bright arguments about the Unity of God in different verses and at different places. The weakness and helplessness of idols and other things of worship have been highlighted. These handmade gods cannot make a fly altogether, nor can they take back anything taken by a fly. The chapter announces that the Muslims are selected people from amongst the entire nations for preaching the truth, upholding the Unity of God and raising the banner of honesty and piety. They are therefore advised to remain firm and faithful and to have excellent character which should itself be a clear proof for the call of the truth.

In qualities of the chapter, it has been narrated one who recites it three times after riding on any boat or ship, he would safely reach his destination and his life and wealth would be saved.



Surah Number 22: Al-Hajj (The Pilgrimage)

Revealed at: Madinah

Total Verses: 78

ALLAH in the name of The Most Affectionate, the Merciful.

1. O people! Fear your Lord, undoubtedly, the tremor of the Hour is a thing very hard.
2. The Day when you would see it, every suckling woman shall forget her infant whom she suckled, and every pregnant shall cast away her burden, and you will see men as they are drunk and they will not be drunk, but the torment of Allah is severe.
3. And there are some who dispute about Allah without knowledge, and follow every rebellious devil.
4. For whom it has been written that who will befriend him, then he will necessarily misguide him and will guide him towards the torment of Hell.
5. O people! if you have any doubt about the Resurrection, then consider that We created you from dust, then from a drop of water (Sperm), then from the clot of blood, then from a piece of flesh fashioned and unfashioned, so that We may manifest to you Our Signs. And We cause whom We will to remain in the

	womb of mothers till an appointed time, then We bring you out as infant, then in order that you may reach your maturity, and of you is one who dies early and is one who is put to a worthless age so that after knowing knows nothing. And you see the earth withered up then when We sent down water upon it, it was freshened and swelled up and grew every beauteous pair.
6.	This is so because only Allah is the Truth and that it is He Who will give life to the dead and that He can do all things.
7.	And because the Hour is to come, there is no doubt in it and because Allah will raise those who are in the graves.
8.	And of mankind is he who disputes about Allah without having any knowledge and without any guidance and without any enlightening Book.
9.	Turning his neck from truth so that he may mislead others from the path of Allah. For him there is humiliation in the world; and on the Day of Judgement, We shall make him taste the torment of burning.
10.	This is because of what your hands sent forth and Allah oppresses not His bondmen.
11.	And some men worship Allah on an edge, then if any good reaches him, then he is content therewith and if trial befalls, turn round on his face; there is loss of the world and the Hereafter both. This is a manifest loss.
12.	They worship besides Allah such that which can neither do bad nor good to them. This is indeed straying afar.
13.	They worship such that whose harm is more expected than his benefit. No doubt, what an evil patron and no doubt what an evil comrade!
14.	Undoubtedly, Allah will cause those who believed and did good deeds to enter Gardens beneath which rivers flow. No doubt, Allah does what He will.
15.	Whosoever imagines that Allah will not help His Prophet in the world and the Hereafter, let him stretch a rope upward and let him hang himself, then let him see whether his device took away that for which his heart is burning.
16.	And thus We have sent down this Quran as manifest signs and that Allah guides whom He will.
17.	Undoubtedly, Muslims and Jews and the Sabians and Christians and the Magians and the polytheists, verily Allah will judge between them on the Day of Judgement. Undoubtedly, everything is before Allah.
18.	Have you not seen that to Allah prostrates whosoever is in the heavens and in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind? And many are those upon whom the torment is already justified. And whomsoever Allah disgraces, none is there to give him honor. Undoubtedly, Allah does what He pleases.
19.	These are two parties who disputed concerning their Lord. As for those who disbelieved, the garments of fire were cut out for them, and boiling water will be poured down on their heads.
20.	Whereby that which is in their bellies will be melted and their skins too.
21.	And for them are the maces of iron.
22.	When they will wish to get out of it due to anguish, again they will be turned back into it and it will be commanded to them, 'taste the torment of the fire.'
23.	No doubt, Allah will cause those who believed and did good deeds to enter Gardens beneath which streams flow, they will be made to wear bracelets of gold and pearls. And their apparel there is of silk.
24.	And they were guided to pure speech and were guided to the path of the All-Praiseworthy.
25.	Undoubtedly, those who disbelieved and hinder from the way of Allah and from the sacred Mosque which We have appointed equal for all, both for dwellers therein and visitors. And whoso seeks any excessiveness in it unjustly, We shall cause them to taste painful torment.
26.	And when We informed Abraham of the right place of the House and ordained, 'Associate not anything with Me and keep My House clean for persons making round of it and those secluding themselves in mosque for devotion and prayer and those who bow and prostrate.
27.	'And proclaim among people the pilgrimage. They will come to you on foot and on every lean camel coming from every distant track.
28.	That they may get their own benefits of it and may mention the name of Allah during the known days over the mute quadrupeds that He has provided for them. So eat yourselves thereof and feed the distressed needy.
29.	'Then let them cleanse their dirt and fulfil their vows and make round of the free House.'
30.	The thing is this, and whoso respects the sacred things of Allah, then it is good for him with his Lord. And the mute quadrupeds are made lawful to you save those whose prohibition is being rehearsed to you, then be away from the filth of the idols and avoid the word that is false.

31. Being one for Allah, associate none with Him. And whoso associates anything with Allah it is as he fell down from the sky and the birds have snatched him away or the wind blows him away to a distant place.
32. The thing is this and whoso respects the signs of Allah, then it is from the piety of hearts.
33. For you there are benefits in quadrupeds for an appointed term, then they are to reach the Free House.
34. And for every nation We appointed a sacrifice that they might mention the name of Allah over the mute quadrupeds that He has provided to them. But your God is One God, then submit to Him only and O beloved! Give glad tidings to the humble.
35. That when Allah is mentioned, their hearts are filled with fear and bear whatever befalls them and they observe prayer and spend out of what We have provided for them.
36. And We made the sacrificial bulky animals camel and cow among the symbols of Allah for you. In them there is good for you. So mention the name of Allah over them while standing in line with three legs and tied up with one leg, then when their sides fall down, eat thereof yourselves and feed the contented and the beggars, thus We have subjected them to you, so that you may be thankful.
37. Neither their flesh reaches Allah nor their blood, but your piety reaches Him. Thus We subjected them to you that you may glorify Allah for that He has guided you. And O beloved! Give glad tidings to the righteous.
38. Undoubtedly, Allah removes the calamities of Muslims. Verily, Allah loves not anyone who is treacherous and ungrateful.
39. Permission is given to them with whom the infidels fight because they were oppressed. And no doubt, Allah is necessarily powerful to help them.
40. Those who were driven out from their homes without right only on this pretext that they said, 'Our Lord is Allah.' And if Allah had not removed men one by means of other, then necessarily, the cloisters and churches and synagogues and mosques wherein the name of Allah is mentioned much would have been pulled down. And undoubtedly, Allah will necessarily help him who will help His religion, verily Allah is necessarily, Powerful, Dominant.
41. Those, if We give them, control in the land, they would establish prayer and pay the Zakat (poor-due) and command good and forbid evil. And for Allah is the end of all affairs.
42. And if they belie you, then no doubt, before them the people of Nuh and Aad and Thamud have already belied.
43. And the people of Ibrahim and the people of Lut.
44. And the dwellers of Madian; and Musa too was belied, then I let loose the infidels, then I seized them, so how was My torment.
45. And how many towns We destroyed that they were unjust, so now they are fallen down on their roofs, and how many wells are lying neglected and how many palaces are deserted.
46. Have they not travelled in the land that they should have hearts with which to understand, or ears with which to hear? Certainly it is not the eyes that are blind, but blind are the hearts, which are in the breasts.
47. And they ask you to hasten the torment, and Allah shall never fail in His promise; and undoubtedly, there is with your Lord such a day like a thousand years in your reckoning.
48. And how many towns that We let them loose that they were unjust, then I seized them and to Me is the return.
49. Say you, 'O Mankind! I am but a clear warner to you.'
50. Then those who believed and did good works for them, is forgiveness and an honorable provision.
51. And those who strive in Our signs with the intention of victory and defeat, they are inmates of Hell.
52. And We sent as many a Messenger or a Prophet, on all this incident has occurred sometime, that when they recited then the devil added something from his own side in their recital towards the people. But Allah removes what the devil casts forth, then Allah firmly establishes His signs. And Allah is Knowing, Wise.
53. That He may make what the devil casts forth a trial for those in whose hearts is a disease and whose hearts are hardened. And undoubtedly, the oppressors are quarrelsome to the end.
54. And so that those who have been given knowledge may know that it is the truth from your Lord, so they believe in it, then their hearts may submit to it, and undoubtedly, Allah guides the believers to the straight path.
55. And the infidels will always remain in doubt about it, until the Hour comes on them suddenly, or there comes to them the torment of a day the fruit of which may not be good for them.
56. The Kingdom on that day is of Allah's only. He will judge between them. Then those who believed and did good deeds, they are in the Gardens of comfort.
57. And those who disbelieved, and belied Our signs, for them is the torment of humiliation.

58. And those who left their homes, in the way of Allah, and were then slain or died, Allah will necessarily provide them with a goodly provision. And undoubtedly, the provision of Allah is the best.

59. Most certainly, He will carry them to such place which they will like. And undoubtedly, Allah is Knowing, Forbearing.

60. The thing is this, and whoso takes revenge the like of which he was tortured, and again he is transgressed against, then surely Allah will help him. Undoubtedly, Allah is Pardoning, Forgiving.

61. And that is because, Allah causes the night to enter into the day, and causes the day to enter into the night and that Allah is Hearing, Seeing.

62. And that is because Allah only is the Truth, and whosoever they worship besides Him, it is the false, and because Allah only is the High, the Great.

63. Have you not seen that Allah sent down water from the sky, then in the morning ‘the earth became green? Undoubtedly, Allah is Holy, Aware.

64. To Him belongs all that is in heavens and all that is in the earth. And undoubtedly, only Allah is the Self-Sufficient, the Laudable.

65. Have you not seen that Allah has subjected to you whatever is in the earth, and that the boat runs in the river by His command? And He has withheld the sky that it may not fall on the earth but by His command. Undoubtedly, Allah is most Loving, most Affectionate towards human beings.

66. And it is He Who gave life to you, then He will cause you to die, again He will give life to you. Undoubtedly the human being is most ungrateful.

67. To every nation We made principles of worship that they should observe, so they necessarily let not dispute with you in this matter; and call them towards your Lord. Undoubtedly, you are on the straight path.

68. And if they dispute with you, then say, Allah knows well what you do.

69. Allah will judge between you on the Day of Judgement regarding that you are differing.'

70. Did you not know that Allah knows whatever is in the heavens and is in the earth? Undoubtedly, all this is in a Book. Verily this is easy for Allah.

71. And they worship besides Allah that for which He has not sent down any authority and that of which they have themselves no knowledge. And for the oppressors there is no helper.

72. And when Our bright signs are recited to them, then you will see symptoms of denial in the faces of those who have disbelieved. It is near that they may attack on those who recite Our signs to them. Say you, 'Shall I inform you of what is worse than of your this condition? That is the Fire. Allah has promised It to the infidels. And what is an evil place of return.'

73. O people! a similitude is related, listen to it attentively. Those whom you worship besides Allah cannot make a fly though they should all gather for it. And if the fly snatch away something from them, then they cannot take it back from it. How weak is the desirer and that which was desired.

74. They valued not Allah as He should be valued. Undoubtedly, Allah is Powerful, Dominant.

75. Allah chooses Messengers from amongst the angels and from amongst the men. Undoubtedly, Allah is Hearing, Seeing.

76. He knows what is before them and what is behind them. And the return of every affair is towards Allah.

77. O believers! Bow and prostrate and worship your Lord, and do good deeds haply you may be relieved.

78. And strive in the path of Allah as is due for striving. He has chosen you and has not laid upon you any narrowness in religion; the faith of your father Ibrahim. Allah has named you Muslims in earlier Books and in this Qur'an too, so that the Messenger may be your custodian and witness and that you may be witness against mankind; so establish the prayer and pay the poor due (Zakat) and hold fast the rope of Allah. He is your Protector, then what an Excellent Protector and what an Excellent Helper.

CHAPTER – 23

AL-MU'MINOON

(THE BELIEVERS)

BRIEF INTRODUCTION:

The chapter was revealed in last Meccan period. It contains six sections one hundred eighteen verses, one thousand eight hundred forty words and four thousand eight hundred two letters.

The chapter details the qualities of believers who practice according to the dictates of Quran and attain to their goal. They are only the most fitted persons for the favor of Allah and paradise.

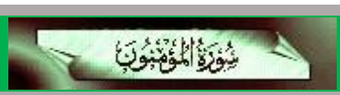
The non-believers were not prepared to accept the conception of Unity of God and Day of Resurrection. They considered such belief against wisdom, experience and observation.

The chapter invites non-believers to ponder over the entire creation of God. How a human being is created from a drop of water? Then look into the worldly establishments, high mountains, the flowing of cold and sweet water from springs. It is strange and a high class stupidity that after seeing all such unique qualities of God, one does not believe in them and associates others who can neither benefit nor harm anyone.

Then the chapter deals with some Prophets and their people who behaved with them unjustly and in unlawful manner and faced disastrous and terrible end. Thus the Prophet has been consoled and the people was advised to take lessons from the dreadful end of the past people.

Allah forbade to accept the advices of the polytheists who were themselves asked such questions about polytheism and they could not answer. One who worships any other deity besides Allah is doing such silly work for which there is no proof or reason before him.

In the qualities of the chapter it has been narrated that its recitation removes lethargies from prayer. He would hate sinfulness and impiety and habit of drinking would be removed from him. Bearing its amulet removes poverty.



Surah Number 23: Al-Mu`minûn (The Believers)

Revealed at: Makkah

Total Verses: 118

ALLAH in the name of The Most Affectionate, the Merciful.

1. Undoubtedly the believers reached their goal.
2. Those who beseech in their prayers.
3. And those who turn away from vain talk.
4. And those who are active in paying poor-due (Zakat).
5. And those who guard their private parts.
6. But from their wives or lawful handmaids who are the property of their hand for (in their case) they are not to be blamed.
7. Then whoso desires anything more than these two, they are the transgressors.
8. And those who regard their trusts and their covenant.
9. And those who keep watch to their prayers.
10. They are indeed the inheritors.
11. Who shall inherit the Paradise, they shall abide therein.
12. And assuredly, We made man from the extract of clay.
13. Then We made him a drop of water and put in a strong serenity.
14. Then We made the drop of water a clot, then We made the clot a piece of flesh, then We made the piece of flesh bones, then We clothed the bones with flesh, then We developed it into another shape. So Great blessed be Allah, the Best Creator.
15. Then after this, necessarily you are to die.
16. Then you all shall be raised up on the Day of Judgement.
17. And assuredly, We made seven ways above you, and We are not heedless of creation.
18. And We sent down water from the heaven according to an estimate, then caused it to stay in the earth; and undoubtedly, We are Potent to take it away.
19. Then We created therewith your gardens of dates and grapes, for you therein are abundant fruits, and of them you eat.
20. And created a tree that springs forth from the Mount Sinai that grows oil and a sauce for those who eat.
21. And undoubtedly, in the cattle there is a lesson for you. We give you to drink of what is in their bellies, and you have in them many benefits and of them you have your food.
22. And upon them and on boat you are borne.
23. And undoubtedly, We sent Nuh towards his people, then he said, 'O my people, worship Allah, there is no God for you besides Him. Do you not then fear?'
24. Then his people's chiefs who disbelieved said, 'He is not but a man like you, he desires to become your superior. And if Allah had willed, He would have sent down angels; we have not heard this among our forefathers.
25. 'He is not but a mad man, wait, therefore, concerning him for a period.'
26. Nuh submitted, 'O my Lord, help me for that they belied me.'

27. Then We sent revelation to him, "Make the Ark within Our sight and by Our command, then, when Our command comes and the oven boils, take into it two of every pair and your family, but those of them against whom the word has already gone forth; and talk to Me not regarding those who are unjust; they shall be surely drowned.

28. "Then when you are firmly seated yourself and those with you in the Ark, say then, 'All praise to Allah, Who delivered us from these unjust people.'

29. "And submit, 'O my Lord, disembark me to a blessed land and You are the Best of those who disembark."

30. Undoubtedly, in this, necessarily are signs, and verily We were necessarily to test.

31. Then after them We produced another generation.

32. Then We sent to them a Messenger from amongst themselves (saying), 'Worship Allah, there is no God for you besides Him, Do you then not fear?'

33. And his people's chiefs who disbelieved and belied the presence of the Hereafter and to whom We gave comfort in the life of the world said, 'He is not but a man like you, he eats of what you eat and drinks of what you drink.

34. 'And if you obey a man like you, then necessarily you are in loss.

35. 'Does he promise you that when you will die and will become dust and bones, after this you shall be brought forth again?

36. 'It is far away, it is faraway, what is promised to you.

37. 'That is not but our life of this world that we die and we live and we are not to fee raised up.

38. 'He is not but a man who forged a lie against Allah and we are not going to believe in him.'

39. He submitted, 'O my Lord, help me for they have belied me!'

40. Allah said, 'In a little while they will meet the morning repenting.'

41. Then a true uproar overtook them, then We made them like rubbish of grass. Be away then the unjust.

42. Then after them We raised other generations.

43. No nation can go ahead of their period, nor they can remain behind.

44. Then We sent Our Messengers one after the other. Whenever its Messenger came to any nation, they belied him, then We caused the latter to meet the former, and made them tales, then be away the people who believe not.

45. Then We sent Musa and his brother Haroon with Our signs and a clear authority.

46. To Firawn (Pharaoh) and his courtiers, but they boasted and they were a people already possessed with dominance.

47. Then they said, 'Shall we believe in two men like ourselves while their people are serving us.'

48. Then they belied both of them, they were then of those who were destroyed.

49. And undoubtedly, We gave Musa the Book that they might be guided.

50. And We made Maryam and her son a sign and gave them a shelter on an elevated land where was a place for abiding and running water before sight.

51. O Messengers, eat pure things and do good deeds. I know your deeds.

52. And assuredly, this religion of yours is one religion and I am your Lord therefore fear Me.

53. Then their people cut up their affairs among themselves. Each group is happy over that what is with them.

54. Therefore leave you them in their intoxication for a time.

55. Are they imagining that by the wealth and children with which We are helping them.

56. We hasten to give them good? Nay, but they are not aware.

57. Undoubtedly, those who tremble because of the fear of their Lord.

58. And those who believe in the signs of their Lord.

59. And those who do not make any partner to their Lord.

60. And those who give what they give and their hearts are trembling because they are to return to their Lord.

61. These people hasten good, and they are first to attain them.

62. And We burden not any soul but according to its capacity, and with Us is a Book that speaks the truth and they shall not be wronged.

63. Nay, but their hearts are heedless of it, and their deeds are separate from those works which they are doing.

64. Until, when We seized their rich people in agony then they began to cry for help.

65. 'Cry not this day, you shall not be helped by Us'.

66. Assuredly, My signs were recited to you, then you used to turn back on your heels.

67. You boast on the service of the sacred place, telling absurd stories there by night leaving the truth.

68. Did they not ponder over the word? Or did there come to them what had not come to their forefathers?
69. Or did they not recognize their Messenger, therefore they are taking him as stranger?
70. Or do they say, there is madness in him?’ Nay, but he has brought them the truth and most of them are averse from the truth.
71. And if the truth had followed their desires, then, necessarily, the heavens and earth and whosoever is in them would have been ruined. Nay, but We brought them that the thing in which there was fame for them but they have turned their faces from their own prestige.
72. Do you ask of them any recompense, but recompense of your Lord is the best; and He is the Best Provider?
73. And undoubtedly, you call them towards the straight path.
74. And undoubtedly, who do not believe in the Hereafter, necessarily they are deviated from the straight path.
75. And if We had mercy on them and relieved them of the affliction that has touched them, then necessarily, they would persist in their contumacy going astray.
76. And undoubtedly, We seized them in agony, but neither they did humble before their Lord and nor they entreat.
77. Until when We opened on them the door of any severe torment, now then they are lying despaired therein.
78. And it is He Who made for you ears and eyes and hearts. You very little own the truth.
79. And it is He Who has spread you in the earth and to Him you are to be raised.
80. And it is He Who gives life and causes death and for Him the alternations of night and day. Do you not then understand?
81. Nay, but they said what the former used to say.
82. They said, 'What! When we are dead and become dust and bones, shall we indeed be raised up again?
83. 'Undoubtedly, this was promised to us and before us to our forefathers. This is not but the same former fables.'
84. Say you, ‘Whose is the earth and whatever is in it if you know?'
85. Now they will say, 'Allah's.' Say you, 'Why you then not ponder?'
86. Say you, 'Who is the Lord of the seven heavens and the Lord of Great Throne?'
87. Now they will say, 'This is the Grandeur of Allah.' Say you, 'Why do not you then fear?'
88. Say you, 'in whose hand is the control of everything and .He gives refuge and none can give refuge against Him, if you have knowledge?'
89. Now they will say, this is Grandeur of Allah.' Say you, 'In what delusion you are lying?'
90. Nay, but We have brought them the truth, and undoubtedly, they are liars.
91. Allah has not taken any child for Himself, and nor is there any other God along with Him. If it were so, each God would have taken away his creation and would have necessarily wished superiority over the other. Glorified is Allah above all that which they attribute to Him.
92. Knower of the hidden and the apparent, therefore He is Exalted above what they associate.
93. Say you, 'O my Lord, if you would show me what they are promised.'
94. 'Then O my Lord; then put me not with the unjust people!'
95. And undoubtedly, We are Powerful to show you that which We are promising for them.
96. Repel the evil with that which is best. We know well what they attribute.
97. And say you, 'O my Lord, I seek refuge in you from the evil suggestions of the devils (Saitans)!
98. 'And O my Lord, I seek refuge in You lest they come to me!'
99. Till when death comes to anyone of them, he says, 'O my Lord! Send me back.
100. 'Haply, now I may earn some good in that what I have left behind!' Never, this is only a word which he utters. And in front of them is a barrier until the Day when they shall be raised.
101. Then when the Trumpet shall be blown, there shall be no relationships among them, nor will they ask after one another.
102. Then those whose scales are heavy, they would reach to their goals.
103. And those whose scales are light, these are they who put their souls in loss; forever they will remain in the Hell.
104. The flame of fire shall smite their faces and they shall glower therein.
105. 'Were not My signs recited to you, you then used to belie them?'
106. They will say, 'O our Lord, our misfortune overcame us and we were people misguided.
107. 'O our Lord, take us out of the Hell, if we do the same again, we are then unjust!'
108. The Lord will say, 'Remain lying despised therein and speak not to Me.'

109. Undoubtedly, a group of My bond men used to say, 'O our Lord, we believed so forgive us and have mercy upon us and You are the Best of the merciful!'

110. Then you made them a laughing stock, until in making them such, you forgot My remembrance and at them you used to laugh.

111. Undoubtedly, this Day I recompensed them for their patience that they alone are triumphed.

112. Allah said, 'How long did you stay in the earth by number of years? '

113. They said, 'We stayed for a day or part of a day, therefore ask those who count.

114. Allah said, 'You stayed not but little, if you would have knowledge.'

115. Do you then think that We made you in vain and you are not to return to Us?

116. Then Exalted High is Allah, the True King, there is no God except He; the Lord of Honored Throne.

117. And whosoever worships any other god besides Allah, for which he has no proof, then his account is with his Lord. Undoubtedly, the infidels have no rescue.

118. And you submit, 'O my Lord forgive and have mercy and You are the Best of the merciful!'

CHAPTER – 24

AN-NOOR

(THE LIGHT)

BRIEF INTRODUCTION:

The chapter having nine sections, sixty-four verses, one hundred forty two words and six hundred forty-one letters was revealed at Madina after the incident of Ifk which occurred after the battle of Bani Mustalaque in 6th Hijra.

The chapter mainly deals with family life and maintenance of a house decently fitted to the needs and requirements of a good and pious society. The house is occupied by a family in which there are various persons having different relations temperament and individual behavior. Many houses and families make a society. This chapter tells the basic requirement of a good and organized human society.

Islam desires to see the houses of the believers full of joy, luminous and holy. In this chapter clear guidance has been given to a family. If a family follows the commands given by Allah, it would become a family full of light. The chapter clearly mentions how sex can be controlled and be kept with-in limit. Its unlawful use not only destroys family life but directly affects spiritual ideals. How personal privacy in the house can be safeguarded?

Every male and female of a family has been made responsible to safeguard their sexual character and to protect their chastity. Believer male and believer female both have been instructed to keep their sights lower.

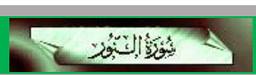
The chapter deals with the precepts of veil of women. For maintaining the sanctity of a family life, harsh punishment has been prescribed for lewdness, indecency immoral sexual relation. Quran gives more importance to chastity than life of a human being. A murderer can be forgiven by the family members of the person murdered against monetary compensation but the person flagrantly violating the chastity cannot be forgiven.

Islam respects the privacy of a house. No one is allowed to enter any house without permission of the residents.

This chapter deals with an important incident of Ifk in which the hypocrites played their game and levelled unfounded blame against the pious wife of the Prophet. Allah annulled the libelous and false charges and declared the sanctity of the family of the Prophet and thus the biggest planned intrigue against Islam was totally foiled.

In the end, Allah declares to fulfill His promise, bestowing His immense favor in this world and in the next world if the believers strictly adhere to the principles mentioned in the chapter for managing their affairs. Allah says/Fulfill My covenant, I will fulfill yours."

In the qualities of the chapter some benefits have been described by the commentators. One who is sick of night discharge, he should recite the chapter three times before going to sleep. For the safeguard from enemies, the chapter should be recited five times. If the water blowed after reciting the chapter three times is made to drink to an adulterer, by the grace of Allah, he would be freed from this vile habit.



Surah Number 24: An-Nûr (The Light)

Revealed at: Madinah

Total Verses: 64

ALLAH in the name of The Most Affectionate, the Merciful.

1. This is a chapter (Sura) that We have sent down and We have made obligatory its commandments, and We have sent down bright signs in it so that you may take heed.

2. The adulteress and the adulterer, then flog each of them with hundred stripes, and you should not be compassionate for them in the religion of Allah if you believe in Allah and the Last Day. And let a party of the Muslims be present at the time of their punishment.
3. The adulterer should not marry but an adulteress or an associatoress and marry not an adulteress but an adulterer or associator, and this deed is forbidden to the believers.
4. And those who blame chaste women, then bring not four eyewitnesses, then flog them with eighty stripes and never accept any evidence of theirs; and it is they that are the disobedient.
5. But those who repent thereafter and act aright, undoubtedly, then Allah is Forgiving, Merciful.
6. And those who malign their own wives and they have no witnesses except themselves, then the evidence of any such of them is that he should bear witness four times in the name of Allah that he is truthful.
7. And fifthly this that the curse of Allah be upon him if he be a liar.
8. And the punishment shall avert from the wife if she bears witness four times in the name of Allah that the man is a liar.
9. And fifthly this that the curse of Allah be upon the woman if the man is truthful.
10. And if the grace of Allah and His mercy had not been upon you, and that Allah is Relenting, Wise, then He would have opened your secret.
11. Undoubtedly, those who have brought this big slander are a party from among you. Consider it not an evil for you; rather it is good for you. For every one of them is the sin that he has earned, and among them he who took the greatest share, for him is the mighty torment.
12. Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own and would have said, 'This is the manifest slander'.
13. Why did they not bring four witnesses against it? Therefore since they did not bring witnesses, then they are indeed liars in the sight of Allah.
14. And if the grace of Allah and His mercy had not been upon you, in this world and the Hereafter, then a mighty torment would have touched you for the muttering into which you plunged.
15. When you brought such talk on your tongues hearing from one another, and uttered with your mouths that of which you have no knowledge and thought it light, while it was great in the sight of Allah.
16. And why it did not so happen, when you heard it you would have said, 'It is not befitting to us to speak about such thing? Allah, Hallowed be You; this is a great slander.
17. Allah admonishes you never then to repeat like of it if you believe.
18. And Allah explains to you His signs clearly. And Allah is Knowing, Wise.
19. Those who desire that scandal should spread among the Muslims, for them is the painful torment in this world and the Hereafter, And Allah knows and you know not.
20. And if there had not been the grace of Allah and His mercy upon you and that Allah is Kind enough, Merciful to you, (then you would have experienced its hardship).
21. O believers; follow not the footsteps of the devil (Satan). And whoever follows the footsteps of the devil (Satan), then he will indeed tell only indecency and evil things. And if there had not been the grace of Allah and His mercy upon you, no one of you could have ever been cleansed, Yes Allah cleanses whosoever He like. And Allah is Hearing, Knowing.
22. And swear not those among you who are men of excellence and of means against giving to the kinsmen and to the needy and to the emigrants in the way of Allah; and let them forgive and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.
23. Undoubtedly, those who malign unaware chaste believing women are cursed in the world and the Hereafter. And for them is the mighty torment.
24. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.
25. On that day Allah will give them their true punishment in full, and they will know that Allah alone is the Manifest Truth.
26. Dirty women are for dirty men and dirty men for dirty women and clean women are for clean men and clean men for clean women; they are free from what they are saying. For them is forgiveness and honorable provision.
27. O believers! Enter not houses other than your own, until you take permission and salute the residents thereof. This is better for you, haply you may be heedful.
28. But if you find not anyone therein, then also enter them not without the permission of the owners; and if you are told to go back, then go back, this is cleaner to you. And Allah knows your deeds.
29. There is no sin on you that you enter those houses which are not especially for anyone's residence and you have discretion to use them. And Allah knows what you disclose and what you conceal.

30. Order the Muslim men to lower down their sights a little and to guard their private parts. This is cleaner for them; undoubtedly, Allah is Aware of their deeds.

31. And order the Muslim women to lower down their sights a little and guard their chastity and show not their adornment but as much which is itself apparent and remain putting their head coverings over their bosoms. And disclose not their adornment but to their husbands, or to their fathers, or the fathers of their husbands, or to their sons, or the sons of husbands or their brothers or the sons of their brothers or the sons of their sisters or the women of their religion or their handmaids who are the property of their hands or servants provided they are not men of sexual desire or the children who are unaware of the private parts of the women; and put not their feet forcibly "on the ground that hidden adornment may be known. And repent to Allah, O Muslims altogether, haply you may get prosperity.

32. And perform marriage of those among you who have not been married and of your suitable servants and handmaids. If they are poor, Allah will enrich them out of His Bounty. And Allah is Ample; Knowing.

33. And let those who have no means to marry restrain themselves until Allah provides them means out of His Bounty. And from among your servants and handmaids the property of your hand those who wish that you should write for them freedom on the condition that they may earn some wealth, then write it for them if you know some good in them; and help them out of the wealth of Allah which He has given to you. And force not your maids to prostitution when they desire to live in chastity in order that you may get some goods of this world's life. And whosoever will force them, then undoubtedly, Allah after this that they remain in compulsion is Forgiving, Merciful.

34. And undoubtedly, We have sent down to you manifest signs and some description of those who have passed away before you and admonition for those who fear.

35. Allah is the Light of the heavens and the earth. The similitude of His Light is as a niche wherein is a lamp. The lamp is in a chandelier (of glass). The chandelier is as it were a star glittering like a pearl; it is lighted from the blessed olive tree which is neither of east nor of west, it is near that its oil may flare up even though the fire touches it not. The Light is upon the Light. Allah guides to His Light whomsoever He will. And Allah narrates examples for the people. And Allah knows all things.

36. In those houses which Allah has ordered to be raised up and in them His name is remembered, Allah is glorified therein in the mornings and the evenings.

37. By men whom neither trade nor business diverts from the remembrance of Allah and performing of prayer and paying of the poor-due (Zakat). They fear a day in which hearts and eyes shall be turned about.

38. So that Allah may recompense them for their best works and give them more reward out of His Bounty. And Allah provides whomsoever He will without reckoning.

39. And those who disbelieved, their works are like a mirage in a desert that the thirsty one thinks it to be water until when he came up to it, he found it to be nothing and found Allah near him, then He paid him his account in full. And Allah is Swift in reckoning.

40. Or it is like the darkness in a deep sea, above which is a wave, above wave another wave, above which are clouds. There are layers of darkness one upon the other. When he puts out his hand, it seems not to be visible, and to whom Allah gives not light, for him there is no light anywhere.

41. Have you not seen that all who are in the heavens and earth glorify Allah and so do the birds spreading their wings? Everyone knows his prayer and his way of glorifying. And Allah knows their deeds.

42. And it is for only Allah the Kingdom of heavens and earth and to Allah is the return.

43. Have you not seen that Allah drives the clouds softly, then joins them together, then piles them one over the other so that you see that rain comes out from the midst thereof? And He sends down from the sky wherein mountains of ice are, some hails out of them; then casts it over whom He will and turns it away from whom He will. It is very near that its flash of lightning may take away the sight.

44. Allah turns about the night and the day. Undoubtedly in it is a lesson for those who have eyes.

45. And Allah has created every beast from water. Then of them is one that walks on his belly, and of them is one that walks and his two feet, and of them is one that walks on his four feet. Allah creates what He pleases. Undoubtedly, Allah can do everything.

46. Undoubtedly, We have sent down clear explanatory signs. And Allah guides whom He pleases to the straight path.

47. And they say, 'we have believed in Allah and in the Messenger and we obeyed,' then some of them turn away after this. And they are not Muslims.

48. And when they are called towards Allah and His Messenger that the Messenger may decide between them at that very time a party of them turns away.

49. And if the right be upon their side, they would have come to him submitting.

50. Is in their hearts a disease? Or do they doubt or they fear that Allah and His Messenger will be unjust to them? Nay, they themselves are unjust.

51. The saying of Muslims is only this, when they are called towards Allah and Messenger that the Messenger may decide between them, then they say, 'We have heard and we obeyed.' And these are they who attained to their goal.

52. And whoso obeys Allah and His Messenger and fears Allah and guards himself from evil, then such are the people who are successful.

53. And they have sworn by Allah with utmost strength in their oath that if you will order them, necessarily, then they would come out for religious war, say, you, 'Swear not; obedience is required according to religious dogma. Allah knows what you do.'

54. Say you, 'Obey Allah and obey His Messenger; therefore, if you turn your faces, then for the Messenger is that which was made incumbent on him and for you is that whose burden was put upon you, and if you will obey the Messenger, you will be guided. And upon the Messenger there is no responsibility but to deliver clearly.

55. Allah has promised those among you who believed and performed good deeds that He will surely give them power to rule in the earth as was given to those who were before them; and He will surely consolidate their religion which He has chosen for them, and will surely change their fear of future with peace and security. They should worship Me and associate not anything with Me. And whoso is ungrateful after this, then they are the people disobedient.

56. And establish prayer and give the poor-due (Zakat) and obey the Messenger; haply you may be shown mercy.

57. Never think that the infidels may go out of Our control in the earth; and their destination is Fire and indeed what an evil end it is.

58. O believers: let those servants your hands own and those of you who have not reached puberty ask leave of you three times - before the Morning Prayer, and when you put off your clothes at the noon and after the night prayer. These are three times of privacy for you. After these three times there is no sin on you or on them. They come and go about one to the other. Thus Allah narrates His signs for you. And Allah is Knowing, Wise.

59. And when the children among you reach puberty, then they should also ask leave as asked those before them. Thus Allah narrates to you His signs, and Allah is Knowing, Wise.

60. And the old retired women (past child bearing) who have no desire for marriage, on them there is no sin that they may lay aside their outer clothing when they display not their adornment. And to abstain from that even is better for them. And Allah is Hearing, Knowing.

61. There is no harm for the blind and there is no harm for the lame and there is no restriction on the sick nor on anyone of you that you eat in the houses of your children or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or from those places of which the keys are in your possession or from the house of your friend. There is no blame upon you whether you eat together or separately. Then when you enter any house, salute your own people, a nice greeting from Allah at the time of meeting, blessed, pure. Thus Allah narrates to you His signs that you may understand.

62. Those are the only believers who have believed in Allah and His Messenger, and when they have come to the Messenger regarding any such matter for which they were collected, then go not away until they have asked leave of him. Those who ask leave of you, those are they who believe in Allah and His Messenger. Then when they ask leave of you for some affairs of their own, give leave to whom you will from among them and ask forgiveness of Allah for them. Undoubtedly, Allah is Forgiving, Merciful.

63. Make not the summoning of the Messenger among yourselves, like one calls the other among you. Undoubtedly, Allah knows those of you who slip away quietly taking shelter of any excuse; therefore let those who do against the command of the Messenger fear lest some trial befall them or a painful torment overtake them.

64. Take it for granted, undoubtedly, it is of Allah, 'Whatever is in the heavens and earth. Undoubtedly, He knows in what condition you are. And on the Day when they be returned to Him, then He will tell them whatever they did. And Allah Knows everything.

CHAPTER – 25

AL-FURQAAN

(THE QURAN)

BRIEF INTRODUCTION:

The chapter having six sections, seventy-seven verses, eight hundred ninety-two words and three thousand seven hundred three letters was revealed at Mecca. The word Furqaan occurs in the first verse, so the chapter has been named as Furqaan or the Criterion. The Quran itself is a Criterion to judge between right and wrong. The chapter deals with the real ingredients of Faith, the Quran, the Messenger and the Unity of God. Light symbolizes knowledge, while darkness is ignorance. The contrast has been fully discussed in the chapter. The chapter has remarkably dealt with all the objections and doubts created by the polytheists about all the three main fundamentals of Faith, Quran, Messenger and God. In the end the characteristics of a righteous person has been described. Such persons shall get the highest place in the heaven. The rejecters would face a cleaving torment.

In the attributes of the chapter, it has been said that its recitation saves the man from the oppression of the oppressor. The amulet of its impression provides safety from snakes and scorpion.



Surah Number 25: Al-Furqân (The Quran, The Criterion, The Standard)

Revealed at: Makkah

Total Verses: 77

ALLAH in the name of The Most Affectionate, the Merciful.

1. Immensely blessed is He Who has sent down the Quran to His Bondman that he may be a warner to the entire world.
2. He for Whom is the kingdom of heavens and earth and He has not taken a son for Himself and He has no partner in His Kingdom, and after creating everything, He has ordained it on a right estimate.
3. And the people have taken other gods besides Him, that they create nothing and they themselves have been created, and they themselves are not owners of their own souls either for bad or for good, and neither they have power to die nor to be alive nor to rise up.
4. And the infidels said, 'This is not but a calumny which he has fabricated and some other people have helped him in it.' Undoubtedly, those unjust people have brought more falsehood.
5. And they said, ‘These are the fables of the ancients which he has written, so that they are read to him morning and evening.'
6. Say you, 'It has been sent down by Him Who knows every secret thing of the heavens and the earth. Undoubtedly, He is Forgiving, Merciful.'
7. And they said, 'What happened to this Messenger; he eats food, and walks about in the market, why not an angel was sent down to him that he might be a warner with him.
8. 'Or he would have got a treasure from the hidden place or he would have any garden that he may eat therefrom?' And the unjust people said, 'You follow not but a man who has been bewitched.'
9. O beloved, see what kind of similitudes they are coining for you, therefore, they have gone astray, now they cannot find anyway.
10. Blessed is He Who, if He please, will do better for you than that; Gardens beneath which flow streams and He will make high palaces for you.
11. Nay, they belie the Hour, and for him who belies the Hour, We have prepared a blazing fire.
12. When it will see them from a far place, they will hear its bubbling and shrieking.
13. And when they will be thrown into any narrow place thereof tied with chains, they will there request for death.
14. It will be said, 'Request not today one death but request for many deaths.'
15. Say you, 'is this better or the abiding garden which is promised to those who fear. That is their reward and end.
16. For them is therein all that they desire, they will abide therein forever. This is promise made by your Lord as prayed for.
17. And the day He will assemble them and those they worship besides Allah, then He will say to those gods, 'Have you led these My bondmen astray or they themselves strayed away from the path?'
18. They will say, ‘Glory is to you, it was not befitting for us that we should take besides You any other patron, but You did allow them and their forefathers to carry on until they forgot Your remembrance and these were the people to be ruined.'
19. Now therefore the gods have belied your saying, then now you can neither avert the torment nor can help yourselves. And whoso among you is a wrong-doer, We shall make him taste a big torment.

20. And as many Messengers We sent before you, they were all the same, they ate food and walked about in the markets. And We have made one of you a test for the other, and O people! Will you have patience? And O beloved! Your Lord is seeing.
21. And said those who do not expect meeting Us, "Why not angels are sent to us, or we see our Lord?' Undoubtedly they have become proud of themselves and they have become greatly contumacious.
22. The Day they will see the angels that will not be a happy Day for the guilty, and will say, 'O Allah, set a barrier forbidden between us and them.'
23. And whatever work they had done, We have purposely made them minute particles or dust scatte**re**d that are seen in the sunshine of the ventilator.
24. Fellows of the Paradise on that Day will have a good destination and after the noon of reckoning a good place for rest.
25. And on the Day the sky shall be split asunder with the clouds and the angels shall be sent down fully in large number.
26. The true kingdom that Day is of the Most Affectionate. And it is a hard Day on the infidels.
27. And on that Day the wrongdoer will bite his hands (saying,) 'O would that I had taken away with the Messenger!
28. 'Ah, woe to me, would that anyhow I had not taken such a one for a friend!
29. 'Undoubtedly, he led me astray from the admonition after it had come to me. And the devil (Satan) leaves the man deserted.'
30. And the Messenger said, 'O my Lord, my people took this Quran as a thing abandoned.'
31. And thus We did make for every Prophet enemy from among the culprits. And your Lord is Sufficient to guide and to help.
32. And the infidels said, 'Why the Quran was not sent down on them all at once? 'We have thus sent it down gradually that We may strengthen your heart therewith and We recited it with gradual recitation.
33. And they will not bring you any saying but We shall bring you the truth and better explanation.
34. Those who shall be driven upon their faces towards the Hell, their destination is worst and worst misguided from the path.
35. And undoubtedly, We gave Musa the Book and appointed his brother Haroon as Minister.
36. Then We said, 'Go both of you towards the people who have belied Our Signs. Then We perished them after wrecking.
37. And as to the people of Nuh, when they belied the Messengers. We drowned them and made them a sign for the people. And We have already prepared painful torment for the oppressors.
38. And the 'Aad and the Thamud and the people of the well and many a generation in between.
39. And We narrated examples to all and We obliterated all after complete annihilation.
40. And necessarily, they have already visited the town whereon was rained an evil rain. Had they not seen it? Nay, but they had no hope to be raised up alive.
41. And when they see you, they take you not but in mockery, 'Is this the one whom Allah had sent as Messenger?
42. 'It was near that he would have made us astray from our gods if we had not persevered towards them.' Now they wish to know, the day when they will see the torment that who was astray from the path.
43. Have you seen him who has taken as his god his own desire? Will you then take the responsibility of being a guardian over him?
44. Or do you think that most of them hear and understand? They are not but like cattle; nay, but they are worst astray from the path.
45. O beloved! Have you not seen your Lord how He has spread the shadow? And if He had willed, He would have made it stationary, then We have made the sun guide over it.
46. Then We rolled it up towards Us slowly, slowly.
47. And it is He Who has made for you the night a covering and the sleep a rest and made the day to rise up.
48. And it is He Who has sent winds bearing glad tidings before His Mercy, and We sent down water from the sky purifying.
49. So that We may thereby give life to a dead city, and give it for drink to Our created many cattle and men.
50. And undoubtedly, We have fixed turns of water amongst them that they may take heed, but most of the people accepted not but being ungrateful.
51. And if We had willed, We would have sent a warner in every town.
52. Obey then not the infidels and wage war against them with this Quran a mighty war.
53. And it is He Who caused to flow two seas together, this one is sweet, very palatable and this one is saltish, extreme bitter in taste, and placed a barrier in between them and a forbidden ban.

54. And it is He Who created man from water then appointed for him relationship by blood and relationship by marriage. And your Lord is Powerful.
55. And they worship besides Allah that which can neither do good to them nor can harm them and the infidel helps the devil (Satan) against his Lord.
56. And We have not sent you but as a bearer of glad tidings and a warner.
57. Say you, 'I ask of you no wage for this but whosoever wills may take a way towards his Lord;
58. And rely you upon the Living One Who will never die and glorify Him admiring. And Sufficient is He, Aware of the sins of His bondmen.
59. Who made heavens and earth and whatever is between them in six days, then He settled Himself on the throne befitting His Dignity. The Most Affectionate -- Ask you then concerning Him anyone who knows.
60. And when it is said to them, prostrate yourselves before the Most Affectionate, they say, 'What is the Most Affectionate? Shall we prostrate to such whom you bid to us?' And this order increased their aversion.
61. Most blessed is Hs Who made constellations in the sky and placed therein a lamp and a shining moon.
62. And it is He Who has made the night and day changing one after the other, for him who wishes to pay attention or intends to be grateful.
63. And the bond-men of the Most Affectionate are those who walk on the earth modestly and when the ignorant address them, they say, 'peace'.
64. And those who pass the night for their Lord in prostration and standing.
65. And those who request, 'O Our Lord, avert from us the torment of the Hell; undoubtedly, its torment is inseparable!
66. 'Undoubtedly, that is a vile place of abode!'
67. And those who when they expend neither exceed the limit nor they are straitened and remain in between the two on the middle path.
68. And those who worship not any other god along with Allah, and kill not unjustly such soul which Allah has forbidden and do not commit adultery; and whosoever does this shall get the punishment.
69. The torment shall be multiplied to him on the Day of Resurrection, and he shall abide therein forever disgraced.
70. But he who repents and believes and does good deeds, then Allah will change the vices of such persons with virtues. And Allah is Forgiving, Merciful.
71. And whosoever repents and does good deeds, then he turned towards Allah in a manner as it was necessary.
72. And those who do not give false evidence and when they pass by anything vain, pass on keeping their dignity.
73. And those who when they are reminded of the signs of their Lord fall not thereat deaf and blind.
74. And those who submit, 'O Our Lord, grant us from our wives and offspring the coolness of eyes and make us the leader of those who guard themselves against evil!'
75. Those shall be rewarded with the highest upper apartment of the paradise, the recompense of their patience, and they will be received therein with greetings and peace.
76. They shall abide therein forever, what a decent place of abode and habitation.
77. Say you, 'You are of no value to my Lord, if you do not worship Him. Then indeed you belied, therefore now there will be a cleaving torment?

CHAPTER – 26

ASH-SHU'ARA

(THE POETS)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca, it has eleven sections, two hundred twenty-seven verses, one thousand tw nine words and five thousand five hundred forty letters.

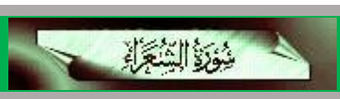
The chapter deals with the utmost efforts of the Prophet in the propagation of Islam. He rehearses the verses of Quran to the polytheists. After performing his work, he prays in the night to his Creator Allah for showing the non-believers the path of guidance.

The Prophet is spending his day and night in fulfilling his duties assigned by God, but the pagans and polytheists continue their enmity and resistance and are busy in levelling unfounded charges against the Prophet. After all the Prophet is a human being, he becomes annoyed and his heart becomes heavy and sad. Allah consoles him saying that he has fulfilled his duty and he should not worry. There is defect in the wisdom of the non-believers; they are not prepared to accept the truth. Allah can make them understand but Allah does not want to force them for accepting truth. It is against the tradition of Allah to bring anyone on right path forcibly and violently.

Then the chapter deals particularly with the story of Prophet Musa and his fight with Pharaoh. After him other six glorious Prophets have been mentioned and the stories of their people have been described. The tragic end of all those people who rejected their Prophets has been shown so that the people of the time of last Prophet should take lesson and reform themselves on time.

In the end it has been emphasized that Quran is the words of Allah, Who has sent it though glorious angel Jibreel. Quran is neither the words of devil nor it has been made by any poet. It is not a Book of poetry. It is Holy Book full of miracles for providing guidance to entire humanity.

In the qualities of the chapter, it has been said that if any people or a servant is disobedient and creates mischief, then this chapter should be recited seven times after ablution with the intention of their reform. Then pray to Allah, by His grace such persons shall be reformed.



Surah Number 26: Ash-Shu`arâ` (The Poets)

Revealed at: Makkah

Total Verses: 227

ALLAH in the name of The Most Affectionate, the Merciful.

1. Taa Seen, Meem.
2. These are the signs of a Bright Book.
3. Haply you will lay down your life in their grief that they believed not.
4. If We willed, We could send down any sign upon them from the heavens, so that their high ones would remain bowed down before it.
5. And there comes not to them any new admonition from the Most Affectionate, but they turn their faces from it.
6. Therefore, undoubtedly they belied, now soon there is to come to them the tidings of their mocking at.
7. Have they not seen the earth, how many noble pairs We caused to grow therein.
8. Undoubtedly, therein necessarily is a sign, but most of them are not to believe.
9. And undoubtedly, your Lord necessarily He is Dignified, Merciful.
10. And recall when your Lord called Musa (saying,) 'Go to the people unjust.
11. 'The people of Pharaoh (Firawn). Will they not fear?'
12. He submitted, 'O my Lord, I fear that they will belie me.
13. And my breast straitens and my tongue moves not fluently, therefore make Haroon too a Messenger.
14. 'And they have a charge against me, so that I fear that they may kill me.'
15. Allah said, 'Not so; go both of you with Our signs, We hear with you.
16. 'Therefore go to Pharaoh (Firawn), then say to him, "Both of us are the Messengers of Him Who is the Lord of the worlds.
17. "That send you the children of Israel with us."
18. Firawn said, 'Did we not bring you up among us in your childhood, and you did pass among us many years of your life?
19. 'And you did your deed you did and you were ungrateful.'
20. Musa said, 'I did do it when I was unaware of the path.
21. Therefore I went away from you when I was afraid of you, then my Lord bestowed wisdom on me and made me one of the Messengers.
22. 'And this is any grace of which you speak to me that you have enslaved the children of Israel.'
23. Firawn (Pharaoh) said, 'And what is the Lord of the Worlds?'
24. Musa said, 'The Lord of the heavens and the earth and of all that is between them if you would believe.'
25. Firawn (the Pharaoh) said to those around him, 'Do you not hear carefully?'
26. Musa told, 'Your Lord and the Lord of your former fathers.'
27. Firawn said, 'Your this Messenger who has been sent to you has necessarily no wisdom.'
28. Musa said, 'The Lord of east and west and whatever is between them if you have wisdom.'
29. Firawn said, 'If you will take a god other than me, then I will certainly imprison you.'
30. Musa said, 'what, even though I bring you something bright?'
31. Firawn said, 'Bring it then, if you are truthful?'
32. Therefore Musa threw down his staff, hence it became a serpent manifest.
33. And he drew forth his hand, henceforth it was shining light to the beholders.

34. Firawn said to the chiefs around him, 'Undoubtedly, he is a magician learned.
35. 'He desires to expel you from your land by the power of his magic, then what do you advice?'
36. They said, ‘Make him and his brother stay and send collectors in the cities.
37. 'That they may bring you every big magician learned.'
38. So the magicians were assembled together at a fixed time on an appointed day.
39. And it was said to the people, 'Will you assemble?
40. 'Haply, we may follow these magicians if they overcome.'
41. Then when the magicians came, they said to Firawn, 'Will we get some wage if we overcome?'
42. Firawn said, 'Yes, and at that time you will be our near ones.'
43. Musa said to them, 'Cast you down what you have to cast.'
44. Therefore they cast down their ropes and staffs and said, 'By Firawn's honor, undoubtedly we are the winners.'
45. Then Musa cast his staff, henceforth it began to swallow their fabrications.
46. Now they fell down prostrated.
47. The magicians said, 'We believed in the Lord of the worlds.
48. 'Who is the Lord of Musa and Haroon.'
49. Firawn said, 'Have you believed in him before I give you leave? Undoubtedly, he is your big one who taught you magic; now you are to know, I swear, undoubtedly I shall cut off your hands and your feet on alternate sides, and shall crucify you all.'
50. They said, 'There is no harm; we are to return to our Lord.
51. 'We are greedy that our Lord may forgive our sins, since we have believed first.'
52. And we revealed to Musa, 'Travel by night with My bondmen, undoubtedly, you are to be followed.'
53. Now Firawn sent collectors in the cities.
54. 'That these are a small party.
55. 'And indeed they are enraging us.'
56. 'And undoubtedly, we are all vigilant.'
57. Therefore We turned them out from gardens and springs.
58. And treasurer and fine abodes.
59. We did thus and made their heirs to the children of Israel.
60. Then the people of Firawn followed them at the sunrise.
61. Then when the two groups saw each other, the people of Musa said, 'They have overtaken us.'
62. Musa said, 'Not so, undoubtedly my Lord is with me, He guides me just now.'
63. Then We revealed to Musa 'strike the sea with your staff hence the sea was parted, and every part was like a big mountain.
64. And We brought others nearer to that place.
65. And We saved Musa and all those with him.
66. Then We drowned the others.
67. Undoubtedly in it necessarily is a sign. And most of them were not Muslims.
68. And undoubtedly your Lord, He is the Mighty, Merciful.
69. And recite to them the news of Ibrahim.
70. When he said to his father and his people, 'What do you worship?'
71. They said, 'We worship idols, then we remain sitting devoted before them.'
72. He said, 'Do they hear you when you call?
73. 'Or do you any good or harm you?'
74. They said, ‘Nay we found our fathers doing so.'
75. He said, 'Do you then see what you worship?
76. 'You and your forefathers.
77. 'Undoubtedly they are all enemies to me but the Lord of the worlds.
78. 'He Who created me, therefore He will guide me.
79. 'And He Who feeds me and gives me to drink.
80. 'And when I am ill, it is He Who heals me.
81. 'And He who will cause me to die, then will make me alive.
82. 'And He for Whom I long will forgive my sins on the Day of Requital.
83. 'O my Lord! Bestow wisdom on me and join me with those who are able of your proximity!
84. 'And give me a true reputation among the later generations!

85. 'And make me among those who are the heirs of gardens of comfort!
86. 'And forgive my father, undoubtedly he has gone astray!
87. 'And disgrace me not on the day when all shall be raised.
88. The day when neither wealth nor sons shall avail.
89. But he who comes before Allah with a sound heart.
90. And the Heaven shall be brought near to the dutiful.
91. And the Hell shall be made apparent to those who have gone astray.
92. And it will be said to them. 'Where are those whom you used to worship?
93. 'Besides Allah? Will they help you or will retrieve themselves?'
94. Then they were thrown in the Hell, they and those who have gone astray.
95. And the army of the devil all together.
96. They shall say while they will be disputing therein among themselves:
97. 'By God, undoubtedly, we were in manifest error.
98. 'When we made you equal with the Lord of the worlds.
99. 'And none led us astray but the culprits.
100. 'Then we have no intercessor now.
101. 'Nor any sympathizing friend.
102. 'Then anyhow we might return again so that we would have been Muslims.
103. Undoubtedly in it necessarily there is a sign, but most of them were not believers.
104. And undoubtedly, your Lord: He is the Mighty, the Merciful.
105. The people of Nuh belied the Messengers.
106. When their compatriot Nuh said to them, 'Do you not fear?
107. 'Undoubtedly, I am a Messenger trusted for you.
108. 'Therefore, fear Allah and obey me.
109. 'And I ask of you no wage for this, my wage is only upon Him Who is the Lord of the worlds.
110. 'Therefore fear Allah and obey me.'
111. They said, 'shall we believe you while the mean persons have followed you.'
112. He said, 'What knowledge have I of what are their deeds?
113. 'Their account is only upon my Lord, if you have sense.
114. 'And I am not to drive away the Muslims.
115. 'I am not but a plain warner.'
116. They said, 'O Nuh! If you do not desist, then, necessarily, you will be stoned.'
117. He said, 'O my Lord, my people have belied me.
118. 'Therefore decide completely between me and them and relieve me and those of Muslims with me!'
119. Then We saved him and those with him in a laden ark.
120. Then afterwards We drowned the rest.
121. No doubt, in it there is necessarily a sign, and most of them were not Muslims.
122. And undoubtedly, your Lord only, He is the Mighty, the Merciful.
123. Aad belied the Messengers.
124. When their compatriot Hud said to them, 'Do you not fear?
125. 'Undoubtedly, I am a trusted Messenger of Allah for you.
126. 'Therefore fear Allah and obey me.
127. 'And I ask you no wage for it. My wage is only upon Him Who is the Lord of the worlds.
128. 'Do you build a sign on every height to laugh at the wayfarers?
129. 'And you erect strong palaces that perhaps you will live forever.
130. 'And when you lay hands on anyone you lay hands tyrannically.
131. 'Therefore fear Allah and obey me.
132. 'And fear Him Who helped you with those things which are known to you.
133. 'He helped you with cattle and sons.
134. 'And gardens and springs.
135. 'Undoubtedly, I am afraid of coming on you the torment of a Great Day.'
136. They said, 'It is equal to us whether you admonish us or be not of the admonishers.
137. 'This is not but the same habits of the ancients.
138. 'And we are not to be tormented.'

139. Then they belied him, therefore We destroyed them. Undoubtedly in it there is necessarily a sign; but most of them were not Muslims.
140. And undoubtedly, your Lord 'He is the Mighty, the Merciful.
141. Thamud belied the Messengers.
142. When their compatriot Saalih said to them, 'Do you not fear?
143. 'Undoubtedly, I am a trusted Messenger of Allah for you.
144. 'Therefore fear Allah and obey me.
145. 'And I ask you no wage for it; my wage is only upon Him Who is the Lord of the worlds.
146. 'Will you be left secure amid the good things of here?
147. 'In gardens and springs.
148. 'And cornfields and palm trees whose blossoms are soft tender.
149. 'And hew out houses in the mountains skillfully.
150. 'Therefore fear Allah and obey me.
151. 'And follow not the bidding of those who exceed the limits.
152. 'Who spread disorder in the earth and reform not.'
153. They said, 'You have indeed been bewitched.
154. 'You are indeed a man like us, therefore bring any sign, if you are truthful.'
155. He said, 'This is a she-camel, a day of drinking is for her and a fixed day of drinking is for you.
156. 'And touch her not with evil, lest the torment of a great day will overtake you.'
157. But they hamstrung her, then they remained repenting in the morning.
158. Therefore the torment overtook them.Undoubtedly.in it there is necessarily a sign, and most of them were not Muslims.
159. And undoubtedly, your Lord He is the Mighty, the Merciful.
160. The people of Lut belied the Messengers.
161. When their compatriot Lut said to them, 'Do you not fear?'
162. 'Undoubtedly, I am a trusted Messenger of Allah for you.
163. 'Therefore fear Allah and obey me.
164. 'And I ask you no wage for it; my wage is only upon Him Who is the Lord of the worlds.
165. 'Do you commit unnatural offence with males from among the creatures?
166. 'And leave your wives whom your Lord has created for you? Nay, but you are a people exceeding the limit.'
167. They said, 'O Lut, if you desist not, then you shall necessarily be expelled out.'
168. He said, 'I am disgusted of your doings.
169. 'O my Lord! Save me and my family from their doings!'
170. Therefore We delivered him and all his family member.
171. But an old woman who stayed behind.
172. Then We destroyed the others.
173. And We rained upon them a rain, therefore what an evil rain it was for those who were warned!
174. Undoubtedly, in it necessarily, there is a sign. But most of them were not Muslims.
175. And undoubtedly, your Lord — He is the Mighty, the Merciful.
176. The people of the forest belied the Messengers.
177. When Shoaib said to them, 'Do you not fear?
178. 'Undoubtedly, I am a trusted Messenger of Allah for you.
179. 'Therefore fear Allah and obey me.
180. 'And I ask you no wage for it; my wage is only upon Him Who is Lord of the worlds.
181. 'Fulfill the measure and be not of those who give less.
182. 'And weigh with a straight balance.
183. 'And give not the things of the people decreasing, and wander not in the earth spreading mischief.
184. 'And fear Him Who created you and the earlier people.'
185. They said, 'You are being bewitched.
186. 'You are not but a man like us; and undoubtedly, we consider you a liar.
187. 'Therefore cause to fall upon us a fragment of the sky, if you are truthful.'
188. He said, 'My Lord knows well what your doings are.'
189. Then they belied him, therefore, the torment of the day of shadow overtook them. Undoubtedly, it was a torment of a great day.

190. Undoubtedly, in it, there is necessarily a sign, and most of them were not Muslims.
191. And undoubtedly, your Lord — He is the Mighty, the Merciful.
192. And undoubtedly, this Quran has been sent down by the Lord of the worlds.
193. The Trusted spirit has descended with it.
194. On your heart that you may warn.
195. In bright Arabic language.
196. And undoubtedly, its discussion is on the former Books.
197. And was it not a sign for them, that the learned ones of the children of Israel know this Prophet?
198. And if We had sent it down to any of the non-Arabs.
199. And he had recited it to them, even then they would not have believed.
200. Thus We have caused it to enter into the hearts of the culprits.
201. They will not believe in it until they see the painful torment.
202. Then it will come to them all of a sudden and they will not know.
203. Then they will say, 'Shall we be respited?'
204. Do they then wish to hasten Our torment?
205. Well see then, if We allow them to carry on for some years.
206. Then there comes to them that with" which they are promised.
207. What they will gain only that they enjoyed.
208. And We destroyed not any town but it had its warners.
209. For admonition and We oppress not.
210. And this Quran has not been brought down by the devils (Satan).
211. And they are not worthy of it, and nor they can do so.
212. They have been indeed removed very far from the place of hearing.
213. Therefore worship you not another God besides Allah lest you should be tormented.
214. And O beloved, warn your nearest kinsmen.
215. And spread your wing of mercy for your follower Muslims.
216. Then if they disobey you say then, 'I am quit of what you do.'
217. And rely upon Him Who is the Mighty, the Merciful.
218. Who sees you when you stand?
219. And your movements among those who offer prayer.
220. Undoubtedly, He is the Hearer, the Knower.
221. Should I tell you on whom the devils (Satans) descend?
222. They descend upon every big slanderer and sinner.
223. The devils cast upon them their own hearings and most of them are liars.
224. And the misguided ones follow the poets.
225. Have you not seen that they wander about in every valley?
226. And they say what they do not act.
227. But those who believed and did good deeds and remembered Allah much and took revenge after they were oppressed. And now the unjust will soon know as to which side they shall return.

CHAPTER – 27

AN-NAML

(THE ANTS)

BRIEF INTRODUCTION:

This chapter like the previous one belongs to the middle Meccan period when the enmity, jealously, high-handedness levelling unfounded charges taunting and rebuking of the infidels were at its height. The believers were oppressed and tortured.

The chapter possesses seven sections, ninety three verses, one thousand three hundred seventeen words and four thousand seven hundred ninety-nine letters.

Firstly the uniqueness and importance of Quran has been emphasized. It is the Book of Allah, the Wise and Knowing.

Secondly the believing in the Day of Judgement is a necessary fundamental belief for leading a good worldly life. The Pharaoh rejected the idea and declared himself a god and became fearless. He oppressed his people violently. He crossed every limit of humanity and did all those inhuman and barbaric activities against the people that cannot be imagined. God caught him and awarded such exemplary punishment that the world would remember it forever. He was insulted and debased.

The chapter deals with the story of Prophet Suleiman, his wonders, his Kingdom and vast state, his authority and knowledge. The story of Prophet Musa and his miracles of white hand and Rod has been mentioned. Some wonders of this physical world like the speech of birds, speaking of ants, crowds of Jinn and men pitted against ant have also been described in the chapter. God's authority has been proved in the mentioning of the work of a bird Hoopoes and Queen Sheba surrender to Prophet Suleiman. The condition of the people of Thamud and Lut has been described to prove that those who would not believe in the Day of Judgement, they would face such humiliation and disaster as was faced by the people of Thamud and Lut.

Then the evils of polytheism have been described and crushing reply with solid arguments have been given against polytheism. In the end the Prophet is consoled by God saying that these infidels and polytheists are devoid of ability to think and accepting the truth. Meccan leaders thought that it would be favor to God if they would accept Islam. This idea was rejected and condemned and it was told that it would be a good fortune to them if they enter the fold of Islam and accept truth.

In the attributes of this chapter it has been said that if after writing the chapter on the parchment of a deer is put in a box, there would be safety from snakes and scorpions.



Surah Number 27: An-Naml (The Ant)

Revealed at: Makkah

Total Verses: 93

ALLAH in the name of The Most Affectionate, the Merciful.

1. TA, Sin, These are the verses of the Quran and the Bright Book.
2. A guidance and glad tidings to the believers.
3. Those who observe the prayer and pay the poor due (Zakat) and they have firm faith in the Hereafter.
4. Those who do not believe in the Hereafter, We have made their works good-looking in their eyes so that they are wandering perplexed.
5. They are those for whom there is evil torment and they are alone the greatest losers in the Hereafter.
6. And undoubtedly, you are being taught Quran by the Wise, the Knowing.
7. When Musa told his housewife, 'I have perceived a fire, soon I shall bring you any news of it or I bring you any bright spark that you may warm yourself.'
8. Then when he came to fire, a call was made that, 'Blessed is he who is in the place of manifestation of that fire, i.e. (Musa) and those who are around it, i.e. (angels). And glorified is Allah Who is the Lord of entire Worlds.
9. 'O Musa! The thing is this that I am alone Allah, the Mighty, the Wise.
10. And cast down your staff,' Then Musa saw it wriggling as it were a serpent, he set out turning his back and did not look behind. We said, 'O Musa fear not', undoubtedly, the Messengers have no fear in My presence.
11. 'Yes, whosoever shows highhandedness, then substitutes good for evil, then undoubtedly, I am Forgiving, Merciful.
12. 'And put your hand into your bosom, it shall come forth white shining without any defect; among nine signs towards Firawn and his people. Undoubtedly, they are the people disobedient.'
13. Then Our signs came to them visibly, they said, 'This is a clear magic.'
14. And they denied them unjustly and proudly, while their hearts were convinced of them. Then see how the end of mischief-mongers became.
15. And We bestowed on Daud (David) and Sulaiman (Solomon) great knowledge, and both said, 'All praise to Allah, Who has excelled us over many of their believing bondmen.'
16. And Sulaiman became the successor of Daud and said, 'O people, We have been taught the language of birds, and we have been bestowed, on of everything. Undoubtedly, this indeed is a manifest grace.'
17. And there were gathered for Sulaiman his armies amongst Jinns and men and birds, then they were hold back.
18. Until when they came to the valley of the ants, one ant said, 'O ants, enter your houses, lest Sulaiman and his armies may crush you unknowingly.'
19. Thereupon he smilingly laughed at her words, and said, 'O my Lord, grant me guidance that I may be grateful for Your favor which You have bestowed upon me and my parents that I may do such good work as would please You and admit me out of Your Mercy among Your those bondmen who deserve Your proximity!'

20. And he reviewed the birds, then he said, 'What happened to me that I do not see the hoopoe (Hud-Hud)? Or he is really not present.
21. 'I shall surely punish him severely or shall slaughter him or he should bring me a clear authority.'
22. Then the hoopoe (Hud Hud) did not stay long and he came and said, 'I have seen that which you have not seen and I have brought you a certain news from the city of Saba.
23. 'I saw a woman reigning over them and she has got of everything and she has a great throne.
24. 'I found her and her people prostrating before the sun leaving Allah and the devil (Satan) adorning their deeds in their eyes has barred them from the straight path so that they do not get the way.
25. Why they prostrate not before Allah, Who brings forth the hidden things of the heavens and earth and knows what you conceal and what you declare?
26. Allah is, besides Him there is no True Deity, He is the Lord of the magnificent throne.
27. Sulaiman said, 'Now we shall see whether you have spoken the truth or you are amongst the liars.
28. 'Take my this edict and cast it to them, then moving aside from them see what answer they return.'
29. The woman said, 'O chiefs! Undoubtedly there has been cast a noble letter towards me.
30. 'Undoubtedly, it is from Sulaiman and it is by the name of Allah, the Most Affectionate, the Merciful.
31. 'That you seek not exaltness against me and come to me submitting.'
32. She said, 'O my chiefs, 'advise me in this matter, I decide not any matter firmly until you are present with me.'
33. They said, 'We are men of great strength and of severe fighting and the authority is yours, therefore see what you command.'
34. She said, 'Undoubtedly, when the kings enter any town ruin it and disgrace its honorable inhabitants, and thus they do.
35. 'And I have to send a present to him, then I shall see what answer the messengers bring back.'
36. Then when he came to Sulaiman, he said, 'Do you help me with wealth? But that which Allah has given me is better than that which He has given to you. Nay, it is you who rejoice in your gift.
37. 'Return to them, we shall, therefore, bring that army to them against which they will have no power and we shall necessarily turn them out of the city disgraced in a manner that they will be humbled.'
38. Sulaiman said, 'O chiefs, which is of you who may bring her throne to me before they come to me submitting?'
39. One big evil Jin said, 'I will bring you that throne before you rise from your sitting; and undoubtedly, I am powerful over that, trustworthy.'
40. One who had knowledge of the Book said, 'I shall bring it to you before twinkling of an eye.' Then when Sulaiman saw the throne set before him said, 'This is of the grace of my Lord that He may try me whether I am grateful or ungrateful.' And whosoever is grateful is grateful for his own good. And whosoever is ungrateful, then my Lord is Self-Sufficient, All-virtuous.'
41. Sulaiman ordered, 'Make the throne of the woman strange before her changing its shape, so that we see whether she gets the right way or is one of those who remained misguided.'
42. Then when she came, it was said to her, 'Is your throne like this? 'She said, 'As it is the same; and we were given knowledge before this and we have already submitted.'
43. And that which she used to worship besides Allah had stopped her. Undoubtedly she was of a disbelieving people.
44. It was said to her, 'Come to the courtyard.' Then when she saw it, she thought it a deep water and uncovered her shanks. Sulaiman said, 'It is a soft courtyard set with glasses.' The woman said, 'O my Lord I have wronged my soul and now I submit with Sulaiman before Allah, Who is the Lord of entire world.'
45. And undoubtedly, We sent towards Thamud their compatriot Saleh that worship Allah, then henceforth they became two parties contending.
46. Saleh said, 'O my people, why do you hasten the evil before the good'? Why do you not ask forgiveness of Allah haply you may be shown mercy?'
47. They said, 'We took a bad omen from you and from your companions. 'He said, 'Your bad omen is with Allah, rather you people are lying in temptation.'
48. And there were nine persons in the city making mischief in the earth and did not like rectification.
49. They said swearing by Allah among each other, 'We shall necessarily fall upon Saleh and his household by night, then we shall say to his heir, "We were not present at the time of murder of the members of this family and undoubtedly, we are truthful."
50. And they plotted their own plot and We made Our secret plan and they remained unaware.
51. Then see how the end of their plot was; We destroyed them and their entire people.

52. Then these are their houses overturned, the recompense of their oppression. Undoubtedly, in it there is a sign for the people who know.
53. And We rescued those who believed and used to fear.
54. And to Lut, when he said to his people, 'Do you come to indecency while you are seeing?
55. 'Do you approach men lustfully leaving women? Rather you are a people ignorant.'
56. Then there was no answer of his people but that they said, 'Expel the family of Lut from your city; they are they who want cleanliness.'
57. Then We delivered him and his family but his wife. We destroyed her that she is among those who stayed behind.
58. And We rained upon them a rain, therefore what an evil rain was of those who were warned.
59. Say you, 'All praise belongs to Allah and peace upon His chosen bondmen.' Is Allah Best, or their made associates?
60. Or He Who made heavens and earth, and sent down for you water from the heaven, then We caused to grow therewith gardens full of loveliness; you had no power to cause their trees to grow. Is there any other God along with Allah? Nay they deviate from the path.
61. Or He Who made the earth for habitation and set amidst it streams and made for it anchors (mountains) and a barrier between the two seas. Is there any other God along with Allah? Nay! Most of them know not.
62. Or He Who listens to destitute when he calls upon Him and removes the evil and makes you successors in the earth. Is there any other God along with Allah? Very little you reflect.
63. Or He Who guides you in the darkness of the land and the sea and He Who sends the winds bearing good tidings before his Mercy? Is there any other God along with Allah? Exalted is Allah above what they associate with Him.
64. Or He Who originates the creation, and shall thereafter make it again? And He Who provides you from the heavens and the earth? Is there any other God along with Allah? Say you, 'Bring forward your proof if you are truthful.'
65. Say you, 'Whosoever are in the heavens and earth do not know themselves the unseen but Allah. And they do not know when they will be raised up.'
66. Has their knowledge reached to the knowing of the Hereafter? Nay, they are in doubt about it, rather they are blind to it.
67. And the infidels said, 'What, when we and our fathers will become dust, shall we be brought forth again?
68. 'Undoubtedly, we have been promised this and before us our fathers, this is not but the tales of the ancients.'
69. Say you, 'Travel in the earth and see how the end of the culprits was.'
70. And grieve you not over them, and not be straightened on their plotting.
71. And they say, 'When this promise will be fulfilled, if you are truthful?'
72. Say you, 'It is near that some of the things you are hastening for, may have come close behind you.'
73. And undoubtedly, your Lord is Graceful for mankind but most of them are not grateful.
74. And undoubtedly, your Lord knows what is hidden in their breasts and what they disclose.
75. And as many unseen of the heavens and the earth are there, all are in a Book disclosing.
76. Undoubtedly, this Quran explains to the children of Israel most of those things in which they differ.
77. And undoubtedly, that is guidance and mercy for the Muslims.
78. And undoubtedly, your Lord decide between them by His command, and He it is, the Honorable, the Knowing.
79. Therefore put your trust in Allah. Undoubtedly, you are on clear truth.
80. Undoubtedly you cannot make the dead hear, and nor you can make the deaf to hear the call, when they turn showing their backs.
81. And you cannot guide the blind from their error. You can make only those hear who believe in Our sign sand they are Muslims.
82. And when the word will fall upon them, We shall bring forth for them out of the earth a beast that shall talk to them, because the people had not believed in Our signs.
83. And the Day when We shall raise from every group of people a troop of those who belied Our signs, then their first comers shall be stopped that those coming after may meet them.
84. Till when all would have come, Allah will say, 'Did you belie My signs while your knowledge could not reach them. Or what you used to do?'
85. And the word has already fallen upon them because of their wrong, so now they speak nothing.

86. Have they not seen that We have made the night that they may rest therein, and the day sight giving? Undoubtedly, in them necessarily there are signs for those who believe.

87. And the Day when the Trumpet shall be blown, then all those who are in heavens and those in the earth shall be unnerved but he whom Allah wills. And all were present before Him showing humility.

88. And you shall see the mountains, you shall think that they are fixed, but they will be passing (like) the passing of the clouds. This is the work of Allah, Who made everything with wisdom. Undoubtedly, He is Aware of your works.

89. Whoever brings good for him there is better reward than that, and they are secure that Day from bewilderment.

90. And whoever brought evil, then their faces were lied down in the Fire. What reward you will get but only of that which you used to do.

91. I have been commanded only to worship the Lord of this city, Who has sanctified it and His is everything, and I have been commanded to be of the obedient.

92. And that I recite Quran; therefore whoever got guidance got it for his own good and whoever went astray, then say you, 'I am only a warner.'

93. And say, 'All praise belongs to Allah, soon He will show you His signs, then you will recognize them.' And O beloved prophet! Your Lord is not unaware, O people, of your doings.

CHAPTER – 28

QASAS

(THE NARRATIVES)

BRIEF INTRODUCTION:

The chapter was revealed in the last period of Mecca. It has nine sections, eighty-eight verses, four hundred forty-one words and five thousand eight hundred letters.

The chapter mainly deals with the story of Moses from his birth to his final success against Pharaoh. The Prophet led the Israelis out of Egypt. The entire hosts of enemy were drowned. This chapter gives many details of that period not given elsewhere. It has been told that the last Prophet has appeared. He would be given success in the end like Moses and would emerge triumphant after capturing Mecca from where he was forced to migrate by the enemies.

This chapter mainly discusses the character of a tyrant ruler and gives an analysis of the mind of a wealthy man. The Korah (Qarun) boasted and revolted against God. He thought that all this wealth has been accumulated by his own labor, wisdom and business experience. Such a man forgets everything, hates the poor and needy.

The God has shown the end of such wealthy persons, so that the people should take lesson.

The terrible end of Korah is a warning to the Muslims against the time when they will become rich and powerful.

This chapter declares ultimate success of the Prophet Muhammad (Sallallaahu-Alaih-e-Wasallam).

The verse 57 (fifty-seven) clearly declares that if the economic system of Islam and laws of Islam would be adopted, entire community would be benefitted. The provision shall be increased and everyone would lead a peaceful and comfortable life.

It has been told that if the chapter after recital is blown over water and the same is made to drink to a patient for three days, by grace of Allah the patient would get relief.



Surah Number 28: Al-Qasas (The Story)

Revealed at: Makkah

Total Verses: 88

ALLAH in the name of The Most Affectionate, the Merciful.

1. TA — Sin — Mim.

2. These are the verses of the luminous Book.

3. We recite to you the true news of Musa and Firawn (Pharaoh) for those who believe.

4. Undoubtedly, Firawn had got control in the earth and made its people his subordinates, he sought to weaken a group of them, slew their sons and let their women live. Undoubtedly, he was mischief-maker.

5. And We desired that We should be Gracious to those weakened and make them leaders and should make them the inheritors of their country and wealth.

6. And We should establish them in the earth and show to Firawn and Haman and their armies the same which they fear from them.
7. And We inspired the mother of Musa, suckle him, when you may have fear for him, then cast him into river and fear not and nor grieve; undoubtedly, We shall return him to you and shall make him Messenger.
8. Then the family of Firawn picked him up that he may become their enemy and there may be grief to them. Undoubtedly, Firawn and Haman and their armies were wrongdoers.
9. And the wife of Firawn, said 'this child is the comfort to me and you, slay him not perhaps he may profit us or we may take him for a son,' and they were unaware.
10. And next morning the heart of the mother of Musa became impatient. Surely it was near that she might have disclosed his condition, if We had not solaced her heart, that she might remain believing on Our promise.
11. And his mother said to his sister 'follow him', then she remained observing him from a far, and they were not aware.
12. And We had already forbidden all wet-nurses to him, then she said, 'shall I tell you of such a household who may bring up this child of yours, and they are his well-wishers.'
13. Then We returned him to his mother that his mother might be comforted and not grieve, and she might know that the promise of Allah is true, but most of the people know not.
14. And when he reached his grown up age and attained his full strength, We bestowed him judgement and knowledge. And thus We reward the good doers.
15. And he entered the city, at a time, when the people of the city, were unaware in their noon's nap, and found there two men fighting, one was of Musa's party, and the other of his enemies.-Then the one that was of his party sought from Musa his help against him who was of his enemies. Therefore Musa gave a blow to him and put an end of him; he said, 'this is of the work of the devil (Satan)', undoubtedly, he is an enemy a clear misleader.
16. He submitted, 'O my Lord, 'I have exceeded the limit against my soul, therefore forgive me, then the Lord forgave him. Undoubtedly, He it is the Forgiving, Merciful.
17. He submitted, 'O my Lord as you have blessed me, therefore now I shall never be a helper to the culprits.'
18. Then he passed the night in the city fearing and waiting anxiously what happens, when he saw that he who had sought help the day before is crying for help. Musa said to him, undoubtedly, you are manifestly a misguided man'.
19. Then when Musa wished to lay hold of him who is an enemy to both, he said, 'O Musa! do you intend to kill me as you did kill a person yesterday'? You only intend to become violent in the land and intend not to reform.
20. And a man came running from the far side of the city. He said, 'O Musa, undoubtedly, the chiefs are counselling together to kill you, therefore get away; I am your well-wisher'.
21. Then he got out of the city fearing and waiting anxiously what happens now. He submitted, 'O my Lord, save me from the oppressors!'
22. And when he diverted his attention towards Madian, he said 'it is near that my Lord may tell me the straight path'.
23. And when he came at the water of Madian, there he saw a party of the people watering their animals, and at the other side of them, he saw two women that they are holding back their animals; Musa said, 'what is the condition of you two'? They said, 'we do not water until all shepherds take away their animals after watering, and our father is very old.'
24. Then Musa watered their animals for them both, then turned back towards the shade, and said, 'O my Lord, I am in need of that food which You may send down for me.'
25. Then one of the two came to him walking bashfully and said, 'my father invites you that he may give you wage for that you have watered our animals'. When Musa came to him and related to him the story, he said, 'fear not; you have been rescued from the oppressors'.
26. One of the women said, 'O my father', employ him. Undoubtedly, the best employee is he who is strong and trustworthy'.
27. He said, 'I intend that I may marry to you one of my two daughters on the condition of such a dower that you may serve me for eight years, but if you complete full ten years, then it will be from your side, and I do not desire to put you in hardship. It is near if Allah wills, you would find me of the righteous.
28. Musa said, 'this has been agreed between me and you. Whichever of the two terms, I fulfil, then there is no demand against me. And Allah is Responsible over what we say'.
29. When Musa fulfilled his term and departed with his wife, he observed a fire from the side of the Tur (Mountain) He said to his household, 'stay you here, I have observed a fire from the side of Tur, perhaps

I may bring you some news from there, or I may bring to you any brand from the fire that you may warm yourself.

30. Then when he came to fire, a call was-made from the right side of the valley in the blessed spot, out of the tree, 'O Musa, I am, I am Allah, the Lord of the entire world.

31. 'And cast down your staff. Then when, Musa saw it wriggling as it were a serpent, he set out turning his back and did not look behind. 'O Musa, come before and fear not, undoubtedly, you are secure.

32. 'Put your hand in your bosom, it will come out white shining without defect, and put your hand on your chest for removing the fear. So these are the two arguments of your Lord toward Firawn and his chiefs. Undoubtedly, they are disobedient people.'

33. He said, 'I have killed a person from among them, I therefore, fear that they may kill me.

34. 'And my brother Haroon, he is more eloquent in speech than me, therefore appoint him a Messenger for my help that he may confirm me, I fear that they will belie me.'

35. He said, 'it is near that We shall strengthen your arm with your brother and shall give you both dominance, then they could not harm you on account of Our signs. You both and those who will follow you shall triumph.'

36. Then when Musa brought them Our bright signs, they said, 'this is nothing but magic fabricated, and we did not hear the like among our earlier fathers'.

37. And Musa said, 'my Lord knows well him who brought guidance from Him and for whom will be the home of the Hereafter. Undoubtedly, the unjust reach not to the goal.

38. And Firawn said, 'O chiefs, I know not for you any god besides myself; therefore, 'O Haman, after burning clay (bricks) build for me a high palace that perhaps I may ascend and peep into the God of Musa, and undoubtedly, I imagine that indeed he is a liar'.

39. And he and his army wished unjust greatness in the land and thought that they are not to return towards Us.

40. Therefore We seized him and his army and cast them into the river. See, then, how became the end of the oppressors.

41. And We made them leaders of the people of Hell that they call towards the Fire; and they shall not be helped on the Day of Resurrection.

42. And We set on curse to follow them in this world; and on the Day of Resurrection theirs is the ugly condition.

43. And undoubtedly, We gave a Book to Musa after We had destroyed earlier generation, in which there are evident arguments for the people and guidance and mercy so that they may accept admonition.

44. And you were not on the western side of Tur, when We sent the command of Prophet hood to Musa and nor you were present at that time.

45. But it so happened that We produced generations and a very long period passed over them, and neither you were a de Weller among the people of Madian, reciting Our signs to them, yes We became the Sender of Messengers.

46. And nor you were at the side of Tur, when We called, yes it is the mercy from your Lord (He gave you the knowledge of the Unseen) that you may warn a people to whom no warner came before you, haply they may be admonished.

47. And had it not so happened if any calamity would have touched them for what their hands have sent before, they would say, 'O our Lord, why did You not send any Messenger towards us that we might have followed Your signs and might have believed.'

48. Then when the truth came to them from Us, they said, 'why they were not given the like of what was given to Musa'? Had they not rejected what was given to Musa before'? They said, "Two magic’s supporting each other" and they said, "We are rejecters of all the two."

49. Say you, 'bring then any Book from Allah which is a better guide than these two, I shall follow it, if you are truthful'.

50. Then if they accept not your saying, then, know you that they only follow their own desires. And who is more astray than one who follows his own desires separate from the guidance of Allah. Undoubtedly Allah guides not the unjust people.

51. And undoubtedly, We have sent down for them the word in continuation that they may give heed.

52. Those to whom We gave the Book before it, they believe in it.

53. And when these signs are recited to them they say, 'We believed in it, undoubtedly, it is the only truth from our Lord, We had already submitted/even before.

54. They will be given their reward twice the recompense of their patience, and they repel evil with good, and spend something out of what We have provided them.

55. And when they hear vain talk, they turn away from it and say, 'for us our works, and for you your works. Peace be to you, we seek not the ignorant'.

56. Undoubtedly, this is not that you may guide whomsoever you like on your own accord, yes, Allah guides whomsoever He will. And He knows well who are the guided.

57. And they say, 'if we follow guidance with you we shall be taken away from our land by the people'. Have We not provided them a place in the safe sanctuary towards which all kinds of fruits are brought, a provision from Us? But most of them know not.

58. And how many a city have We destroyed that behaved boastfully on their luxurious life. Then these are their homes which were not inhabited after them but a little. And only We are Inheritors.

59. And your Lord destroys not the cities until He sends in their real resort a Messenger who may recite Our signs to them; and We destroy not the cities but when their inhabitants are oppressors.

60. And whatever thing you have been given is the provision of this worldly life and its adornment, and whatever is with Allah is better and more enduring. Have you then no sense?

61. Is then he whom We promised a goodly promise with which he will meet like him whom We allowed to enjoy the provision of this worldly life, then on the Day of Resurrection he will be presented arrested?

62. And the Day when He calls them out, then will say, 'where are My those partners whom you so imagined'?

63. Those against whom the word has been proved will say, 'O our Lord, these are they whom we led astray, we led them astray as we were strayed ourselves; we return to You being dis guided with them. They worshipped us not.'

64. And it shall be said to them, call your partners, therefore they will call, but they shall not hear them, and they shall see the torment. What a good thing would have been if they had got the way!

65. And the Day when He will call upon them, He will say, 'what answer did you give to Our Messengers?

66. Then all news will become black to them on that Day, and they will not even ask each other.

67. But as for him who repented and believed and did good deeds; it is near that he may be successful.

68. And your Lord creates whatsoever He will and chooses. They have no power. Sanctified and Exalted is Allah from their association.

69. And your Lord knows what is hidden in their breasts and what they disclose.

70. And He is the only Allah there is no God besides Him. His is only praise in the world and in the Hereafter, and His is only command and to Him you shall be returned.

71. Say you, look to it, if Allah makes the night continue over you till the Day of Resurrection, then who is God besides Allah who would bring you light. Do you then not hear?

72. Say you, look to it, if Allah makes the day continue over you till the Day of Resurrection, then who is God besides Allah who would bring you a night wherein you might rest'. Do you not then see?

73. And out of His mercy He has made for you the night and the day, that you may rest in the night and you may seek His bounty in the day and for this that you may accept the truth.

74. And the Day when He will call upon them, He will say then, 'where are My those associates whom you talked idly'.

75. And We shall after drawing a witness from every people say, 'bring your proof,' then they will know that the truth belongs to Allah, and that which they used to fabricate will be lost from them.

76. Undoubtedly, Quaroon (Korah) was of the people of Musa, then he showed highhandedness against them, and We gave him so much treasures whose keys were a heavy burden over a party of strong men. When his people said to him, 'Exult not, undoubtedly Allah loves not those who exult.

77. And seek by means of that treasure which Allah has bestowed on you, the home of the Hereafter, and forget not your share in the world and do good as Allah has done good to you and seek not mischief in the land. Undoubtedly Allah loves not the mischief-makers.

78. He said, 'this indeed has been given to me because of a knowledge which is with me. And does he not know that Allah has destroyed before him such generations who were stronger in strength than him and greater in accumulation? And the culprits shall not be questioned of their sins.

79. Then he came out of his people in his adornment. Those who desire the life of the world said, 'anyhow, we would too had the like of that Quaroon has been given, undoubtedly he has a great fortune?

80. And those who were given knowledge said, 'woe to you', Allah's reward is better for him who believes and does good work, and it is given only to those who are patient.

81. Then We caused him and his home to sink into the earth, and he had no party with him that it may help him to save against Allah, and nor he could take revenge.

82. And in the morning those who had longed his position the day before began to say, 'it is strange' Allah increases the provision for whomsoever of His bondmen He please and straitens (for whomsoever He

pleases), if Allah had not been Gracious to us, we too had been caused to sink. Ah', there is no good for infidels.

83. This home of the Hereafter, We assign it to those who desire not exaltation in the earth, nor disorder. And the end is only for those who are pious.

84. Whoever brings good, for him is better than it; and whoever brings evil, the doers of evil shall not be recompensed but what they did.

85. Undoubtedly, He who has made the Quran binding on you, will bring you back where you desire to return. Say you, 'my Lord knows him well who has brought the guidance and him who is in open error.

86. And you did not expect that the Book would be sent to you, yes your Lord showed His Mercy, therefore never be a backer of the infidels.

87. And let them never bar you from the signs of Allah after they have been sent down to you, and call towards your Lord and be never among polytheists.

88. And worship not another god with Allah. There is no God besides Him. Everything is perishable save His Being. His is the command and towards Him you shall be returned.

CHAPTER – 29

AL-ANKABOQT

(THE SPIDER)

BRIEF INTRODUCTION:

The chapter having seven sections, sixty-nine verses, nine hundred eighty words and four thousand one hundred sixty-five letters was revealed at Mecca.

The main theme of the chapter is that the staunch believers and faithful passing through odds and troubles would get significant, victory in the end. Those who strive hard in the way of Allah are always successful. False, idolatrous and polytheistic beliefs are here compared with a spider web, such false beliefs do not stand the test of the time.

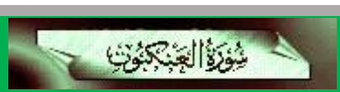
This chapter and three following form another group of Meccan revelation, each beginning with Alif-Lam-Mim. These chapters give clear indication of the onward march of Islam. It has been emphasized that the truth has never been achieved except after suffering, affliction and trials only those people would be prestigious before Allah who remain steadfast in the hour of trials and tribulations. In this connection the persecutions of children by their parents has been mentioned. Here the converts to Islam have been advised that they must submit before their parents in all other matters, but must resolutely reject false notions. This chapter gives reference to the histories of the Prophet like Noah, Abraham, Lot and others to prove that truth in the end prevails though the righteous face trials and are subjected to severe per section.

False beliefs are always weak just like a spider web. Everyone can understand the extreme frailty of a spider's web.

The words of God have revolutionized the ideas and have completely changed the lives of those who followed it.

In the end the believers and strivers in the way of Allah are consoled that their efforts and exertions in the cause of truth would not remain unfruitful and unrewarded.

To get relief from anxiety and grief the chapter should be recited for seven times.



Surah Number 29: Al-`Ankabût (The Spider)

Revealed at: Makkah

Total Verses: 69

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif—Lam — Mim.

2. Are the people proud of this thinking that they will be left alone because they say 'We believed,' and they will not be rested'?

3. And undoubtedly We tested those before them, therefore Allah will necessarily see the truthful and will necessarily see the liars.

4. Or those who do evil deeds have taken it for granted that they will get away from Us What an evil order they pass!

5. Whosoever hopes to meet Allah, then undoubtedly, the term of Allah is necessarily to come. And He is the Hearer, the Knower.

6. And whosoever struggles in the way of Allah, then he struggles for his own good. Undoubtedly, Allah is Content from the needs of the entire world.
7. And those who have believed and have done good deeds. We shall necessarily remove their evils, and shall necessarily recompense them for the best work with their doings.
8. We have insisted on man to be kind towards their parents. And if they strive to make you associate with Me of which you have no knowledge, then obey them not. To Me is your return, then I will inform you what you used to do.
9. And those who have believed and have done good works, necessarily We shall admit them among the righteous.
10. And there are some persons who say 'we have believed in Allah, 'then when they are meted with any affliction in the way of Allah, they regard the persecution of the people as equal to the torment of Allah. And if help comes from your Lord, then they shall surely say, 'We were with you'. Does Allah not know well what is in the hearts of the people of entire world?
11. And surely Allah will disclose the believers and will surely disclose the hypocrites.
12. And the infidels said to the Muslims, 'follow our path and we shall bear your sins,' whereas they shall not bear anything out of their sins. Undoubtedly, they are liars.
13. And undoubtedly, they shall surely bear their burdens, and along-with their own burdens other burdens. And they shall be surely questioned on the Day of Resurrection concerning that which they used to devise falsely.
14. And undoubtedly, We sent Nuh towards his people, then he stayed among them for a thousand years less fifty years. Then the Deluge overtook them and they were oppressors.
15. Then We saved him and those in the ark, and made the Ark a sign for the entire world.
16. And (sent) Ibrahim, when he said to his people, 'worship Allah, and fear Him'. There is good for you in it if you would have known.
17. You indeed worship idols besides Allah and you fabricate pure lie. Undoubtedly, those whom you worship besides Allah have no power to provide for you, then seek your provision from Allah and worship Him and be grateful to Him. You are to return towards Him.
18. And if you belie, then many of the people have already belied before you. And the Messenger is not responsible but to deliver the message manifestly.
19. And have they not seen how Allah originates creation, then He will reproduce it? Undoubtedly, it is easy for Allah.
20. Say you, 'travel in the earth, then see how Allah makes first, then Allah up brings the second growth. Undoubtedly Allah can do everything.
21. He torments whom He pleases and shows mercy whom He pleases, and you are to return only to Him.
22. And neither you can get out of the hold in the earth and nor in the heaven. And neither you have any friend in need and nor any helper save Allah.
23. And those who believed not in My signs and meeting with Me, it is they who have no hope of My mercy and for them is the painful torment.
24. Then his people could answer nothing but that they said, 'slay him or bum him, then Allah rescued him from the fire, undoubtedly, in it surely are signs for the believers.
25. And Ibrahim said, 'you have indeed taken `besides Allah these idols with whom your friendship is within the span of the life of the world. Then on the Day of Resurrection you will deny each other and will curse each other. And the abode of you all is the Hell and you will have no helper.'
26. Then Lut believed him. And Ibrahim said, 'I migrate towards my Lord'. Undoubtedly, only He it is, the Mighty, the Wise.
27. And We bestowed him Ishaq and Yaqoob, and We put Prophet hood, and the Book in his offspring, and We gave him his reward in the world. And undoubtedly, in the Hereafter, he is among those who are worthy of Our proximity.
28. And delivered Lut when he said to his people, 'undoubtedly you commit indecency which none among the entire world has done before you.
29. 'Do you commit unnatural offence with males and cut off the ways, and commit evil deeds in your assembly?' Then his people's answer was nothing, but that they said, 'bring upon us the torment of Allah if you are truthful.'
30. He submitted, 'O my Lord, help me against these mischievous people'.
31. When Our angels came to Ibrahim with glad tidings, they said, 'We shall surely destroy the people of this city'. Undoubtedly, its inhabitants are oppressors'.

32. He said, 'in it indeed is Lut'. The angels said, 'we know well who is in it, we shall surely deliver him and his family but his wife, she is among those who remain behind.'

33. And when Our angels came to Lut, their coming became unpleasant to him and on account of them his heart was straitened, and they said, 'fear not and nor grieve, undoubtedly, we shall deliver you and your family but your wife, she is among those who remain behind.

34. 'Undoubtedly, we are going to bring down upon the people of this city a torment from the heaven, the recompense of their disobedience.

35. And undoubtedly, We have left remained from it a bright sign for a people who understand.

36. And to Madian We sent their compatriot Shoaib, then he said, 'O my people, worship Allah, and hope for the Last Day, and wander not spreading mischief in the Land'.

37. Then they belied him, therefore the earthquake overtook them, then in the morning they remained lying prostrated in their homes.

38. And destroyed Aad and Thamud and you have already known their dwellings, and the devil (Satan) made their work appear fair-seeming to them and kept them back from the path though they could see clearly.

39. And Quaroon and Firawn and Haman (We destroyed). And undoubtedly, Musa came to them with bright signs, then they showed haughtiness in the land, and they could not outstrip Us.

40. Then We seized each of them on account of his sin, then as to some of them We sent the storm of stoning, and as to some of them, a roaring blast overtook them and as to some of them We buried in the earth and as to some of them, We drowned. And it was not befitting to the Dignity of Allah that He would have oppressed them, yes they themselves oppressed their souls.

41. The example of those who have made guardians other than Allah is like the spider. She has made a house of cobweb. And undoubtedly, the frailest of all houses is the house of the spider. What a good thing it would have been if they knew!

42. Allah knows whatever they worship besides Allah. And He it is the Mighty, the Wise.

43. And these examples We narrate to the people, and none understand them but the learned.

44. Allah has made the heavens and the land with truth. Undoubtedly, in it, there is sign for the Muslim.

45. O beloved! Recite the Book that has been revealed to you, and establish prayer. Undoubtedly, the prayer forbids one from indecency and evil thing. And no doubt, the remembrance of Allah is the greatest. And Allah knows what you do.

46. And O Muslims! dispute not with the people of the Book but in a better manner, except those of them who did wrong and say, 'we have believed in that which has been sent to us and what has been sent down to you and our God and your God is One and we have submitted before Him'.

47. And O beloved! In the same manner We sent down the Book to you. Then those whom We gave Book believe in it and there are some of these persons who also believe in it. And no one denies Our signs but the infidels.

48. And you used not to recite any Book before it and nor you used to write anything with your hand, in that case the followers of falsehood would have doubted.

49. Rather it is bright signs in the breasts of those who have been given knowledge. And none denies Our signs but the unjust.

50. And they said, 'why are not signs were sent down upon them from his Lord'? Say you, 'the signs are with Allah. And I am indeed a clear warner'.

51. Does it not suffice them that We have sent down upon you the Book that is recited to them? Undoubtedly, in it there is mercy and admonition for the believers.

52. Say you, 'Allah is Sufficient as a Witness between me and you.' He knows what is in the heavens and in the earth'. And those who believed in falsehood and denied Allah, they are the people who are in loss.

53. And they demand you to hasten the torment. And if there had not been an appointed term, then most certainly the torment would have come upon them. And necessarily, it shall come upon them suddenly, when they shall be unaware.

54. They demand you to hasten the torment and undoubtedly, the Hell has already surrounded the infidels.

55. The day when the torment will cover them from above them and from beneath their feet, and He will say, 'taste what you have done'.

56. O My bondmen! Who have believed, no doubt, My Land is spacious, therefore worship Me only.

57. Every soul is to taste death, then you shall return to Us.

58. And undoubtedly, those who have believed and did good deeds, certainly We shall lodge them in the lofty apartments of the Heaven beneath which streams flow, they shall abide therein forever. What an excellent reward of good doers!

59. Those who have preserved and rely only upon their Lord.

60. And how many there are who move on the earth that they have not their provisions with them, Allah provides them and you also. He is the Hearing, the Knowing.
61. And if you ask them, who has made the heavens and earth and made to serve the sun and the moon, then they will certainly say, 'Allah', then where are they going perverted?
62. Allah expands provision for whom He will of His bondmen and straitens for whom He will. Undoubtedly Allah knows everything.
63. And if you ask them, who has sent down water from the heaven and therewith revived the earth after its death, they shall certainly say, 'Allah'. Say you, all praises to Allah. Nay! Most of them have no wisdom.
64. And this life of the world is nothing but sport and play. And undoubtedly the home of the Hereafter — necessarily, that is the true life. What a good thing it was if they knew!
65. Then when they embark on boat they call upon Allah having exclusive faith upon Him. But when He brings them safe to the land, henceforth they begin to associate.
66. That they may be ungrateful to that which We have bestowed on them and they may enjoy themselves, now then they are to know.
67. Have they not seen that We have made the sanctified Land secure and the people around them are snatched away? What! Then they believe in falsehood and are ungrateful to the favor of Allah.
68. And who is more unjust than one who forged lie against Allah or belied the truth when it comes to him? Is there not an abode of the infidels in the Hell?
69. And those who struggled in Our path, surely We shall guide them in Our ways. And no doubt, Allah is with the righteous.

CHAPTER – 30

AR-ROOM

(THE ROMANS)

BRIEF INTRODUCTION:

The chapter having six sections, sixty verses, eight hundred nineteen words and three thousand five hundred thirty-four letters was revealed at Mecca.

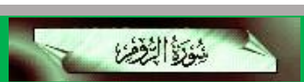
The verses of this chapter were revealed at a time when the people of Iran got success over Romans in a battle. The news of victory pleased the pagans of Arab who were enemies of the people of the Books. The Romans were Christians and the people of Iran were fire- worshippers. The pagans of Arab told Muslims that as the people of the book were defeated by the fire-worshippers, in the same way, we would get upper hand over you Muslims in the battle. When these verses were revealed Hazrat Abu Bakr (Radiyallaahu Anhu) declared on oath that the people of Rome would gain victory over Iranian's within short span of time.

Ubai Bin Khalf an unbeliever denied it. Hazrat Abu Bakr betted one hundred camels. It was agreed that if Romans would succeed within nine years Ubai would give one hundred camels to Hazrat Abu Bakr, otherwise Hazrat Abu Bakr would give one hundred camels to Ubai. Betting was not forbidden till that time. After seven years Romans succeeded against Iranians when Muslims gained clear victory in the battle of Badr or Hudaibia against non-believers. Two prophecies were made in this chapter one about the victory of Romans and another about the victory of Muslims, both were fulfilled within a prescribed time limit.

The chapter predicted spiritual and physical triumphs of Islam which is a natural religion responding to human nature.

Islam opened a new vista in world history, it revolutionized the entire human society by toppling down priest craft and false worship.

It has been suggested to recite the chapter twenty-one time for gaining success against enemies.



Surah Number 30: ArRûm (The Romans)

Revealed at: Makkah

Total Verses: 60

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif Lam Mim.
2. The Romans have been subdued.
3. In the nearby land and after their subjugation they will soon overcome.
4. In a few years. The command is of Allah only before and after. And on that day the believers shall rejoice.
5. With the help of Allah. He helps who He pleases. And He is the Mighty, the Merciful.
6. This is the promise of Allah; Allah breaks not His promise, but most of the people know not.

7. They know only the outer appearance of the worldly life, and they are fully unaware of the Hereafter.
8. Have they not pondered within themselves? Allah has not created the heavens and the earth and whatever is between them but with truth and for an appointed term. And undoubtedly, most of the people are deniers of the meeting with their Lord.
9. And have they not travelled in the land so that they might see how was the end of those before them? They were more powerful than these, and they tilled the soil and populated it more than their population. And their Messengers brought them bright signs. Then it was not befitting to the dignity of Allah that He would oppress them, yes! They used to oppress themselves.
10. Then the end of those who committed evil to their limit was this that they began to belie the signs of Allah and to mock at them.
11. Allah creates for the first time then He shall make for the second time, then you shall be returned to Him.
12. And the day when the Hour shall be established, the culprits shall despair.
13. And their associates shall not be their intercessors and they will deny their associates.
14. And the day when the Hour shall be established, the day they will be separated.
15. Then those who believed and did good deeds, they shall be entertained in the flower bed of the garden.
16. And those who became infidels and belied Our signs and the meeting of the Hereafter, they shall be brought into the torment.
17. Therefore glorify Allah when you enter the evening and when you enter the morning.
18. And His is praise in the heavens and in the earth, and at little before sun's setting and when you enter the noon.
19. He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death. And in like manner you shall be brought forth.
20. And of His signs is this that He created you from dust, then henceforth you are human beings scattered in the world.
21. And of His signs is that He created for you from among yourselves mates that you may find repose in them and He put love and mercy between you. No doubt, in it are signs for a people who ponder.
22. And of His signs is the creation of heavens and earth, and the diversity of your tongues and colors. No doubt, in it are signs for those who possess knowledge.
23. And of His signs is your sleeping by night and day and your seeking of His bounty. No doubt, in it are signs for those who hear.
24. And of His signs is that He shows you lightening frightening you and making you hopeful and sends down water from the heaven and gives life therewith the earth after its death. No doubt, in it are signs for a people of understanding.
25. And of His signs is that the heaven and the earth stand firm by His command. Then when He will call you from the earth, henceforth you will come out.
26. And to Him belongs whosoever is in the heavens and the earth. All are under His command.
27. And He it is, Who makes first, then He will make it for the second time, and it should be most easy for Him in your understanding. And for Him is the most exalted state in the heavens and in the earth and He is the Honorable, the Wise.
28. He narrates for you an example from your own conditions. Are some of your servants the possession of your hands partners in what We have provided for you so that you all become equal therein, you fear them as you fear each other? Thus do We explain the detail signs for a people who understand.
29. Nay! The unjust followed their own desires without knowledge. Then who will guide him whom Allah has led astray. And they have no helpers.
30. Therefore set right your face for the obedience of Allah being one devoted to Him only. The established pattern of Allah upon which He has created mankind. No change in the created things of Allah. This is the only right religion. But most of the people know not.
31. Turning to Him in repentance and fear Him and establish prayer and be not of the associaters.
32. Of those who have split up their religion and have become many groups. Every group is happy over what they have.
33. And when any hurt touches mankind, they call their Lord, turning towards Him, then when He lets them taste mercy from Him, henceforth, a group of them use to associate partners with their Lord.
34. That they may be ungrateful for what We have given them. So enjoy then, now soon you are to know.
35. Or have We sent down any authority upon them that it is speaking of them as Our associators?
36. And when We cause mankind to taste of mercy, they rejoice in it. And if any evil befalls them, the recompense of what their hands have sent forth, hence they despair.

37. Have they not seen that Allah expands the provision for whomsoever He pleases, and straitens for whomsoever He pleases? Undoubtedly, in it there are signs for the believers.

38. Therefore give the kinsman his due and the needy and the wayfarer. This is better for those who seek the pleasure of Allah and it is they who became prosperous.

39. And whatever you give to take back more that it may increase the wealth of the givers, then it will not increase with Allah, and whatever you give as charity desiring Allah's pleasure, then those have twofold increase.

40. Allah is, He Who created you then provided for you, then he will cause you to die, then He will give you life. Is there any such of your associates who may do any of these things? Glorified and exalted is He above from what they associate.

41. The mischief has appeared in the land and sea, because of the evils earned by the hands of men, so that He may make them taste some of their doings, That haply they may turn back.

42. Say you, travel in the land and see what was the end of those before you. Most of them were associators.

43. Therefore set your face right for the prayer before there comes a day which is not to be averted from Allah, on that day they shall be divided.

44. Whoso commits infidelity, the burden of his disbelief is on him and those who do good, they are preparing for themselves.

45. In order that He may reward those who have believed and have done good deeds out of His grace. Undoubtedly He loves not the infidels.

46. And of His signs is that He sends the winds as bearers of glad tidings and in order that He may cause you to taste of His mercy and that the ship may sail with His command and that you seek His grace and that you may be grateful.

47. And undoubtedly, We sent so many Messengers before you towards their people and they brought them open signs, then We took vengeance from the culprits. And it is on Our grace binding to help the Muslims.

48. Allah is He Who sends the winds that lift the clouds, then He spreads it in the sky as He pleases, and breaks its into fragments, then you see the rain is pouring from its midst. Then when He causes it to reach on whom He pleases of His bondmen, lo! They rejoice.

49. Though before it was sent down upon them, they had shattered their hopes.

50. Look then the effects of the mercy of Allah how He gives life to the earth after its death, no doubt, He will give life to the dead, and He can do everything.

51. And if We send any wind by which they see their harvest yellow, then they would certainly thereafter continue to be ungrateful.

52. Therefore you make not the dead to hear nor you make the deaf to hear the call when they turn away showing their backs.

53. And nor you guide the blind from their error. You make only those to hear who believe in Our signs and they have already surrendered.

54. Allah is He Who made you weak in the beginning, then He gave you strength after weakness, then after strength caused weakness and old age. He makes what He likes. And He is the Knowing, the Authoritative.

55. And the day when the Hour shall be established, the culprits will swear, that they tarried not but an hour. Thus they were turned down.

56. And those who were given knowledge and faith said, 'undoubtedly, you have tarried according to the writing of Allah, till the Day of Rising up. This then is Day of Rising up but you did not know.

57. Therefore on that day, their excuses shall not benefit the oppressors, nor will anyone demand them to please Allah.

58. And undoubtedly, We have set in this Quran every kind of examples for the people. And if you bring them any sign, the infidels would certainly say then, 'you are not but on falsehood'.

59. Thus does Allah seal the hearts of those who do not know?

60. Therefore have patience, undoubtedly, the promise of Allah is true, and let not those who have no conviction make you light.

CHAPTER – 31

LUQMAN

BRIEF INTRODUCTION:

The chapter having four sections, thirty-four verses, five hundred forty- eight words and two thousand one hundred ten letters was revealed in Mecca. The chapter has been named by Hazrat Luqman the Prophet whose name is mentioned in verse 13 in which he said to his son not to associate any other with Allah.

The main theme of the chapter is to emphasize the success of believers in the end. Hazrat Luqman was a wise man whose wisdom showed the people the way of right path. The Divine power brought success to Muslims and their mighty opponents were annihilated and defeated.

It has been described as the characteristic of this chapter that one who recites the chapter regularly would not drown in water and would be cured from every disease.



Surah Number 31: Luqmân (Luqmân)

Revealed at: Makkah

Total Verses: 34

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif Lam Mim.
2. These are the verses of the Book of wisdom.
3. These are a guidance and mercy for the righteous.
4. Those who establish the prayer and pay the poor due (Zakat) and have firm faith in the Hereafter.
5. They only are upon the guidance from their Lord and they are successful.
6. And some people buy words for mere playing that they may mislead from the path of Allah without knowledge and to make fun of it. For them is the humiliating torment.
7. And when Our signs are recited to him, he turns proudly away, as though he heard them not, as if there were heaviness in his ears. Therefore give him good tidings of painful torment.
8. Undoubtedly, those who believe and do good works, for them there are gardens of bliss.
9. They will abide therein. The promise of Allah is true. And He only is the Honorable, the Wise.
10. He made the heavens without pillars that you can see and put in the earth anchors lest it shake with you, and He has scattered therein all kinds of animals, and We sent down water from the sky, then We caused to grow in the earth every fine pairs of plant.
11. This is the creation of Allah, show me what others have created besides Him. Nay! The unjust are in clear error.
12. And undoubtedly, We bestowed on Luqman wisdom saying, 'Be grateful to Allah'. And whoever is grateful, is grateful for the good of his own and whoever is ungrateful, then certainly Allah is Self-Sufficient, All praised.
13. And remember when Luqman said to his son and he was admonishing him, 'O my son, associate not anyone with Allah'. 'Undoubtedly, the association with Allah is a tremendous wrong'.
14. And We have stressed on man concerning his parents, his mother bore him undergoing weakness upon weakness and his weaning takes two years, that give thanks to Me and to your parents. Lastly the return is towards Me.
15. And if they both strive to make you associate with Me a thing of which you have no knowledge then obey them not and accompany them in the world very well and follow him who turned to Me recently, then to Me is your return, then I shall inform you what you used to do.
16. 'O my son! the evil if it be even to the weight of a grain of mustard seed, then it be in a rock or in the heavens or in the earth, Allah will bring it forth. Undoubtedly Allah is Knower of every subtlety, Aware.
17. 'O my son, establish prayer and bid doing good and forbid evil and be patient over whatever distress may befall you. Undoubtedly, these are affairs of determination.
18. And make not your cheek crooked while talking to anyone and walk not in the earth struttingly. Undoubtedly Allah loves not any arrogant boaster.
19. And walk moderately and lower your voice to some extent. Undoubtedly in all voices, the most hideous voice is of an ass.
20. Have you not seen that Allah has made subservient for you whatever is in the heavens and in the earth and had bestowed upon you in full His graces open and hidden? And among people there are some who contest about Allah without knowledge and with no wisdom and without a luminous Book.
21. And when it is said to them, 'follow what Allah has sent down', then they say, 'on the contrary, we shall follow that on which we found our fathers.' What! Even though the devil may be calling them towards the torment of the Hell?
22. Therefore whoso submits his face towards Allah and be a good doer, then undoubtedly, he has caught hold of a strong handle. And towards Allah is the end of all affairs.

23. And whoso commits infidelity, let not his infidelity grieve you. To Us is their return, then We shall tell them what they used to do. Undoubtedly Allah knows what is inside the breasts.

24. We shall allow them to carry on a little, then making them helpless We shall drive towards severe torment.

25. And if you ask them who has created the heavens and the earth, they will surely say 'Allah', say you, 'All praises belong to Allah'. But most of them know not.

26. To Allah belongs whatever is in the heavens and the earth. Undoubtedly Allah alone is Self- Sufficient All-Praiseworthy.

27. And if all trees in the earth were pens and the seas were ink of it with seven more seas added after it, then the words of Allah would not be exhausted. Undoubtedly, Allah is Honorable, Wise.

28. The creation of you all and raising on the Day of Resurrection is only like a single soul. Undoubtedly, Allah sees, hears.

29. O Listener! Have you not seen that Allah brings night in the day and makes the day in the night and He made the sun and the moon to serve, each pursues its course till an appointed time and that Allah is Aware of your works?

30. This is because Allah is the only Truth and that which they worship besides Him are all falsehood and because only Allah is High, Great.

31. Have you not seen that the boat moves in the river by the grace of Allah, that He may show you some of His Signs? Undoubtedly in it are signs for every patient, grateful.

32. And when any wave befalls them like mountains, then they call upon Allah having pure faith in Him. But when He brings them safe towards land, then some of them keep to the middle course. And none shall deny Our signs but every perfidious, ungrateful.

33. O people! Fear your Lord and have apprehension of the day when no father will be of any avail to his son and not any serviceable son will be able to provide any benefit to his father. Undoubtedly the promise of Allah is true, therefore let never the life of this world deceive you and let never that big deceiver (Satan) deceive you concerning Allah.

34. Undoubtedly, with Allah is the knowledge of the Hour, and He sends down rain and knows what is in the wombs of the mothers and no soul knows what it will earn tomorrow and no soul knows in what land it will die. Undoubtedly, Allah is the Knower, All- Aware.

CHAPTER – 32

AS-SAJDAH

(PROSTRATION)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has three sections, thirty verses, three hundred eighty words and one thousand five hundred eighteen letters.

It has been told to the believers to fall down in prostration when message of Allah is recited to them. The chapter describes the mystery of creation and rising up after death on the Day of Resurrection. A prophecy relating to immediate success of Islam has been mentioned in it. In the first section rising and establishment of Islam, in second section punishment of the opponents in this very life and in third section the raising of dead earth to life have been described.

It has been told that its recital provides cure to the patients of leprosy and tuberculosis.



Surah Number 32: AsSajdah (The Prostration)

Revealed at: Makkah

Total Verses: 30

ALLAH in the name of The Most Affectionate, the Merciful.

1. Alif Lam Mim.

2. The sending down of the Book, undoubtedly is from the Lord of the worlds.

3. What they say, 'that it has been fabricated by him?' Nay, it is the truth from your Lord that you may warn such people to whom no warner came before you that haply they may get the way.

4. Allah is He Who has made heavens and earth and whatever is in between them in six days, Then He seated Himself on the throne. You have no supporter nor intercessor leaving Him. Do you not then reflect?

5. He plans the affairs from the heaven to the earth, then it will return to Him in a day whose measure is a thousand years in your counting.

6. He it is, the Knower of every hidden and apparent, Honorable, Merciful.
7. He Who whatever He made, made best, and He began the creation of man from the clay.
8. Then He made his progeny from an extract of valueless water.
9. Then He set him right and breathed into him of His spirit and gave you ears and eyes and hearts. What a little gratitude you acknowledge!
10. And they said, 'what! When we shall be merged in the earth, shall we be made a new?' Nay! They even deny the presence before their Lord.
11. Say you, 'the angel of death who has been appointed over you causes you to die, then you shall be returned to your Lord'.
12. And if you could see when the culprits will be hanging their heads before their Lord, saying, 'O our Lord! now we have seen and have heard, send us back again that we may do good, we are convinced now'.
13. And had We wished, We would have given to every soul its guidance, but My word has been already established that I shall necessarily fill the Hell with Jinn and men altogether.
14. Now taste you, for you forgot the meeting of your this day, We have left you, now taste the lasting torment the recompense of your doing.
15. Those only believe in Our signs, who when they are reminded of them fall down prostrate and praising their Lord speak His Hallowness and they are not proud.
16. Their sides keep away from beds and they call upon their Lord in fear and hope and spend in charity out of what We have provided them.
17. And no soul knows what joy of eyes has been kept hidden for them, the recompense of their doings.
18. Will then he who is a believer be like him who is disobedient, they are not equal?
19. As to those who have believed and have done good deeds, for them are gardens for abiding, an entertainment for their doings.
20. And as for those who are disobedient, their destination is the Fire. Whenever they will wish to come out from there, they will be returned back into the same and it will be said to them, 'taste the torment of this Fire which you used to belie'.
21. And surely We will make them taste some of the nearer torment before the great torment, so that one who sees it may hope that just now they will turn back repenting.
22. And who is more unjust than he who has been admonished by the signs of his Lord, then turned away his face from them? Undoubtedly We are to take revenge from the culprits.
23. And undoubtedly, We bestowed Book on Musa, you therefore doubt not about meeting him and We made it a guidance for the children of Israel.
24. And We appointed from amongst them some leaders that they guide by Our command, while they themselves endured patiently and they were convinced of Our signs.
25. Undoubtedly, your Lord shall decide between them on the Day of Judgement concerning that in which they used to differ.
26. And have they not been guided by this that We have already destroyed many generations before them in whose dwelling, they are today walking about? Undoubtedly in it are signs. Do then they hear not?
27. And do they not see that We send water toward dry land, and produce thereby crops of which their cattle and they themselves eat? Do then they see not?
28. And they say, 'when shall be this decision if you are truthful'?
29. Say you, 'on the Day of Judgement the believing of infidels shall not avail them and nor will they get time.
30. Therefore turn away your face from them and wait, undoubtedly, they are also to wait.

CHAPTER – 33

AL-AHZAB

(CONFEDERATES)

BRIEF INTRODUCTION:

The chapter was revealed at Madina. It has nine sections, seventy- three verses, one thousand two hundred eighty words and five thousand seven hundred ninety letters.

After migration to Madina the enemies of Islam Jews and pagans of Arab tried their best to annihilate Muslims totally. For this purpose various methods of intrigues, false accusation use of violence and brute force were used against Muslims. Allah annulled their devices and provided shining success to the Prophet and his devoted followers at every juncture.

This particular chapter deals with the evil attempt by enemies to exterminate Muslims altogether by physical force. The battle of Ahzab (Confederates) or battle of Trench occurring in Shawwal and Zulqad A.H. 5 has been mainly discussed in the chapter.

The Quraish confederated with other idolatrous tribes and Jews to fight against Muslims. The enemies gathered a force often thousand men and surrounded Madina. This siege of Madina lasted two weeks or 27 days but the enemies could not be successful in entering Madina. The Prophet adopted a new method of war not known to the people before. He ordered to dig trench around Madina. This siege caused much suffering, but in the end confederates were totally uprooted. A natural calamity of cold air and storm completely destroyed the entire establishment of enemies. This was a well- organized and formidable attack.

The Muslims too faced it boldly and in a well-organized manner. This was strategy of the Prophet astonished the enemies. After this battle Islam was established more firmly than before.

The prophecies about greatness and triumph of Islam were made in Meccan chapters and now these were materialized. The forces employed to crush Islam were made ineffective. This paved the way for Muslims to attain the promised greatness.

The other important thing discussed in the chapter in the relation of women with men, particularly the status of the wives of Prophet (mothers of entire Muslims) has been mentioned. Muslims have been ordered to pay full respect to the pious wives of the Prophet. The faithful have been cautioned against slander and baseless propaganda regarding domestic life of the Prophet.

The chapter also gives importance to the positions of women in society. The women are allowed to perform social works in a society. In that period entire nursing of the wounded persons were done by women. Even women went out of Madina to serve the distressed. In this chapter the marriage of the Prophet with Hazrat Zainab has been mentioned refuting the slander against it.

The propaganda against Islam that it was spread with sword and levelling slanders against domestic life of the beloved Prophet, both these pillars of propaganda were completely smashed by battle of Trench and showing simplicity of domestic life of the Prophet. The Prophet himself proved his simplicity of living being a ruler of Madina. He even did not allow his wives to cross the limits in desiring material comforts and earthly desires.

The chapter in the end gives certain rules of conduct to Muslims in their domestic relations. Those who spread evil reports have been condemned.

Muslims have been advised to be true in faith and keep it firmly to achieve success.

It has been told as a character of this chapter that if the impression of it is made to wear to a girl waiting for marriage, by grace of Allah her marriage shall be materialized soon.



Surah Number 33: AlAhzâb (The Clans, The Coalition)

Revealed at: Madinah

Total Verses: 73

ALLAH in the name of The Most Affectionate, the Merciful.

1. O Prophet! The Communicator of unseen news! Continue fearing Allah and hear not the infidels and hypocrites. Undoubtedly Allah is Knowing, Wise.
2. And continue following that which is being revealed to you from your Lord. (O people!) Allah is looking your doings.
3. And O beloved! Rely on Allah. And Allah is Sufficient as Accomplisher of affairs.
4. Allah has not put two hearts inside a man, and nor has made your those wives whom you pronounce as equal to your mothers, your real mothers and nor has made your adopted sons your real sons. This is only your saying of your own mouth. And Allah says the truth and only He shows the way.
5. Call them after their fathers this is more justified in the sight of Allah, but if you do not know their fathers, then they are your brothers in faith and as human being your cousin. And there is no blame on you regarding what has been committed by you unintentionally, yes that is a sin which you may commit with the intention of your hearts. And Allah is Forgiving, Merciful.
6. This Prophet is the owner of the Muslims even more than their own selves and his wives are their mothers. And blood relations are nearer to one another in the Book of Allah than other Muslims and emigrants but that you do any favor to your friends. This is inscribed in the Book.
7. And O beloved! Remember when We took covenant from the Prophets and from you, and from Nuh and Ibrahim and Musa and Isa, son of Maryam and We took from them a firm covenant.
8. That He may question the truthful regarding their truth, and He has already prepared painful torment for the infidels.
9. O believers! Remember Allah's favor upon you, when some hosts came against you, then We sent on them strong wind and the armies which you did not see. And Allah sees your doings.

10. When the infidels came upon you from above you, and from below you and when eyes drew back in amazement and your hearts reached your throats and you began to think diverse thoughts about Allah (of hopes and despairs).
11. That was the place, Muslims were tested and they were shaken with severe shaking.
12. And when the hypocrites and those in whose hearts there was a disease said, 'Allah and His Messenger promised us nothing but a delusion'.
13. And when a party of them said, 'O people, of Madina, here there is no place for your stay, therefore walk back to your houses,' and a party of them asked permission of the Prophet, saying our houses are unsafe, and they were not unsafe. They wished not but to flee away.
14. And if the armies were entered upon them from the sides of Madina, then they would have asked sedition of them, then necessarily, they would have done so and would not have been late in it but a little.
15. And undoubtedly, they had already covenanted with Allah before that, that they would not turn their backs. And the covenant with Allah shall be questioned of.
16. Say you, 'Flight will never profit you, if you flee from death or slaying, and even then you shall not be allowed to enjoy the world but a little'.
17. Say you, `who is he that may evade the command of Allah from you, if He wills evil for you or desires mercy for you?' And they shall not find for themselves besides Allah any supporter nor helper.
18. Undoubtedly, Allah knows those of you who hinder others from holy war and say to their brothers, come to us, and they come not to the battle but a little.
19. They are niggardly in helping you, then when the time of fear comes to them, you will see them that they are looking towards you, their eyes are rolling as the death has covered anyone, then when the time of fear has passed away, they began to taunt you with sharp tongues being greedy of the booty. These people have never believed, therefore Allah has nullified their works, and this is an easy thing for Allah.
20. They are thinking that the armies of the infidels have not yet gone, and if the armies come again, they would have wished then, that anyhow being out in the village would enquire about your news. And if they would have been among you, even then they would not have fought but a little.
21. Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much.
22. And when the Muslims saw the confederates of the infidels said, 'this is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth and it increased them nothing but faith and submission to the pleasure of Allah.
23. Among Muslims are men who have made true the covenant they had made with Allah, then there are some of them who have fulfilled their vows and some who are still waiting; and they are not changed in the least.
24. That Allah may recompense the truthful ones for their truth and torment the hypocrites, if He will or He may turn towards them. Undoubtedly, Allah is Forgiving, Merciful.
25. And Allah turned back the infidels with their hearts burning, they gained no good, and Allah sufficed the Muslims in the fight and Allah is Powerful, Honorable.
26. And brought down those of the people of the Book who had helped them from their fortresses and cast terror in their hearts. You slay a group of them and another you make captive.
27. And We made you to capture their lands and their houses and their wealth and a land on which you have not set foot yet, And Allah is Potent over everything.
28. O the Communicator of unseen (Prophet) say to your wives, 'If you wish the life of the world and its adornment, then come, I provide you wealth and leave you in a well manner.
29. And if you wish Allah and His Messenger and the home of the Hereafter, then undoubtedly Allah has kept prepared for the well doers among you a great reward.
30. O wives of the Prophet! Whosoever of you dares to do against manifest modesty shall have double torment in comparison to others. And this is easy for Allah.
31. And whosoever of your remains obedient to Allah and His Messenger and does good deeds, We shall double her reward in comparison to others; and We have kept prepared for her an honorable provision.
32. O wives of the Prophet! You are not like other women if you fear Allah, therefore be not so polite in your speech least one in whose heart is a disease should feel tempted, yes, speak good words.
33. And remain stay in your houses and be not unveiled like that of the unveiling of the former days of ignorance, and establish prayer and pay the poor-due (Zakat) and obey the commands of Allah and His Messenger. Allah only desires, O the members of the family of the Prophet! That He may remove from you every uncleanness and purify you well after cleaning you thoroughly.

34. And remember what is recited in your houses of the signs of Allah and His wisdom. Undoubtedly, Allah knows every subtlety, is Aware.

35. Undoubtedly, Muslim men and women, and the believing men and women, and obedient men and women, and truthful men and women, and enduring men and women, and humble men and women, and almsgiving men and women, and fasting men and women, and men and women who guard their chastity, and men and women who remember Allah much, for all of them Allah has kept prepared forgiveness and great reward.

36. And it is not befitting to a Muslim man or Muslim woman, when Allah and His Messenger have decreed something that they would have any choice in their matters, and whoever disobeys Allah and His Messenger, he, undoubtedly, has strayed away manifestly.

37. And O beloved! remember when you did say to him on whom Allah bestowed a favor and you had bestowed a favor, 'keep your wife with yourself and fear Allah and you had in your heart what Allah had willed to disclose and you were afraid of people's taunting remarks; and Allah has a greater right that you should fear Him. Then when Zaid had accomplished his purpose with her, We gave her in your marriage, so that there should be no hindrance upon the Muslims in respect of the wives of their adopted sons when they have accomplished their purpose with them. And Allah's order is bound to be fulfilled.

38. There is no hindrance for the Prophet regarding that which Allah has appointed for him. Such has been the practice of Allah among those who have gone before and the command of Allah is the ordained destiny.

39. Those who deliver the messages of Allah and fear Him and fear none except Allah. And Allah is Sufficient as a Reckoner.

40. Muhammad is not the father of any of your men, yes He is the Messenger of Allah and the last one among all the Prophets. And Allah knows all things.

41. O believers! Remember Allah much.

42. And glorify Him morning and evening.

43. It is He Who sends blessings on you and His angels too that He may bring you forth from darkness to light. And He is Merciful to the Muslims.

44. For them, the greeting at the time of their meeting is "Peace", and He has kept prepared for them an honorable reward.

45. O Prophet (the Communicator of unseen news), no doubt, We have sent you as a present beholder and bearer of glad tidings and a warner.

46. And an inviter towards Allah by His command and a brightening sun.

47. And give glad tidings to the believers that for them is great bounty of Allah.

48. And do not do for the pleasure of infidels and hypocrites and overlook their annoyance and put your trust in Allah. And Allah suffices as an Accomplisher.

49. O believers! when you marry Muslim women, then divorce them before touching them, in that case you have no period of waiting which you may count against them, so give some benefit to them and leave them in a noble manner.

50. O Prophet! the Communicator of unseen news, We have made lawful for you those of your wives when you pay dower, and the possession of your slave girls whom Allah has given you as the spoils of war, and the daughters of your .paternal uncles and the daughters of your maternal uncles and aunts who have migrated with you, and the believing woman if she presents herself to the Prophet and the Prophet desires to marry her, this provision is specially for you and not for the believing men. We know what We have appointed for them concerning their wives and the possession of their hands the slave girls, this specially is of yours so that there may not be any hardship on you. And Allah is Forgiving, Merciful.

51. You may put behind any of them whom you like and may give place near you any of them whom you like. And if you desire to have anyone of those whom you had put aside, there is no blame on you. This is nearer than that their eyes pay be cooled and that they may not grieve and they all may be pleased with what you have given them. And Allah knows what is in the hearts of you all. And Allah is Knowing, For-bearing.

52. Thereafter other women are not allowed for you and nor you take other wives in exchange of them though their beauty pleases you but slave girl the possession of your hand. And Allah is Watchful over everything.

53. O believers! enter not the houses of the Prophet unless you get permission, for instance you are invited to a meal, but not in this manner that you yourselves wait for its preparation, yes when you are invited, then enter and when you have taken your meal, then disperse, nor this that you may sit down and amuse yourselves in talks. Undoubtedly, this was causing inconvenience to the Prophet, and he had regard for you, but Allah is not shy of saying the truth. And when you ask them anything of use, ask it of them from behind a curtain. In this there is more purity of your hearts and their hearts. And it does not behave you

that you should annoy the Messenger of Allah and nor you should ever marry his wives after him. Undoubtedly, this is a grievous thing in the sight of Allah.

54. Whether you disclose any thing or conceal it, undoubtedly, Allah knows all things.

55. There is no harm for them in respect of their fathers or their sons or their brothers, or their brothers' sons, or their sisters' sons or the women of their own faith or their maids (slave women) and remain fearing Allah. Undoubtedly, everything is in the sight of Allah.

56. Undoubtedly, Allah and His angels send blessings on the Prophet, the Communicator of unseen news, O you who believe! Send upon him blessings and salute him fully well in abundance.

57. Undoubtedly, those who annoy Allah and His Messenger, Allah's curse is upon them in the world and in the Hereafter and Allah has kept prepared for them a degrading torment.

58. And those who hurt the believing men and believing women without doing anything, they have taken over their heads a calumny and an open sin.

59. O Prophet! Tell your wives, and daughters and Muslim women, that they should keep putting a part of their wrapping covers over their faces. This is nearer than this that if they are recognized, then they should not be annoyed. And Allah is Forgiving, Merciful.

60. If the hypocrites and those in whose hearts there is a disease and those who circulate lies in Madina desist not, We shall surely give you authority over them; then they will not remain with you in Madina but a little.

61. Accursed they are wherever they are found they shall be seized, and be slain counting one by one.

62. This has been the practice of Allah regarding those who have gone before, and you shall never find a change in the practice of Allah.

63. The people ask you concerning the Hour. Say you, 'its knowledge is with Allah alone, and what you know perhaps the Hour may be near.

64. Undoubtedly, Allah has cursed the infidels, and has kept prepared for them a blazing fire.

65. Wherein they shall abide forever, they shall find therein no supporter nor helper.

66. The day when their faces turning up and down will be fried in the Fire, they will say, 'Oh, would that we have obeyed Allah and obeyed the Messenger.

67. And they will say, 'O our Lord! We obeyed our chiefs and our elders, and they led us astray from the way'.

68. O our Lord! Give them double torment of Fire, and curse them with a great curse.

69. O believers! be not like those who have annoyed Musa, then Allah exonerated him of what they spoke of him. And Musa is honorable in the sight of Allah.

70. O believers! Fear Allah and say the right word.

71. He will set right your deeds for you and will forgive you your sins, and whoso obeys Allah and His Messenger has got a great success.

72. Undoubtedly, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it, and man bore it. Undoubtedly, he is the bearer of hardship, ignorant.

73. So that Allah may torment hypocrite's men and women and idolatrous men and women, and that Allah may accept the repentance of Muslim men and women. And Allah is Forgiving, Merciful.

CHAPTER – 34

AS-SABA

BRIEF INTRODUCTION:

This Meccan chapter has six sections, fifty-four verses, eight hundred thirty-three words and one thousand five hundred twelve letters. This chapter introduces another six Meccan chapters.

It has been named by the name of city Saba which was situated in Yaman and was destroyed by a flood.

When a people is made prosperous by the grace of Allah, they usually begin to lead a luxurious life, such people face decay and ruin. The chapter gives warning to all those who are given power and wealth to be careful against misuse, otherwise they would suffer its consequences.

The truth of Judgement not only benefits the life after death, but it directly affects this very life favorably.

This chapter gives description how prosperous nations are swept out of existence when they fall into extravagance and follow evil ways. Quraysh are warned that their false deities would not benefit them at least on the Day of Judgement.

In the end there is the victory for Muslims. The preachers of evil and their followers would blame each other and the deities worshipped would not come for their rescue.

After all truth will prosper and falsehood would vanish. It has been told that one should recite the chapter seven times to save himself from oppressor.



Surah Number 34: Saba` (Saba)

Revealed at: Makkah

Total Verses: 54

ALLAH in the name of The Most Affectionate, the Merciful.

1. All praise to Allah, Whose is all belongings whatever is in the heavens and whatever is in the earth and His is the praise in the Hereafter. And He is the Wise, the Aware.
2. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends into it. And He is the Merciful, the Forgiving.
3. And the infidels said, 'the Hour will not come unto us. Say you, 'why not, by my Lord, it will, no doubt, come to you.' He knows the unseen. Not even an atom's weight, anything in the heavens and in the earth is absent from Him, and nor even anything less than that or greater, but it is in a perspicuous Record.
4. So that He may recompense those who believed and did good works. These are for whom there is forgiveness, and an honorable provision.
5. And those who tried to defeat in Our signs for them is the suffering of the painful torment.
6. And those who have been given knowledge know that what has been sent down to you from your Lord is the only truth and guides to the path of All-Dignified, All-Laudable.
7. And the infidels said, 'shall we point you a person who will inform you that when being torn into pieces you become small particles, you are then to be made new?'
8. Has he forged a lie against Allah or is he afflicted with madness? Nay, but those who do not believe in the Hereafter are in the torment and far gone error.
9. Have they then not seen what is before them and what is behind them of the heaven and the earth? if We will, We may cause them to sink in the earth or cause a piece of the sky to fall upon them. Undoubtedly, in it is a sign for every bondman repentant.
10. And undoubtedly, We gave Daud a great grace from Us. O mountains! Turn towards Allah with him, and O birds! And We made the iron soft for him.
11. That make wide coats of mail and keep regard of the measurement in making, and you all do righteousness, undoubtedly, I am seeing your works.
12. And to Sulaiman We subjected the wind, its morning stage was of a month journey and its evening stage was of a month journey and We made to flow a stream of molten copper for him. And of the Jinn those who worked before him by the command of his Lord. And those of them who swerved from Our Command, We shall make them taste the torment of the blazing fire.
13. They made for him what he desired, lofty palaces and statues and trough of the size of big tanks and anchored cauldrons. O members of the family of Daud! Give thanks. And there are few in My bondmen that are thankful.
14. Then when We decreed death for him, We informed not the jinn about his death but termite of the earth that used to eat his staff. So when Sulaiman came down on earth, the reality of the jinn was known; if they had known the unseen, then they would not have been in this degrading torment.
15. Undoubtedly, for Saba there was a sign in their own dwelling place, two gardens in the right and on the left. Eat you of the provision of your Lord and render thanks to Him. A clean city and a Forgiving Lord.
16. But they turned their faces. We then sent towards them a fierce flood and We exchanged their two gardens with two other gardens bearing insipid fruit and tamarisk and a few lote trees.
17. We recompensed them in this way a punishment for their ungratefulness and whom so We punish only him who is ungrateful.
18. And We set, between them and the cities that We had blessed, many cities by the way (to be seen) and put them in measured stages. Travel in them nights and days in security.
19. But they said, O our Lord! 'Put distance in our journeys and they wronged themselves, therefore We made them tales and We broke them into pieces with full confusion. Undoubtedly, in it are signs for every enduring grateful person.
20. And undoubtedly, Iblis proved his conjecture true to them, so they followed him but a party that was Muslim.
21. And there was no control of the devil (saitan) over them but it was so that We may show him who believes in the Hereafter and who is of them in doubt. And your Lord is Watchful over all things.
22. Say you, 'Call upon those whom you have already fancied apart from Allah, they are not owners even of an atom's weight in the heavens or in the earth and nor they have any share in either of them and nor any of them a helper to Allah.

23. And intercession with Him is of no use but for him about whom He permits, until when after giving permission the bewilderment of their hearts is removed; they say to one another, what is it that your Lord has said? They say, 'whatever He said, said truth,' and He is the Exalted, The Great.
24. Say you, 'who provides for you from the heavens and the earth'? Say you, 'Allah and undoubtedly, either we or you necessarily are upon the guidance or in open error.'
25. Say you, 'if in your opinion we have committed any crime, you shall not be asked about, nor we shall be questioned about your deeds.'
26. Say you, 'Our Lord shall bring us together, then He shall decide between us with truth.' And He is the Great Judge, the All-Knowing.
27. Say you, 'show me those associates whom you have joined with Him, never, Aye He is Allah, the Dignified, the Wise.
28. And O beloved! We sent not you but with Messenger ship encircling entire mankind, as a bearer of glad tidings and a warner, but most of the people do not know.
29. And they say, 'when, shall this promise come, if you are truthful.'
30. Say you, 'for you is the promise of a day from which neither you can go behind for a single moment nor you can go ahead of it.'
31. And the infidels said, 'We shall never believe in this Quran and nor in those books which were before it.' And if you could see when the unjust will be made to stand before their Lord; they shall cast back the word one against the other, those who were pressed will say to those who were swelled with pride, 'if you had not been, we would surely have believed.'
32. Those who were swelled with pride will say to those who were pressed, 'Had we prevented you from the guidance after it came to you, (say,) nay, you were culprits yourselves.'
33. And those who were pressed will say to those who were swelled with pride, 'Nay! it was your plotting of night and day, when you used to command us that we should deny Allah and should set up equals for Him. And they began to repent secretly when they saw the torment. And We put shackles on the necks of those who were deniers. What they shall be recompensed, but only for that they used to do.
34. And whenever We sent any warner in any city, the well-off people, thereof said, 'we deny that with which you have been sent.'
35. And they said, 'we are greater in riches and children, and we are not to be tormented.'
36. Say you, 'undoubtedly, my Lord expands the provision for whom He pleases, and straitens it for whom He pleases, but most of mankind know not.'
37. And your wealth and your children are not capable of bringing you near to Us but those who believed and did righteousness have double reward the recompense of their doings and they are secure in lofty mansions.
38. And those who try to defeat in Our signs, they shall be brought in the torment.
39. Say you, 'undoubtedly, my Lord expands provision for whom He pleases of His bondmen and straitens for whom He pleases.' And whatever you spend in the way of Allah, He will recompense you with more. And He is the Best of the providers.'
40. And the day He will raise up all of them, He will then say to the angels, 'did these men use to worship you?'
41. They shall submit, `Sanctified are You, You are our Friend, not they, Nay, they used to worship the Jinn, most of them had believed in them.
42. Therefore today none of you shall have power to do good or bad one another. And We shall say to the oppressors, 'taste the torment of this Fire which you used to belie.
43. And when Our clean signs are recited to them, they say then, 'this is not but a man who desires' to bar you from that your fathers worshipped', and say, 'this is not but calumny fabricated.' And the infidels said about the truth when it came to them, 'this is not but open magic.'
44. And We gave not them some books which they studied, nor any warner came to them before you.
45. And those before them belied, and these reached not even a tenth of what We had given them, but they belied My Messengers. Then how was My disapproval.
46. Say you, 'I give you one admonition that keep you standing for Allah in twos and singly, then reflect,' there is nothing of madness in your this companion. He is not but a warner to you before a severe torment.
47. Say you, 'if I might have asked you some reward against it, then it is yours.' My reward is only upon Allah, and He is Witness over everything.
48. Say you, 'undoubtedly, my Lord casts the truth, the Knower of all hidden things.'
49. Say you, 'the truth has come and falsehood neither originates and nor be restored.'

50. Say you, 'if I strayed, then I strayed only to my own loss, and if I have been guided, then on account of what my Lord has revealed to me. Undoubtedly, He Hears, is Near.

51. And anyhow you could see, when they shall be put in confusion, but then they would not go safe and they will be seized from a place nearby.

52. And they will say, 'we now believed therein;' and how can they get back to it from a far-off place.

53. That they had already disbelieved in it; and they hurl without seeing from a far-off place.

54. And a barrier has been placed between them and that which they long for, as was done with their former groups. Undoubtedly, they were in a deceiving doubt.

CHAPTER – 35

FATIR

(THE CREATOR)

BRIEF INTRODUCTION:

This chapter was revealed at Mecca. It has five sections, forty-five verses, nine hundred seventy words, and three thousand one hundred thirty letters.

The chapter emphasizes the importance, strength and power of Almighty Allah, Who is the real Originator and Creator of entire Universe. Truth is to prevail and for its spread a new generation is required.

Therefore a new generation will have to be raised in place of old one which failed to promote the cause of truth and justice in the world. The believers have been promised peace, safety, success while the non-believers and doers of evil will have to face punishment.



Surah Number 35: Fâtir or AlMalâ`ikah (The Creator)

Revealed at: Makkah

Total Verses: 45

ALLAH in the name of The Most Affectionate, the Merciful.

1. All praise to Allah, the Maker of the heavens and the earth, the Appointer of the angels as Messengers who have twos, threes and fours wings. He increases in creation what He please. Undoubtedly, Allah is Potent over everything.

2. Whatever mercy Allah opens for mankind none there is to withhold it, and whatever He withholds, none there is to release it thereafter. And He is the only Dignified, the Wise.

3. O mankind! Remember the favor of Allah upon you. Is there any Creator besides Allah Who provides for you from the heavens and the earth? There is no God but He, whither then are you turning back?

4. And if they belie you, then no doubt, Messengers have been belied before you. And all affairs return to Allah.

5. O mankind! Undoubtedly, the promise of Allah is true, let never then deceive you the life of the world, and let never the great deceiver deceive you regarding the serenity of Allah.

6. Undoubtedly, the devil is your enemy, so you too take him as an enemy. He only invites his party that they be among the companions of the Hell.

7. For the infidels there is severe torment and those who have believed and have done good works, for them is Forgiveness and great reward.

8. Will he in whose sight his evil work has been adorned so that he thought it good, be like him who is guided? Therefore Allah leads astray whom He please and guides whom He pleases. So let not your soul be gone away in regrets for them, Allah knows well whatever they do.

9. And Allah is He Who sent the winds that stir up clouds, then We drive it to a dead land then give life to the earth therewith after its death. This is the rising up in the Resurrection.

10. Whoever desires honor, then all honors belong to Allah. Towards Him ascends all pure words, and the righteous work does He exalt. And those who plot evils, for them is the severe torment. And the plotting of those only will perish.

11. And Allah created you from dust, then from a sperm drop, then made you pairs. And no female bears, nor she gives birth but with His knowledge. To whom so ever of long age is given age or the age of whom so ever is curtailed, all this is in a Book. Verily it is easy for Allah.

12. And both seas are not alike. This is sweat, very sweat a pleasant water and this the other one is saltish bitter. And from each you eat fresh meat and take out an ornament to wear, and you see the boats therein that they cleave the water so that you may seek His grace and that you may be grateful.

13. He brings the night into the day and brings the day into the night and He has engaged the sun and the moon into services; everyone runs up to an appointed time. This is Allah your Lord, His is the kingdom. And those whom you worship besides Him own not even the husk of a date palm.
14. If you invoke them, then they will not listen to your call, and even if they heard, then they could not grant your wish. And on the Day of Judgement they will deny your associating. And none will inform you like the All-Aware.
15. O mankind! you are all in need of Allah. And Allah only, He is all Independent, All-praised.
16. If He please, He may take you away and bring a new creation.
17. And this is not anything difficult for Allah.
18. And no soul bearer of burden will bear the burden of another. And if anyone heavily loaded calls any other to share its load, not anyone will bear anything from its burden, even though he may be a near relation. O beloved! Your warning is useful only for those who fear their Lord without seeing and establish prayer. And who became purified, purified himself for his own good. And to Allah is the return.
19. And the blind and seeing are not equal.
20. And nor the darkness and the light.
21. And nor the shadow and the heat of the full sun.
22. And equal are not the living and the dead. Undoubtedly, Allah causes him to hear whom He pleases; and you are not to make those who are lying in their graves to hear.
23. You are but a warner.
24. O beloved! Undoubtedly, We have sent you with truth as a bearer of glad tidings and as a warner. And whoever was a group of people in each of them a warner has already passed away.
25. And if they belie you, then those before them have already belied; there came to them their Messengers with clear proofs and with the scriptures and the shining Book.
26. Then I seized the infidels, then how was My abhorrence?
27. Have you not seen that Allah has sent down water from the sky and then We brought forth therewith fruits of different colors. And in the mountains are streak white and red of different colors and some raven black.
28. And men and beasts and cattle, in like manner, there are various colors, only those of His bondmen who possess knowledge fear Allah. Undoubtedly, Allah is Dignified, Forgiving.
29. Verily those who recite the Book of Allah and establish prayer and spend secretly and openly out of what We have given them hope for a trade in which there is never loss.
30. In order that He may give them their reward in full and give more out of His bounty. Verily He is Forgiving Appreciating.
31. And the Book We revealed to you is the truth confirming the Books before it. Verily Allah is aware of His bondmen and Seeing.
32. Then We made Our selected bondmen as inheritors of the Book, then of them is he who wrongs himself; and of them is he who takes a middle course; and of them is he who has gone ahead in goods by Allah's leave. This is indeed the great grace.
33. In the gardens of inhabitation they will enter, they will be made to wear in it bracelets of gold and pearls, and their dress therein is silken.
34. And they will say, 'All praise to Allah Who has removed our grief. Undoubtedly, our Lord is Forgiving, Appreciating.
35. Who out of His grace has made us alight in a place of comfort, wherein no trouble reaches us and nor any weariness affects us.
36. And those who committed infidelity, for them is the fire of Hell, death will not be decreed for them so that they may die and nor will the torment thereof be lightened for them. Thus do We punish every big ungrateful person.
37. And they will be crying therein, O our Lord! Take us out that we may do good contrary to that we used to do before. And did We not give you a life in which he who wishes to reflect, reflects? And a warner had come to you, now therefore taste you, there is no helper for the unjust.
38. Undoubtedly, Allah is the Knower of every hidden thing of the heavens and the earth. Verily He knows the thoughts of the hearts.
39. He it is Who made you successors of the formers in the earth. Therefore He who commits infidelity his infidelity falls on him And the infidelity of the infidels will not increase with their Lord but disgust; and the infidelity of the infidels will not increase them but loss.
40. Say you, well, tell your those associate gods whom you worship besides Allah. Show me what portion of the earth they have made, or have they any partnership in the heavens, or have We given them any Book

so that they are on clear proofs thereof? Nay but the unjust people promise each other nothing but delusion.

41. Undoubtedly, Allah has withheld the heavens and the earth lest they move, and if they move, who then might withhold them save Allah? Verily He is All Clement, All-Forgiving.

42. And they swore by Allah with the utmost strength of their oaths that if a warner came to them, they would necessarily then be better guided than any of the other communities. But when a warner came to them, then it increased in them not but to hate.

43. Swelling their souls high in the earth and evil plotting. And the evil plotting encompasses only its author. Therefore what they are waiting for but for the same precedents of the ancients. But you will never find the manner of Allah changing, and will never find the laws of Allah shifting.

44. Have they not travelled in the earth, so that they might see how has been the end of those before them, and they were stronger in power than these? And Allah is not such that anything in the heavens and the earth could go out of His control. Verily He is Knowing, Authoritative.

45. And if Allah were to seize men for what they did, then He would not leave any moving creature on the back of the earth, but He lets them loose until an appointed time, and when their promise will come, then no doubt, all bondmen of Allah are in His sight.

CHAPTER – 36

YASEEN

BRIEF INTRODUCTION:

The chapter having five sections, eighty-three verses, seven hundred twenty nine words and three thousand letters was revealed at Mecca.

A tradition of the Prophet in Tirmizi has been narrated as that for everything there is a heart, and the heart of Quran is this chapter 'Yasin'. One who recites it once, Allah Almighty awards him reward of ten times reciting of Quran. In a tradition mentioned in Abu Dawood the Prophet told to recite the chapter on dead bodies. Usually when a person is dying, this chapter is recited.

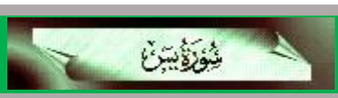
The word Yasin begins this chapter. It has been said that it is a title of the Prophet.

The chapter depicts a central idea that a man can attain perfection if he has a relation and faithful contact with the perfect man the last Prophet (Sallallaahu-Alaih-e-Wasallam).

The Quran is a truth and ultimately would prevail and would give life to a dead humanity. The things rise and necessarily face decay. The life follows death and the light follows darkness. The faithful and unfaithful shall be dealt separately and distinctly. One should not forget his origin. If Allah can originate, He can revive after complete destruction.

There would be necessarily the Day of Resurrection and everyone has to answer about his deeds. The very faith in the life after death makes a person responsible for his actions.

Various commentators have mentioned numerous advantages and benefits of this chapter. One should try to recite this chapter daily morning and evening.



Surah Number 36: YâSîn (YâSîn)

Revealed at: Makkah

Total Verses: 83

ALLAH in the name of The Most Affectionate, the Merciful.

1. Yasin.

2. By the wise Quran.

3. No doubt, you have been sent.

4. On the straight path.

5. Sent down by the Dignified, the Merciful.

6. So that you may warn a people whose fathers were not warned, so they are unaware.

7. Undoubtedly, the word has been proved against most of them, so they shall not believe.

8. We have put on their necks chains reaching to their chins, so they remained raising up their faces.

9. And We have set a barrier before them and a barrier behind them and covered them from above, therefore they see nothing.

10. And it is equal for them whether you warn them or warn them not, they are not to believe.

11. You warn only him who follows admonition and fears the Most Affectionate without seeing, so give him glad tidings of forgiveness and a respectable reward.

12. Undoubtedly, We shall give life to the dead and We are noting down what they have sent forward and what signs they have left behind and We have already kept counted everything in a clean Book.
13. And narrate them the signs of the people of a city, when there came to them sent ones.
14. When We sent to them two. Then they belied them, so We strengthened them with a third, now they all said, 'verily we have been sent to you.'
15. They said, 'you are not, but a man like us and the Most Affectionate has sent down nothing, you are only lying.
16. They said, 'our Lord Knows that undoubtedly, we have necessarily been sent to you.
17. 'And on us is not but clear deliverance.'
18. They said, 'We augur ill of you; undoubtedly, if you desist not, we shall then surely stone you, and a painful chastisement from us will certainly fall on you.'
19. They said, 'your ill star is with you. Do you start on it that you are made to understand? Nay, you are a people exceeding the limit.'
20. And from the remote part of the city there came a man running. He said, 'O my people, follow the sent ones.
21. 'Follow those who do not ask any reward of you and they are on the right course.
22. 'And what is to me that I should not worship Him Who created me, and you are to return only to Him.
23. 'Shall I take, besides Allah, other gods that if the Most Affectionate intends any harm, their intercession shall not be of any use to me and nor would they save me?
24. 'Undoubtedly then I am in a clear error.
25. 'Undoubtedly I believed in your Lord, so listen to me.'
26. It was said to him, enter the garden. He said, 'would that my people knew.
27. 'As my Lord has forgiven me and has made me of the honored ones.
28. And We sent not against his people after him any army from the heaven and nor We ever to send down there any army.
29. It was but only a shriek, hence they remained extinguished.
30. (And it was said) Ah! Woes on those bondmen, when any Messenger comes to them, they merely mock at them.
31. Have they not seen that how many generations before them We have destroyed? Now they are not to return to them.
32. And all of them shall be made to appear before Us.
33. And a sign for them is the dead earth; We gave life to it and We brought forth grains from it, then they eat therefrom.
34. And We made therein gardens of dates and vines and We caused to gush forth springs therein.
35. In order that they may eat the fruits thereof and it is not made of their hands. Will then they not be grateful?
36. Sanctified is He Who has made all pairs of what the earth grows and of themselves and of those things of which they have no knowledge.
37. And a sign for them is the night; We draw off the day therefrom, hence they are in darkness.
38. And the sun runs to its appointed resting place. This is the commandment of the Dominant, the Knowing.
39. And We have appointed stages for the moon till it becomes again like an old branch of palm tree.
40. It is not for the sun that it might catch the moon and nor the night may supersede the day. And each one is floating in an orbit.
41. And a sign for them is that We bore their offspring in a laden Ark.
42. And We have created for them similar (vessels) on which they ride.
43. And if We please, We may drown them, then there will be none to reach their cry nor they shall be rescued.
44. But a mercy from Us and a convenience for a time.
45. And when it is said to them, 'fear what is before you and what is to come behind you that perchance you may receive mercy, then they turn their faces'.
46. And whenever there comes to them any sign out of the signs of their Lord, they turn their faces from it.
47. And when it is said to them 'spend something out of that with which Allah has provided you', then the infidels say to the Muslims, 'shall we feed him whom Allah would have fed, if He had so willed? You are not but in a manifest error.
48. And they say, 'when this promise will come, if you are truthful?
49. They wait not but for a shriek that will seize them when they will be busy in worldly disputes.
50. Then neither they will be able to make a will nor will they return to their homes.
51. And the trumpet shall be blown, henceforth they will walk running towards their Lord from their graves.

52. They will say, 'Ah, woe to us, who has awakened us from our sleeping? This is what the Most Affectionate had promised and the Messengers told the truth.'
53. It will not be but a horrible shrieking, henceforth they all shall be presented before Us.
54. So today no soul shall be wronged, and you shall not be recompensed but what you have done.
55. Undoubtedly, the inmates of Heaven are enjoying in entertainments comfortably.
56. They and their wives are in shades reclining on raised couches.
57. There is fruits therein for them and there is for them whatever they ask for.
58. Peace will be on them — a word from the Merciful Lord.
59. And today, be separate, O you culprits!
60. O children of Adam, Had I not made covenant with you that you should not worship the devil (saitan); verily he is your manifest enemy.
61. And that you should worship Me. This is the straight path.
62. And undoubtedly, he has led astray a great number of people from you. Had you then no wisdom?
63. This is the Hell which you were promised.
64. Enter it today, the recompense of your infidelity.
65. Today, We shall set seal on their mouths and their hands will talk to Us and their feet will bear witness of their doings.
66. And if We willed, We would have obliterated their eyes, then they would have rushed towards the path but they would see nothing.
67. And if We willed, We would have mutilated their faces sitting in their homes, they could not be able to go on or could return.
68. And to whosoever We give long life, We revert him in creation. Do they then not understand?
69. And We have not taught him to compose verses and nor it is befitting to his dignity. It is not but admonition and luminous Quran.
70. In order that it may warn him who is alive and the word may be proved against the infidels.
71. And have they not seen that We have created for them Our handmade cattle, so they are their owners?
72. And We have subjected the same for them that some of them they ride and some others they eat.
73. And there are in them various other benefits and drinks for them. Will they not be thankful?
74. And they have taken besides Allah other gods that perhaps they may be helped.
75. They cannot help them, but they and their army all shall be brought before arrested.
76. Therefore let not their speech grieve you. Undoubtedly We know what they conceal and what they disclose.
77. And has the man not seen that We have made him from a sperm, henceforth he is an open disputant?
78. And he says for Us a similitude and has forgotten his creation. He said, 'who will give life to the bones when they are totally rotten.'
79. Say you, He will give life to them, Who made them the first time. And He knows every creation.
80. Who produced fire for you out of the green tree, henceforth you kindle therefrom.
81. And what! He who created the heavens and the earth cannot make the like of them. Why not, not, and He is the Great Creator, All-Knowing.
82. For Him is this only that whenever He intends anything, then He says to it 'Be,' and it becomes at once.
83. Therefore Sanctified is He in Whose hand is the control of everything, and towards Him you will be returned.

CHAPTER – 37

AS-SAAFFAAT

(THE RANKS)

BRIEF INTRODUCTION:

The chapter having five sections, one hundred eighty-two verses, eight hundred sixty words and three thousand eight hundred sixty words and three thousand eight hundred twenty-six letters was revealed at Mecca.

The chapter emphasized the Unity of Allah in the beginning. The faithful have been praised and strong arguments have been presented in support of Unity and Power of Allah, the Almighty.

Then the truth of the Day of Judgement has been fully asserted when the rejecters would be helpless and their deities they worshipped would not come for their help.

Then the stories of various Prophets like Nuh, Abraham, Musa, Ilyas, Lut and Yunus have been described and their preaching have been eulogized. Upon all these Prophets the special favors of Allah have been showered. This chapter in the end predicts clear triumph of the Holy Prophet.



Surah Number 37: Saffat` (The Ranks)

Revealed at: Makkah

Total Verses: 182

ALLAH in the name of The Most Affectionate, the Merciful.

1. By those who range themselves in ranks properly.
2. Then by those who drive by chiding.
3. Then by those groups that recite Quran.
4. Undoubtedly, your God is necessarily One.
5. The Lord of the heavens and the earth and what is in between them and the Lord of the easts.
6. Undoubtedly, We adorned the lower heaven with the adornment of the stars.
7. And a safeguard from every contumacious devil (saitan).
8. They cannot give ear towards heavenly world and they are pelted from every side.
9. To drive them away and for them is the perpetual torment.
10. But he who carries away by swooping once or twice, then is at once followed by a bright burning flame.
11. Therefore ask them, is their creation stronger or Our other creations heavens and angels etc.? Undoubtedly We have made them of sticking clay.
12. But you do wonder and they ridicule it.
13. And when they are made to understand, they understand not.
14. And when they see any sign, they ridicule it.
15. And they say, 'this is not but an open magic.
16. 'What! When we become dust and bones after death, shall we necessarily be raised?
17. And our former forefathers too?'
18. Say you, 'yes, and you shall be disgraced ones'.
19. Then it will be only a single horrible shout, henceforth they will begin to see.
20. And they will say, 'alas! Woe to us,' it will be said to them, 'This is the Day of Requital.
21. 'This is the Day of Judgement which you used to belie.'
22. Drive and bring together the oppressors and their companions, and what they used to worship.
23. Besides Allah, and drive them all to the path of the Fire.
24. And stop them, they are to be questioned.
25. What happened to you, why you do not help each other?
26. Nay, today they have surrendered themselves.
27. And of them one faced the other mutually questioning.
28. They said, 'you used to approach us for misleading from right side.
29. They will reply, 'you yourselves were not believing.
30. And We had no control over you, but rather you were a people contumacious.
31. Therefore the sentence of our Lord has been proved against us that we are necessarily to taste.
32. And we misled you for we ourselves had gone astray.
33. Therefore that day they are all shares in the torment.
34. Thus We do with the culprits.
35. Undoubtedly, when it was said to them, 'None is to be worshipped besides Allah', they then swelled with pride.
36. And they used to say, 'shall we indeed leave our gods, because of the saying of a mad poet?'
37. No indeed, rather he has brought the truth and he has confirmed the Messengers.
38. Undoubtedly, you are to taste a painful agony.
39. And you shall not be recompensed but of your own doings.
40. But those who are the chosen bond men of Allah.
41. For them is that provision which is in Our knowledge.
42. Fruits, and they shall be honoured.
43. In the Gardens of comfort.
44. They will be on thrones face to face.
45. There will be a round of a flowing drink cup before their eyes.
46. White coloured, delicious to those who drink.
47. Wherein neither there in intoxication and nor their heads will become giddy wherewith.

48. And they have those who will not look towards anyone else other than their husbands, having large eyes.
49. As they are eggs preserved.
50. Then of them one faced the other questioning.
51. A speaker from among them said, 'I had a mate of mine.'
52. 'Who used to say, "Do you take it to be true'?
53. "What! When we are rotten and will become dust and bones, shall we then be requited?"
54. He will say, 'will you peep and see?'
55. Then he peeped and saw him in the midst of Flaming Fire.
56. He said, By God, it was near that you would cause me to perish.'
57. And had it not been for the favor of my Lord, I would surely have been seized and presented'.
58. Is it not then we are to die?
59. But our first death and that we are not to be punished.
60. No doubt, this is the supreme triumph.
61. Therefore, let the workers work the like of this.
62. Is this entertainment better or the tree of Zaqqum? (Bearing bitter, un-tasty and sour fruits).
63. Undoubtedly, We have made it a test for the unjust.
64. Verily, it is a tree which grows in the bottom of Hell.
65. Its spike is like the heads of monsters.
66. And verily they shall eat of it, and fill their bellies with it.
67. Then undoubtedly, for them there is in addition to it a mixture of boiling water.
68. Then their return is necessarily towards a Flaming Fire.
69. Undoubtedly, they found their fathers erring.
70. So they are rushing in their footsteps.
71. And undoubtedly, most of the ancient went astray before them.
72. And undoubtedly, We sent warners in them.
73. Then look as to how was the end of those who were warned.
74. Save the chosen devotes of Allah.
75. And undoubtedly, Nuh called Us, and what Excellent Respondent are, We.
76. And We delivered him and his family from the great distress.
77. And We made his offspring the only survivors.
78. And We left for him a good name among later generations.
79. Peace be upon Nuh among the people of the world.
80. Undoubtedly, thus We recompense the righteous.
81. Undoubtedly, he is among Our most dignified fully believing devotees.
82. Then We drowned the others.
83. And undoubtedly, Ibrahim belongs to his same group.
84. When he came to his Lord with a pure heart.
85. When he said to his father and his people, 'what do you worship'?
86. Do you desire other gods besides Allah through false accusation?
87. 'Then what do you think about the Lord of the worlds?'
88. Then he cast a glance at the stars.
89. Then he said, 'I am about to be sick.'
90. Then they turned back from him.
91. Then he walked towards their gods secretly and said, 'do you not eat'?
92. 'What happened to you that you speak not?'
93. Then avoiding sight of the people, he began to strike them with his right hand.
94. Then the infidels rushed towards him.
95. He said, 'do you worship. What your hand carved out.'
96. And Allah has created you and your deeds?
97. They said, 'build for him a building, then cast him in the flaming fire.
98. Then they intended to design a plan against him, but We brought them low.
99. And he said, 'I am to go to my Lord, now He shall guide me.
100. 'My Lord, bestow me a righteous son.'
101. Then We gave him a glad tidings of a prudent son.

102. Then when he became able to work with him, he said, 'O my son, I have dreamt that I am slaughtering you, now look you, what is your opinion'. He said, 'O my father, do as you are commanded, Allah willing, it is near that you will find me patient.'
103. Then when they both submitted to My command and the father laid down his son on forehead.
104. We called to him, O Ibrahim.
105. Undoubtedly, you have fulfilled the vision, thus We recompense the righteous.
106. No doubt, it was a bright test.
107. And We ransomed him with a great sacrifice.
108. And We left a good name for him in later generations.
109. Peace be upon Ibrahim.
110. And thus We recompense the righteous.
111. Undoubtedly, He is among Our most dignified fully believing devotees.
112. And We gave him the glad tidings of Ishaque, a Prophet the Communicator of unseen, one of the deserving men of our proximity.
113. And We blessed him and Ishaque. And among their progeny some are good-doers, and are some who clearly wrong themselves.
114. And undoubtedly, We bestowed favors on Musa and Haroon.
115. And We delivered them and their people from the great distress.
116. And We helped them, so they became dominant.
117. And We bestowed a luminous Book on both.
118. And We showed them straight path.
119. And left their good names in later generations.
120. Peace be upon Musa and Haroon.
121. Undoubtedly, thus We recompense the righteous.
122. Undoubtedly, they are among Our most dignified, fully believing devotes.
123. And undoubtedly, Ilyas is among Messengers.
124. When he said to his people, 'do you not fear?
125. 'Do you worship Baal and leave the Best Creator?
126. 'Allah, Who is your Lord and the Lord of your forefathers?'
127. Then they belied him, so necessarily, they will come arrested.
128. But the chosen devotees of Allah.
129. And We left his good name in later generation
130. Peace be upon Ilyas.
131. Undoubtedly, thus We recompense the righteous.
132. Verily, he is among Our most dignified fully believing devotees.
133. And verily Lut is among Our Messengers.
134. When We delivered him and his all family members.
135. But an old woman who was among those who remained behind.
136. Then We destroyed the others.
137. And undoubtedly, you pass by them in the morning.
138. And at night. Do you them have no wisdom?
139. And verily, Yoonus is among Messengers.
140. When he went away towards a laden boat.
141. And cast lots and was of the pushed ones.
142. Then the fish swallowed him and he was blaming himself.
143. And had he not been of those who glorify Allah.
144. He would have necessarily remained in its belly until the day when the people shall be raised.
145. Then We cast him on a bare place and he was sick.
146. And We caused to grow over him a tree of gourd.
147. And We sent him towards a hundred thousand, rather more.
148. Then they believed, then We allowed them to enjoy for a time.
149. Now ask them, 'Are the daughters for your Lord and for them sons?
150. 'Or did We create the angels females, while they were present?
151. Do you hear? Undoubtedly they say of their own calumny.
152. 'Allah has begotten', and undoubtedly, they are necessarily liars.

153. Has He chosen daughters leaving sons?
154. What is the matter with you? How you order?
155. Do you then not reflect?
156. Or have you any clear authority?
157. Then bring your Book, if you are truthful.
158. And they have set up a relationship between Him and the Jinn. And undoubtedly, Jinn know that they shall be necessarily presented.
159. Sanctified is Allah from what they describe.
160. But the chosen bondmen of Allah.
161. Then neither you nor what you worship (besides Allah).
162. You are not to mislead anyone against Him.
163. But to him who is to go into the Flaming Fire.
164. And the angels say, 'every one of us has a known station.
165. 'And undoubtedly, we wait for the command spreading our wings.
166. And undoubtedly, we glorify Him.'
167. And undoubtedly, they used to say.
168. 'If we had any admonition from the ancients.
169. 'Then we would necessarily have been the chosen bondmen of Allah'.
170. But they denied it, then soon they will know.
171. And undoubtedly, Our Word has already passed to Our sent bondmen.
172. That undoubtedly they shall be helped.
173. And undoubtedly, Our army would be dominant.
174. So turn your face from them for a while.
175. And watch them that soon they will see.
176. Do they then seek our torment to hasten on?
177. Then when it will descend into their courtyard, then what an evil morning will be of those who were warned!
178. So turn your face from them for a while.
179. And wait that they will soon see.
180. Sanctity is to your Lord, the Lord of Dignity from what they describe.
181. And peace be upon the Messengers.
182. And all praise be to Allah, the Lord of the worlds.

CHAPTER – 37

SAAD

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has five sections, eighty-eight verses, seven hundred thirty-two words and three thousand sixty seven letters. This chapter's another name is Dawood.

The chapter deals with the sufferings and tortures of the Prophets at the hands of their enemies. Even Dawood and Suleiman possessing mighty kingdom faced sufferings and strict opposition at the hands of their enemies.

Despite of all these sufferings Truth prevailed ultimately. This happened to all glorious Messengers of Allah.

The chapter depicts that it was revealed at the close of early Meccan period, when tortures and sufferings were at their heights.



Surah Number 38: Sâd. (The Letter Sâd)

Revealed at: Makkah

Total Verses: 88

ALLAH in the name of The Most Affectionate, the Merciful.

1. By this renowned Quran.
2. Rather the infidels are in pride and schism.
3. How many a generation We destroyed before them, then now they cried when there was no time for deliverance.

4. And they were surprised that a warner from among themselves came to them, and the infidels said, 'this is a magician, a great liar.
5. 'Has he made one God of many gods? Undoubtedly, this is a strange thing.'
6. And the chiefs of them departed saying, 'go away from him and be steadfast to your gods; undoubtedly, he has some object in this!
7. 'We have not heard about this even in the latest religion of Christianity. This is indeed wholly a new invention.
8. 'Has the Quran been sent upon him from amongst us all?' Nay, rather they are in doubt concerning My Book. Nay, they have not yet tasted My chastisement.
9. Are they treasurers of the mercy of your Lord, the Dignified, the Bestower?
10. Is the kingdom of the heavens and earth and what is between them for them? If so, let them ascend by hanging ropes.
11. This is a disgraced host from amongst the confederates which shall be made to flee to the same place.
12. Before them the people of Nuh, and Aad and pharaoh (Firawn) the contriver of stakes have already belied (the Messengers).
13. And Samud and the people of Lut and dwellers of the wood. These are those parties.
14. There is none among them but belied the Messengers, so My torment became inevitable.
15. And they wait not but of a single roaring cry which no one can turn away.
16. And they said, "O our Lord, hasten to us our shares before the Day of Reckoning.'
17. Bear you patiently at what they say; and remember Our bondman Daud a man of blessings; undoubtedly, he is a great penitent.
18. Undoubtedly, We have subjected mountains, that they with him glorify Allah at evening and sunrise.
19. And the birds assembled; all were obedient to him.
20. And We strengthened his kingdom and bestowed wisdom and decisive speech upon him.
21. Has the tidings of the claimants reached to you when they came into Daud's mosque jumping over the walls?
22. When they entered upon Daud, he became confused on account of them. They said, ‘fear not, we are two disputants, one has shown high-handedness against the other, therefore decide between us with truth and be not unjust and guide us to the right path.
23. Undoubtedly, this is my brother, he has ninety nine ewes and I have one ewe, now he says, entrust this one also to me and presses me in speech.
24. Daud said, 'undoubtedly, he is doing injustice in demanding your ewe to add to his ewes. And certainly, many of the partners show high-handedness against each other, but those who believed and did good, and they are very few. Now Daud guessed that We had tested him, therefore, he begged forgiveness of his Lord and fell in prostration and turned (to Allah).
25. Then We forgave him that. And verily he has necessarily nearness to Us and an excellent resort.
26. O Daud, undoubtedly, We have made you a vicegerent in the earth, therefore order between mankind with truth, and follow not desire, otherwise it would cause you to go astray from the path of Allah. Verily, those who go astray from the path of Allah, there is for them a severe torment for that they have forgotten the Day of Reckoning.
27. And We have not made the heavens and the earth and what is in between them in vain. This is the thought of the infidels. Therefore woe is to the infidels because of the Fire.
28. Shall We make those who have believed and have done good deeds like those who spread mischief in the earth or make the pious ones like wicked disobedients?
29. This is a Book that We have sent down towards you Blessed, so that they may ponder on its signs and that the men of wisdom may be admonished.
30. And We bestowed Sulaiman on Daud. What a fine bondman! Verily, he was most repenting.
31. When in the afternoon were presented to him horses when at ease standing on three feet and touching the ground with the tow of fourth foot, and when they run, they are very swift.
32. Then Sulaiman said, 'I have loved the love of these horses for the remembrance of my Lord'. Then he ordered to drive them until they were hidden from his sight behind the veil.
33. Then he ordered that 'bring them back to me. 'Then he began to pass his hand over their shanks and necks.
34. And undoubtedly, We tested Sulaiman and placed on his throne a lifeless body, then he turned repented.
35. He said, 'O my Lord, forgive me, and bestow me a Kingdom which may not suit to anyone else after me. Undoubtedly, You are the Big Bestower.

36. Then We subjected the wind to him that it ran by his commandment softly, wherever he desired.
37. And subjected to him the giants (Saitans), every builder and diver.
38. And others bound in fetters.
39. This is Our gift, now you do favor upon whom you like or withhold, there is no reckoning upon you.
40. And undoubtedly, he has necessarily nearness to Us and an excellent resort.
41. And remember Our bondman Ayoob (Job). When he called his Lord that 'the devil (Saitan) has touched me with affliction and oppression.'
42. We said, 'strike your foot with the ground, here is the cool, stream for bathing and for drinking.'
43. And We bestowed him his family and others like them in addition to them as a mercy from Us and as admonition to the people of understanding.
44. And We said, 'take in your hand a broom of dry grass and strike therewith and break not your oath. Undoubtedly, We found him steadfast, What an excellent bondman he was! Verily he is of returning.
45. And remember Our bondmen Ibrahim and Ishaq and Yaqoob the men of authority and knowledge.
46. Verily, We distinguished them with a distinct speech that is the remembrance of that abode (Hereafter).
47. And undoubtedly, they are in Our sight chosen and favorites.
48. And remember Ismail and Al- Yasa and Zulkifl. And they are all excellent ones.
49. This is an admonition. And undoubtedly, the resort of pious ones is good.
50. Gardens of perpetual abode the doors of which are open for them.
51. Reclining therein on cushions, therein they ask for plenty of fruits and drink.
52. And they have such wives with them that they look not towards others save their husbands, Companions of equal age.
53. This is what you are promised for the Day of Reckoning.
54. Undoubtedly, this is Our provision which will never be exhausted.
55. This is for them (believers). But undoubtedly, for the contumacious is the evil resort.
56. Hell, that they shall enter it, then what an evil couch!
57. This is for them, therefore let them taste it, boiling water and pus.
58. And other couples of torments of the same nature.
59. They will be told, ‘this is a troop of yours rushing-in along with you'. They will say, 'let them not get any open place. They are indeed to enter the Fire, let them remain there too in a strained place.'
60. The followers said, 'nay! Rather you should not get an open place. You brought this distress to us'. Therefore what an evil destination it is.
61. They said, 'O our Lord, whoso brought this distress to us, increase him in torment twofold in the Fire.'
62. They said, 'what has happened to us that we see not the men whom we used to count among evil ones.
63. 'Did we treat them in ridicule or our eyes are turned away from them?'
64. Undoubtedly, it is necessarily a truth, the disputing together of the people of the Fire.
65. Say you, 'I am only a warner, and there is no God but Allah, the One' All Dominant.
66. 'The Lord of the heavens and the earth and whatever is in between, the Dignified, the Great Forgiver'.
67. Say you, 'that is a supreme news.
68. 'You are negligent of it.
69. 'What knowledge I had about heavenly world, when they disputed.
70. 'I am only revealed that I am not but a manifest warner.'
71. When your Lord said to the angels, 'I shall make man from the clay.
72. 'And so when I have fashioned him perfectly, and have breathed into him of My spirit, fall you down prostrating for him.'
73. Therefore angles fell down prostrate, all of them together.
74. But Iblis He waxed proud, and he was among the infidels.
75. Allah said, 'O Iblis, what hindered you from falling prostrate before that which I made with My own hands? Have you been proud or you were indeed among haughty ones?'
76. He said, 'I am better than he, You have made me of fire and created him of clay'.
77. Allah said, 'get you out from the Heaven, for you are rejected.
78. 'And undoubtedly, My curse is on you till the Day of Judgement.'
79. He said, 'O my Lord, if it is! So, then grant me respite till the day when they are raised'.
80. Allah said, 'certainly, you are of those that are granted respite.

81. 'Till the day of the known time'.

82. He said, 'By Your Dignity I shall necessarily, beguile them all.'

83. 'But those among them who are Your chosen bondmen'.

84. Allah said, 'then the truth is this, and I speak the truth.

85. 'Undoubtedly, I shall necessarily fill Hell with you and of those who will follow you altogether.'

86. Say you, 'I ask of you no wage for this Quran nor I am of those who affect.

87. 'That is not but an admonition to the entire world.

88. 'And you shall surely know its news after a time.

CHAPTER – 37

AZ-ZUMAR

(THE TROOPS)

BRIEF INTRODUCTION:

The name of this chapter is mentioned in verses 71 and 73. The chapter having eight sections, seventy-five verses, one thousand one hundred seventy-two words and four thousand nine hundred eight letters was revealed at Mecca when the enmity of the enemies was at its highest pitch.

Allah permitted the believers to migrate from Madina to some other place, so that one may perform his obligation of worship and obedience in peace freely. Therefore, some believers migrated first to Ethiopia (Habsha)

The chapter mentions the crookedness and evils of the associators. Only One Allah is to be worshipped because every other thing has been created and the Creator is only Allah.

The systematic Creation of the heavens and earth, coming of night and day, obedience of sun and moon and their evolvement provide sufficient proof of the presence of a Divine Authority.

The chapter describes the position of thankful and unthankful persons. Those who seek succor of Allah in time of calamity and distress, but after getting relief forget the Creator and Remover of the Calamities are unthankful. Such stupid persons take pride in their personal effort and sagacity.

The other category is of thankful persons who completely submit themselves before the Creator. Their days and nights pass in meditation, worship and mentioning of Allah. Such people never take pride in it. They are always submissive to their Lord.

Every effort was made by non-believers to divert faithful from right path, but they failed miserably.

The glad tidings were given to all those who lost all their hopes due to their immense follies. If they repent and decide firmly to leave old practice and desire to accept truth, their all previous sins shall be forgiven and the mercy of Allah would surround them.

In the end the chapter declares that the infidels and rejecters shall enter Hell where they shall abide forever and the believers would get the reward of paradise.

It has been said as characteristic of the chapter that if one recites it seven times daily, he would get wealth and honor from unseen.



Surah Number 39: Az-Zumar (The Troops, Throngs)

Revealed at: Makkah

Total Verses: 75

ALLAH in the name of The Most Affectionate, the Merciful.

1. The sending down of the Book is from Allah, the Dignified, the Wise.

2. Undoubtedly, We have sent down this Book to you with truth, therefore worship Allah being purely His devotee.

3. Yes, the sincere exclusive devotion is to Allah only. And those who have taken for protectors other than Allah say, 'we worship them only so that they may bring us nearer to Allah'. Allah will decide among them concerning that wherein they are differing. Undoubtedly, Allah guides not him who is a great ungrateful liar.

4. If Allah had willed to take a son for Himself, He would have chosen whom He had pleased out of His creation, Sanctity is to Him. He is Allah, the One, the All Dominant.

5. He made the heavens and the earth with truth. He rolls the night around the day and He rolls the day around the night and He has employed the sun and the moon into service. Each moves to an appointed term. Do you hear? He is the Dignified, the Forgiving.
6. He has made you of a single soul, then He made its mate from that and sent down for you eight pairs of cattle. He makes you in the wombs of your mothers, first in one pattern then in another, in three fold darkness. This is Allah your Lord, His is the kingdom. None is to be worshipped besides Him, then where are you turning away?
7. If you be ungrateful, then undoubtedly, Allah is Independent of you, and He likes not the ungratefulness of His bondmen; but if you be thankful, then He likes it for you. And no soul bearing burden will bear the burden of another. Then you are to return to your Lord, and He shall inform you of what you used to do. Surely He knows the secrets of the hearts.
8. And when any trouble touches man, he calls upon his Lord leaning towards Him, then when Allah grants him any favor from Himself, he forgets what he called for before and begins to assign peers to Allah so that he may lead astray from His way. Say you, 'carry on a little with your infidelity, undoubtedly, you are among the men of the Hell.'
9. Will he who passes the hours of the night in devoted obedience, prostrating and standing fearing the Hereafter and hoping for the mercy of His Lord (be like disobedient)? Say you, 'Are those who know equal to those who know not'? Only those who are endued with understanding receive admonition.
10. Say, 'O My Bondmen who believed, fear your Lord. There is good, in this world, for those who have done good. And Allah's earth is spacious. The steadfast shall only be fully rewarded without measure.'
11. Say you, 'I have been commanded to worship Allah being purely His devotee.
12. And I have been commanded to submit first'.
13. Say you, 'suppose if I may commit disobedience, then I too fear the torment of a great day from my Lord.'
14. Say you, `I worship Allah only being purely His devotee.
15. 'Worship you what you like besides Him'. Say you, 'complete loss is for those who have lost their own souls and their households on the Day of Judgement. Yes, that is indeed an evident loss'.
16. There are mountains of fire over them and beneath them mountains. With this Allah warns His bondmen? O My bondmen! Fear you Me'.
17. And those who saved themselves from worshipping idols and turned towards Allah in repentance, for them are glad tidings. So give glad tidings to My those bondmen.
18. Who listen to the word attentively and follow the best thereof. It is they whom Allah has guided and it is they who possess wisdom.
19. Will he then against whom the sentence of torment is decreed be equal to those who are delivered? Will you then rescue one deserving fire from your guidance?
20. But those who fear their Lord, for them are lofty chambers, built over them lofty chambers, beneath which rivers flow. The promise of Allah, Allah breaks not His promise.
21. Have you not seen that Allah has sent down water from the sky and then made springs in the earth thereof, then He causes to grow therewith crops of diverse colours, thereafter it dries up and see you that it turns yellow, then He breaks it into small pieces? Undoubtedly, in it is a reminder for men of understanding.
22. Will he whose heart Allah has opened for Islam so that he is upon a light from his Lord be like him who is hard-hearted? Woe, then, is to those whose hearts are hardened from the remembrance of Allah. They are in evident error.
23. Allah has sent the best Book that from beginning to the end is alike (in beauty and fairness), having twofold descriptions (promise of reward and threat of punishment) at which do shudder the skins of those who fear their Lord, then their skins and hearts soften inclining towards the remembrance of God. This is the guidance of Allah. He guides there with whom He pleases. And he whom Allah causes to go astray, there is none to guide him.
24. Will he, then, who will make his face a shield for the great torment on the Day of Resurrection be like him who has been delivered? And it will be said to the oppressors,' taste your earnings.'
25. Those before them belied, so torment came upon them whence they knew not.
26. Therefore Allah made them taste humiliation in the life of the world and the torment of the Hereafter is the greatest. What a good thing it would have been if they knew.
27. And undoubtedly, We have narrated in this Quran all types of examples for the people in order that they may take heed.
28. The Quran in Arabic language wherein there is no crookedness in order that they may fear.

29. Allah sets an example, a servant belonging to several rude masters and one belonging solely to one master. Are they both equal in condition? All praise to Allah, but most of them know not.
30. Undoubtedly, you are to depart, and they are too to die.
31. Then on the Day of Resurrection you will dispute before your Lord.
32. Who is then more unjust than he who fabricates a lie against Allah and belies the truth when it comes to him? Is there not an abode in the Hell for the infidels?
33. And he who has come with truth and those who confirmed it, they are the God-fearing.
34. For them is what they desire with their Lord. This is the reward of the righteous.
35. So that Allah may remove from them the worst that they did and recompense them with their reward for the best of their actions that they used to do.
36. Is Allah not Sufficient for His bondmen? And they frighten you with those besides Him. And whom Allah lets astray, for him there is no guide.
37. And whom Allah guides, for him there is none to mislead. Is not Allah the Honorable, the Master of Retribution?
38. And if you ask them who created the heavens and the earth, they will then necessarily say, 'Allah'. Say you, 'tell me then that those whom you worship besides Allah, if Allah desired any affliction for me shall they then remove His affliction? Or if he desires mercy for me, could they with-hold His mercy? Say you, 'Allah is enough for me', in Him the trusting one put their trust.'
39. Say you, 'O my people', continue acting in your own way, I do my work, soon you will come to know.
40. On whom comes a torment that will humiliate him and on whom descends a torment that will abide?
41. Undoubtedly, We have sent down upon you the Book for the guidance of mankind with truth. Then whosoever got the way that is for his own good and whoso went astray, he went astray for his own loss. And you are not responsible for them.
42. Allah takes away the souls at the time of their death and of those who die not, during their sleep, then He withholds that against which He has decreed death and sends back the other till and appointed time. Undoubtedly in it are signs for those who reflect.
43. Have they taken some intercessors besi6des Allah? Say you, what! 'Even though they own nothing, nor they do understand'.
44. Say you, 'all intercession belongs to Allah'. 'For Him is the Kingdom of the heavens and the earth, then you are to return to Him'.
45. And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, henceforth they rejoice.
46. Submit you, 'O Allah, the Creator of the heavens and the earth, Knower of the hidden and the open, You alone will decide between Your bondmen concerning that in which they used to differ.'
47. If the wrongdoers had all that is in the earth and the like thereof in addition to it, they would have offered all of it as ransom from the evil torment on the Day of Judgement. But there appeared to them from Allah that which they never thought of.
48. And their own earned evils became apparent to them and they were encircled by that which they used to mock at.
49. And when any trouble touches man, he calls on Us, then when We grant him any favor from Us, he says, 'I have got it because of a certain knowledge.' Nay! it is only a trial, but most of them know not.
50. So have said those who were before them, but all that they had earned did not avail them.
51. So the evils of their earnings overtook them, and those who are unjust among them, they too shall be overtaken by the evils of their earnings and they cannot go out of control.
52. Do they not know that Allah enlarges the provision for whomsoever He likes and restricts it for whomsoever He likes? Undoubtedly, in it are signs for the believers.
53. Say you, 'O My bondmen who have committed excesses against their own souls! Despair not of the mercy of Allah. Undoubtedly, Allah forgives all sins, Verily He is the Forgiving, the Merciful.
54. And turn towards your Lord and submit yourselves to Him, before there comes to you the torment and then you may not be helped.
55. And follow the best which has been sent to you from your Lord, before the torment overtakes you suddenly when you know not.
56. Lest a soul should say, 'Ah,alas on the errors which I committed regarding Allah, and undoubtedly I used to scoff.'
57. Or it should say, 'Had Allah guided me I would have been among those who are fearful.'
58. Or it should say, 'when it sees the torment, had there been a return for me that I would have been doing good'.

59. Yes, why not, undoubtedly, My signs came to you but you belied them and waxed proud and you were infidel.

60. And on the Day of Judgement, you will see those who fabricated lie against Allah that their faces are black. Is there not in Hell an abode for the proud?

61. And Allah will save them who fear Him to their place of deliverance. Torment shall not touch them nor shall they grieve.

62. Allah is the Creator of everything and He has authority over everything.

63. For Him are the keys of the heavens and the earth. And those who rejected the signs of Allah, they are the people who are in loss.

64. Say, you, 'Do you then say to me to worship other than Allah, O you ignorants.'

65. And undoubtedly, it has been revealed to you, and to those before you that O listener! if you associate other gods with Allah, then surely, your all actions shall go vain and you shall necessarily remain in loss.

66. Nay, but worship Allah and be among the grateful.

67. And they esteemed not Allah as was due to Him and He will roll up the entire earth on the Day of Judgement and all the heavens shall be rolled up by His Authority. And He is Sanctified and Exalted from their association.

68. And the Trumpet shall be blown, then whoever is in the heavens and whoever is in the earth will swoon but whom Allah wills, then it shall be blown for the second time, henceforth they shall stand looking on.

69. And the earth shall glitter with the light of her Lord and the Book will be laid and the Prophets shall be brought and witnesses too (this Prophet and his followers will be witnesses against them), and true judgement will be given between them and they shall not be treated unjustly.

70. And every soul shall be paid in full for their doings and He knows well what they used to do.

71. And the infidels shall be driven towards Hell in troops. Until when they shall reach it, its gates will be opened and its warders will say to them, 'Did not come to you from amongst you the Messengers who recited to you verses of your Lord and warned you of the meeting of this Day of yours?' They will say, 'Why not', but the word of torment has been justified on the infidels.

72. It shall be said to them, `Enter the gates of Hell to abide therein; then what an evil destination of the proud.

73. And those who feared their Lord, their carriages shall be escorted to Heaven in troops. Until when they shall reach there, and its gates shall be opened and its warders will say to them, 'peace be upon you, excellent were you, so enter the paradise to abide forever'.

74. And they will say, 'all praise to Allah, Who has made good His promise to us, and made us inherit this land, so that we may dwell in the paradise wherever we please; then what an excellent reward of the workers.

75. And you will see the angels surrounding the Throne on all sides sanctifying their Lord with His praise; and true judgement will be pronounced between them and it will be said, 'All praise to Allah, the Lord of the entire world.'

CHAPTER – 40

AL-MU'MIN

(THE BELIEVER)

BRIEF INTRODUCTION:

The chapter names as Al-Mu'min mentioned in verse 28 as only believer among the people of Pharaoh was revealed at Mecca.

It has nine sections, eighty five verses, one thousand one hundred ninety-nine words and four thousand, nine hundred sixty letters. This chapter is known by another name 'Ghafir' mentioned in verse 3. This and other six chapters following it begin with abbreviated letters HA- MIM. All these chapters belong to late Meccan period. It was revealed at a time when Islam began to take root in the hearts of people. Gentle and sober persons felt the truth of Islam. The pagans and non-believers became jealous seeing that men of understanding and knowledge are entering into the fold of Islam fatly. Therefore, they began to level unfounded and bogus charges against Prophet. They tried to create doubts about Quran and occurring of Day of Resurrection.

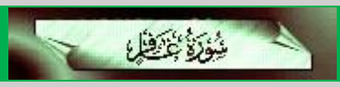
The Prophet was being teased and annoyed by the enemies who used to debate with him every truth. The Prophet felt it very much therefore, Allah consoled him by saying that in the past the non- believers did the same with their Prophets so they met their evil end and all such people were completely annihilated.

The chapter declares that the power of the opponents shall be soon broken. The struggle of Prophet Musa against Pharaoh has been mentioned in the chapter. The Pharaoh was planning to kill the Prophet. The Pharaoh counseled with his advisers. During discussion a believer belonging to Quibti (Coptic) tribe rose and defended

Prophet Musa. This believer advised Pharaoh and his counsellors not to indulge in the conspiracy against Hazrat Musa otherwise they would face the same terrible end as was faced by the people of Aad and Thamud.

The believer's voice of truth directly affected Pharaoh and his advisers, and thus their entire planning met with disaster and complete failure.

The chapter concludes describing the dreadful end of the non- believers and polytheists on the Day of Resurrection. They have been warned to save themselves from disaster and bad end.



Surah Number 40: Ghâfir or Moamin (The Forgiver [GOD] or Moamin – The Believer)

Revealed at: Makkah

Total Verses: 85

ALLAH in the name of The Most Affectionate, the Merciful.

1. HA—MIM.
2. The sending down of this Book is from Allah, the Honorable, the Knowing.
3. The Forgiver of sins, Accepter of penitence, Severe in torment, Possessor of plenty rewards. There is no God besides Him. Towards Him is the return.
4. None disputes about the signs of Allah but the infidels. Let not then, O listener, their swaggering about in the cities deceive you.
5. Before them, the people of Nuh and other groups after them belied, and every nation aimed that they may seize their Messenger, and disputed with false arguments that they may relent the truth, so I seized them. How then was My torment?
6. And thus the Word of your Lord has been proved against the infidels that they are the inmates of the Fire.
7. Those who bear the Throne and those around it sanctify their Lord with praise and believe in Him and beg forgiveness for the Muslims, 'O our Lord! You comprehend everything in mercy and knowledge, so forgive those who repented and followed Your way and save them from the torment of Hell!
8. 'O our Lord! And admit them into gardens of habitation which you have promised them, as well as those who are righteous of their fathers and wives and children. Undoubtedly, You are the Honorable, the Wise.
9. And save them from the adversity of sins, and whomsoever You save from the adversity of sins that day, then no doubt, You have shown mercy upon him. And this is the great triumph!'
10. Undoubtedly, those who dis-believed shall be informed that of course the aversion of Allah to you is greater than your own aversion to yourselves today, when you were called towards the faith then you disbelieved.
11. They shall say, 'O our Lord, You have caused us to die twice and have given us life twice, now we confess our sins. Is there than any way of getting out of the Fire?'
12. This happened because when only one Allah was proclaimed, you disbelieved, but when partners were associated to Him, you believed. Therefore the command is for Allah, Who is the Highest, the Greatest.
13. It is He Who shows you His signs and sends down for you provision from the sky. And none receives admonition but he who repents.
14. Therefore serve only Allah devoted purely to Him even though the infidels may take it as bad.
15. The Bestower of high remarks; Possessor of the Throne, He casts the spirit of faith (the revelation) by His Command upon whomsoever He will of His bondmen, that he may warn of the Day of meeting.
16. The day when they will fully appear; nothing of theirs shall be hidden from Allah. Whose is the Kingdom today? Of One Allah, All- Dominant.
17. Today, every soul shall be recompensed of its earnings, there is no injustice to anyone today. Undoubtedly Allah is Swift in reckoning.
18. And warn them of that Approaching Day of Calamity when the hearts will reach the throats full of grief. The unjust shall have no friend nor any intercessor whose request may be acceded to.
19. Allah knows the treacherous eyes and what is concealed in the breasts.
20. And Allah decides with truth. But those whom they worship besides Him decide nothing. Undoubtedly Allah is All-Hearing, the All-Seeing.
21. Have they not travelled in the earth, so that they may see how has been the end of those before them? They were greater than them in strength and in marks they left in the earth; Yet Allah seized them for their sins. And there was none to save them from Allah.
22. This because their Messengers came to them with bright signs, but they disbelieved, so Allah seized them. Undoubtedly Allah is Mighty, Severe in punishment.

23. And undoubtedly, We sent Musa with Our signs and a clear testimony.
24. To Firawn (Pharaoh) and Haman and Qaroon (Korah) but they said, "He is a magician, a great liar".
25. Then when he brought to them the truth from Us, they said, 'slay the sons of those who believed with him and let their women alive'. And the plot of the infidels is nothing but going astray.
26. And Firawn said, 'leave me that I may kill Musa and let him call his Lord. I fear lest he should change your religion or he may cause to appear disorder in the earth'.
27. And Musa said, 'I take refuge with my Lord and your Lord from every arrogant who believes not in the Day of Reckoning.
28. And a Muslim from amongst the people of Firawn who used to hide his faith said, 'Do you slay a man because he says, 'my Lord is Allah', and undoubtedly he has brought you bright signs from your Lord?' And if he says wrong, then the curse of his lie is upon him; but if he is truthful, then some of that which he promises you with shall befall you. Undoubtedly Allah gives not the way to him who is transgressor and a big liar.
29. 'O my people, 'yours is the kingdom today, you have dominance in this land. But who will save us from the torment of Allah if it comes upon us?' Firawn said, 'I show you only that which I see and I tell you only that which is the way of goodness'.
30. And the believer said, 'O my people, I fear for you a day like the day of former groups.
31. As had to face the people of Nooh and Aad and Samud and those after them. And Allah wishes not injustice for His bondmen.
32. 'And O my people', I fear for you the Day of Calling and Crying.
33. 'A day when you shall flee turning your backs, there shall be none to save you from Allah; and he whom Allah sends astray, for him there is no guide.'
34. And undoubtedly Yusuf came to you before this with bright signs, but you remained in doubt about that which he brought to you, until he died, and you said, 'never shall Allah send any Messenger after him. Thus Allah sends astray him who is extravagant, and a doubter.
35. Those who dispute concerning the signs of Allah without any authority having come to them. It is greatly hateful in the sight of Allah and in the sight of the believers. Thus Allah seals up the heart of every proud and contumacious person.
36. And Firawn said, 'O Hamman', build for me a lofty palace that I may reach the ways.
37. (Which ways) the ways of the heavens, so that I may peep at the God of Musa and undoubtedly, I think that he is a liar. And thus his evil deed made to look fair in the eyes of Firawn and he was barred from the way. And the plot of Firawn was to be ruined only.
38. And the man who believed said, 'O my people', follow me, I will guide you to the good way.
39. 'O my people, the life of this world is only a temporary enjoyment, and the Hereafter is certainly the home for permanent residence.
40. 'Whoso does an evil deed, shall be recompensed only with the like of it and whoso does good work whether male or female and be a Muslim, then they shall enter the Paradise and they shall be provided therein without count.
41. 'And O my people, what happened to me that I call you towards deliverance while you call me towards the Fire.
42. 'You call me towards this that I should disbelieve in Allah and associate with Him that of which I have no knowledge, while I invite you towards the Honorable, the Great Forgiver.
43. 'It is proved itself that to which you call me, is of no use anywhere neither in the world nor in the Hereafter; and that our return is towards Allah and that the transgressors, they are the inmates of the Fire.
44. So soon the time comes that you shall remember what I am saying to you. And I entrust my affairs to Allah. Undoubtedly Allah sees all His bondmen.
45. Then Allah saved him from the evils of their plot and an evil torment surrounded the people of Firawn.
46. The Fire, they are exposed thereto morning and evening, and the day when the Hour shall come, it shall be ordered, cause the people of Firawn to enter the most grievous torment.
47. And when they will dispute with one another in the Fire, then the weak shall say to those who waxed proud, 'We were your followers, will you then get any portion of the Fire curtailed from.
48. Those who waxed proud said, 'we are all in the Fire. Undoubtedly, Allah has already judged between His bondmen.'
49. And those in the Fire shall say to the guards of the Hell, 'Pray to your Lord that He may lighten for us a day of torment.'

50. They said, 'Did not your Messengers use to bring you bright signs?' They said, 'why not', they said, 'then you yourselves pray'. And the praying of the infidels is not but in wandering.

51. No doubt, We shall certainly help Our Messengers and the believers in the life of the world and on the day witnesses shall stand forth.

52. The day when to the unjust people their excuses will not profit, and for them is the curse and for them is the evil abode.

53. And undoubtedly, We bestowed guidance to Musa and made the children of Israel the inheritors of the Book.

54. A guidance and admonition for the men of understanding.

55. Therefore O beloved, 'be patient, no doubt, the promise of Allah is true and beg forgiveness for the sins of your owns, and celebrate Sanctity of your Lord praising Him morning and evening.

56. Those who dispute concerning the signs of Allah without any authority they may have got, there is nothing in their hearts but an ambition of greatness which they shall not reach, so seek you refuge in Allah. Undoubtedly, He sees, hears.

57. Of course the creation of the heavens and the earth is greater than the creation of mankind, but most of the people know not.

58. And the blind and the seeing are not equal, and neither those who have believed and have done good equal to the evil doers. How little do you reflect?

59. Undoubtedly, the Hour is certainly to come, there is no doubt in it, but most people believe not.

60. And your Lord said, 'Pray to Me, I shall acknowledge your call. Undoubtedly, those who are too proud to worship Me, soon will enter the Hell despised.

61. Allah is He Who made for you night that you may get rest in it and made the day enabling you to see; undoubtedly, Allah is Gracious to mankind but most men are ungrateful.

62. That is Allah, your Lord the Creator of everything. None is to be worshipped save He. So whither are you straying away?

63. Thus stray away those who reject the signs of Allah.

64. Allah is He Who made the earth for you a resting place and the heaven as a roof and shaped you, then made your shapes nice and provided you with good things. This is Allah your Lord. So Blessed is Allah, the Lord of the entire world.

65. He is Ever-Living none is to be worshipped save He, so worship Him being devoted purely to Him. All praise is to Allah, the Lord of the worlds.

66. Say you, 'I have been forbidden to worship those whom you worship besides Allah since clear signs have come to me from my Lord and I have been commanded to submit myself to the Lord of the worlds.

67. He it is Who made you from dust, then from sperm drop, then from a clot of blood, then He brings you forth as an infant, then He causes you to live so that you may attain to your maturity, then that you may become old; and some of you are caused to die before and that you may reach to an appointed promise and that you may learn.

68. It is He Who gives life and causes death; and when He decrees a thing, He says to it only, 'Be', hence it becomes.

69. Have you not seen those who dispute in the signs of Allah? Whither are they turned away?

70. Those who belied the Book and that with which We sent Our Messengers; soon they shall know.

71. When the iron collars shall be around their necks and chains too, they shall be dragged;

72. Into the boiling water, then they shall be burnt in the Fire.

73. Then it will be said to them, 'where went those whom you used to associate.

74. 'Against Allah.' They will say, 'they are lost away from us, but rather we never worshipped anything before. Thus Allah leads astray the infidels.

75. This is because you rejoiced in the earth without right and because you behaved boastfully.

76. Enter the gates of Hell to remain therein forever, and what an evil abode of the proud!

77. So be you patient, no doubt, the promise of Allah is true, then whether We let you see something of what We promise them or We cause you to die before, in any case they are to return to Us.

78. And undoubtedly, We sent many Messengers before you, of them, there are some whose story We have narrated to you, and there are some whose story We have not narrated to you, and it is not for any Messenger that he should bring any sign without Allah's permission, but when the command of Allah will come, the matter shall be decided with truth, and then the men of falsehood shall lose there.

79. Allah is He Who made for you the cattle that you may ride on some of them and some of them you may eat.

80. And there are many benefits for you in them and that you may attain to the desires of your hearts on their backs; and on them and on boats you ride.

81. And He shows you His signs, then which of the signs of Allah will you deny?

82. Have they not travelled in the earth that they may behold how has been the end of those before them? They were more numerous than these and stronger in might and the traces in the earth, but what did they avail of that which they earned.

83. So when their Messengers brought then them clear arguments, then they remained joyous in the worldly knowledge which they had and what they mocked at recoiled on them.

84. Then when they saw Our torment said, 'We believe in only one Allah and we deny all that which we used to associate with Him.'

85. But their belief was of no use to them when they had seen Our torment. This is Allah's law which has been in regard to His bondmen. And the infidels remained in loss there.

CHAPTER – 40

HA-MIM-AS-SAJDAH

BRIEF INTRODUCTION:

The chapter has been named as Fussilat too. This word is mentioned in verse 3. It consists of six sections, fifty-four verses, seven hundred ninety-six words and three thousand three hundred fifty letters. The chapter was revealed at Mecca after coming of Hazrat Hamza in the fold of Islam.

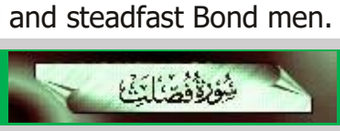
Islam was gaining strength step by step, as day by day important personalities began to accept Islam. After Hazrat Hamza, who was brave and fearless, the non-believers became perplexed. They called a meeting to think over the new situation. Utba-bin Rabbi decided to meet the Prophet for bringing him to the right path conceived by the non-believers. He went to the Prophet and placed before him his arguments, the Prophets rehearsed this chapter before him. He became shunted after hearing it and came back hopelessly.

Same old objections were raised time and again by the infidels against Quran. It is not a Book from Allah it has been fabricated and written by the Prophet himself. It was declared emphatically and clearly that Quran is the Book of Allah and nothing else.

Again they doubted in Oneness of God as they were in the habit of worshipping various handmade deities. This ill-conceived and wrong notion was rejected and the Authority of Allah was proved by explaining His creation of the Universe. The chapter gives clear warning to the rejecters of the truth. Their end shall be horrible. In the past many powerful and wealthy nations were severely punished and destroyed due to their misbehavior with the Prophets. The infidels were told that your organs of body would be eye-witness of your deeds on the Day of Judgment. No one can hide anything from Allah.

The infidels tried their best to block the way of Islam but the effectiveness of the words of Allah annulled their all schemes. Those who are believers get inspiration and strength from revelation. The revelation gives life to those who are morally and spiritually dead.

Allah rewards -immensely to their faithful and steadfast Bond men.



Surah Number 41: Fussilat or Ha Mim Sajdah (Explained in Detail or Ha Mim Sajda - Prostration)

Revealed at: Makkah

Total Verses: 54

ALLAH in the name of The Most Affectionate, the Merciful.

1. HA —MIM.

2. This is a sending down from the Most Affectionate, the Merciful.

3. This is a Book whose verses have been fully explained, an Arabic Quran for a people of understanding.

4. Bearing glad tidings and warning. But most of them turned away their faces and listen not.

5. And they said, 'Our hearts are in covers from that to which you invite us and our ears are plugs and between us and you there is a curtain, therefore you do your work and we are doing ours.'

6. Say you, 'In being a human being I am indeed like you, it is revealed to me that your God is One God, so be straight before Him and beg forgiveness from Him. And woe be to the associators.

7. Who do not pay poor due (Zakat) and they deny the Hereafter.

8. Undoubtedly, those who believed and did good works, there is for them endless reward.

9. Say you, 'Do you indeed disbelieve in Him Who made the earth in two days? And do you set up equals to Him' That is the Lord of the entire world.
10. And He placed therein anchors [of mountains] rising above it and put blessings therein and ordained therein provisions for its inhabitants, all this in four days, complete; this for the enquirers.
11. Then He turned towards the heaven and it was a smoke, then He said to it and to the earth, 'come both of you willingly or unwillingly. They both submitted,' we have come willingly.'
12. Then He completed them as seven heavens in two days and He sent to each heaven the commands of its own function. And We adorned the lower heaven with lamps and for protection. This is the decree of the Honorable, the All-Knowing.
13. But if they turn their faces then say you, 'I warn you of a thunderbolt like the thunderbolt which overtook Aad and Thamud.'
14. When Messengers came to them from before them and behind saying, 'worship none but Allah'. They said, 'had our Lord so wished. He would have sent down angels, so we disbelieve in what you have been sent with.'
15. And as to those who were Aad, they waxed proud in the earth without right and said, 'who is mightier in strength than us'. Did they not know that Allah, Who created them, is mightier than they in strength? But they continued to deny Our signs.
16. We therefore sent upon them a furious cold wind in the days of their misfortune so that We make them taste the torment of humiliation in the life of the world. And undoubtedly, there is great humiliation in the torment of the Hereafter and they shall not be helped.
17. And as for Thamud We guided them but they preferred blindness to the guidance, therefore the thunder of a humiliating torment overtook them, the punishment of their doings.
18. And We saved those who believed and used to fear.
19. And on the day when the enemies of Allah shall be driven towards the Fire, then those who will come first shall be stopped till those coming next should meet them.
20. Till when they will reach there, their ears and their eyes and their skins will bear witness against their doings.
21. And they will say to their skins. 'Why did you bear witness against us'? They will say, 'Allah made us speak. He Who bestowed speaking power on everything and He created you the first time and towards Him you are to return.
22. And where you would have gone hiding yourselves from Him lest your ears and your eyes and your skins should bear witness against you, but you had already taken it for granted that Allah knows not much of your doings.
23. And this is your conception which you formed for your Lord and it has ruined you, so now you are amongst the losers.
24. Then if they endure, then the fire is their destination. And if they bet to please Allah, then none would accept their pleasing.
25. And We appointed for them some companions, who made to appear fair-seeming to them what is before them and what behind them, and the sentence was justified against them along with those groups that had already gone before them from amongst the jinn and mankind. Undoubtedly, they were losers.
26. And the infidels said, listen not to this Quran and make absurd noise therein, haply you may overcome.'
27. Therefore, most certainly We shall necessarily make the infidels to taste a severe torment. And undoubtedly. We shall recompense them for the worst of their deeds.
28. This is the recompense of the enemies of Allah, the Fire wherein they are to abide forever, as the punishment for that they used to deny Our signs.
29. And the infidels said, 'O Our Lord, show us those who misled us both Jinn and men that we may put them under our feet, so that they may remain among the lowest;
30. Undoubtedly, those who said, 'our Lord is Allah,' then remained firm on it, the angels descend upon them, saying, 'fear not, nor grieve and be glad with the paradise which you were promised.
31. 'We are your friends in the life of this world and in the Hereafter. And for you therein is that which your soul may desire, and for you therein is that which you may ask for.
32. 'An entertainment from the Forgiving, the Merciful.'
33. And who is better in speech than him who invites towards Allah and does righteousness and says, 'I am Muslim.'
34. And good and evil will not be equal, O listener; repel the evil with good, then he between whom and you there was enmity will become as though he was your warm friend.

35. And this wealth is granted not but to those who are steadfast and it is granted not but to the owner of great fortune.

36. And if any provocation of the devil reaches you, then seek refuge in Allah. Undoubtedly, He is the Hearer, the Knower.

37. And among His signs are the night and the day and the sun and the moon. Prostrate not before the sun nor the moon and prostrate before Allah' Who has created them if you are His bondmen.

38. But if they wax proud, then those who are with your Lord sanctify Him night and day and they weary not.

39. And of His signs is that you see the earth lying worthless, but when We sent down rain to it, it became fresh and mellow and grew. Undoubtedly He Who gave life to it shall necessarily give life to the dead. No doubt, He can do everything.

40. Undoubtedly those who seek crooked ways in Our signs are not hidden from Us. Is he then who shall be thrown in the Fire better or he who shall come secure on the Day of Resurrection? Do what you please, undoubtedly He is seeing your work.

41. Undoubtedly, those who denied the reminder [Qur'an] when it came to them (ask not the condition of their misery), and undoubtedly it is an esteemed Book.

42. There is no approach of falsehood to it either from before or from behind it. It is a sending down from the All — Wise, All- Praised.

43. Nothing will be said to you, but only that which was said to the Messengers before you. Undoubtedly, your Lord is Forgiving and Master of painful torment.

44. And if We had made it a Quran in a foreign tongue, they surely would have said, 'why not its verses have been made clear?' What, a book in foreign tongue and the Prophet Arabian. Say you, 'that is a guidance and a cure for the believers.' And those who believe not, in their ears is a plug and to them it is a blindness. They are like those who are called from a far-off place.

45. And undoubtedly, We bestowed a Book on Musa, but difference was created therein. And if a word had not gone before from your Lord, then henceforth the matter would have been decided between them. And undoubtedly, they are surely in a confusing doubt about it.

46. Whoso does righteousness, it is for his own good and whoso does evil, it is for his own bad. And your Lord is not at all unjust to His bondmen.

47. The knowledge of the Hour is referred to Him alone. And no fruit comes forth from its sheath, and neither any female bears and nor brings forth but with His knowledge. And the day when He will call them; "Where are My associates?" they will say, 'We have already proclaimed to you that there is no witness among us.'

48. And those whom they used to worship before were lost from them and they have known for certain that they have no place of escape.

49. Man tires not of praying for good and if any evil touches him, then he loses hope, becoming desperate.

50. And if We make him taste of mercy from Us after the affliction that had touched him, then he will say, 'this is my own, and in my opinion the Hour will not come.' And even if I be returned to my Lord, necessarily, for me there is good with Him.' Then surely We shall tell the infidels all that whatever they did, and We shall certainly make them taste severe torment.

51. And when We bestow favor on man, he turns his face and withdraws towards himself and when evil touches him, then he is of prolonged prayer.

52. Say you, 'well tell you if this Quran is from Allah and yet you reject it, who is then more astray than one who is in a far-off opposition.'

53. Soon, We shall show them Our signs in the entire world and in their own selves till it becomes clear to them that it is the truth. Is it not sufficient that your Lord is Witness over all things?

54. Listen, they are surely in doubt concerning the meeting with their Lord. Hearken! He encompasses everything.

CHAPTER – 42

AL-SHOORA

(THE COUNSEL)

BRIEF INTRODUCTION:

This third chapter of seven chapters beginning with HA-MIM was revealed at Mecca. The similarity of the subject matter of the chapters beginning with HA-MIM proves that the chapter was revealed at a time when the opposition and enmity of the infidels had already crossed every limit.

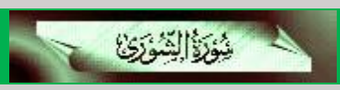
The chapter has five sections, fifty-three verses, eight hundred sixty words and three thousand five hundred eighty-eight letters. In spite of evil deeds of infidels, their arrogance against Prophet, negation of Unity of God and worshipping numerous idols, Allah declares His Mercy and Forgiveness. He is not going to punish the non-believers immediately but gives time to rejecters and non-believers for pondering and rethinking.

Allah is Powerful to do anything He likes, He would have made every angel and human being to worship Him only and thus no one could have dared to go against His will, but He desired to test human beings by granting them power and freedom.

This would pave the way to achieve dignified status. One who willingly and diligently submits before Allah, he achieves full favor and good not only in this world but in Hereafter too.

Allah is the only Creator and Owner, He only is to suggest and make rules for the guidance of humanity. He is only authorized to give a complete code of life and none else. The differences can be settled through Divine judgment only. Allah gives His directions through Prophets and no nation is destroyed unjustly unless and until they cross every limit and ridicule the Prophets. Even the unjust are given full respite. A very important principle of counsel has been mentioned in verse 38. Muslims have been advised to take counsel in all affairs of importance whether individual, social, economic or political.

In the end it has been said that Quran is the revelation of God. It gives right guidance. Those who would not follow its directions would face disaster and evil plight.



Surah Number 42: Ash-Shûra (Council, Consultation)

Revealed at: Makkah

Total Verses: 53

ALLAH in the name of The Most Affectionate, the Merciful.

1. Ha — Mim.
2. Ain — Seen — Qaf.
3. Likewise reveals to you and to those before you, Allah the Honorable, the Wise.
4. For Him is whatever is in the heavens and whatever is in the earth. And He is the Exalted, the Grand.
5. It is well-nigh that the heavens may rend from above themselves and the angels sanctify their Lord with His praise and beg forgiveness for the people of earth. Hearken! Only Allah, He is the Forgiver, the Merciful.
6. And those who have taken others as patrons besides Allah, they are under the sight of Allah and you are not responsible for them.
7. And likewise We revealed to you a Quran in Arabic so that you may warn thereby the mother of all towns the Meccans and those who live around it and you may warn them of a Day of Assembly wherein there is no doubt. A party is in the paradise and a party is in the Hell.
8. And had Allah willed He would have made them a people of one faith, but Allah admits into His mercy whomsoever He pleases. And as for the unjust, they have neither any friend nor any helper.
9. Have they taken others as patrons besides Allah? But it is Allah, He is the Patron and He will give life to the dead and He can do everything.
10. In whatever you differ, the decision thereof is with Allah. This is Allah, my Lord, in Him I put my trust and I turn towards Him.
11. The Maker of the heavens and the earth. He has made for you pairs of your own selves and male and female cattle, whereby He spreads your race. Nothing is like Him, and He is the All-hearing, All-seeing.
12. For Him are the keys of the Heavens and the earth. He expands the provision for whomsoever He pleases and straitens too. Undoubtedly, He knows everything.
13. He has directed you to the religion which He enjoined upon Nuh and that which We revealed to you and that which We enjoined upon Ibrahim, Musa and Isa saying, "set the religion right and cause not dissension therein. Very hard upon the polytheists is that to which you call them. And Allah chooses for His nearness whomsoever He pleases and guides to Himself him who turns towards Him.
14. And they caused not dissension but after the knowledge had come to them on account of mutual jealousy. And had not a saying of your Lord gone forth for an appointed term, the matter would have been surely decided among them long ago. And undoubtedly, those who have inherited the Book after them are in a deceitful doubt regarding it.
15. For this then, call you and remain steadfast as you have been commanded and follow not their desires and say, "I believed in whatever Book Allah has sent down and I have been commanded that I may do justice between you. Allah is our Lord and the Lord of you all. For us are our deeds and for you are your

deeds. There is no argument between us and you. Allah will gather us together, and towards Him is the return.

16. And those who dispute concerning Allah after that the Muslims have already accepted His Call, their argument is purely unstable in the sight of Allah and upon them is the wrath and for them is the severe torment.

17. Allah is Who has sent down the Book with the truth and the balance of justice. And what shall make you know that perhaps the Hour may be near.

18. Those who believe not therein seek to hasten it, and those who believe therein are fearing of it and know that undoubtedly, it is the truth, Beware! Verily, those who are in doubt concerning the Hour are indeed in a far-off error.

19. Allah is Gentle towards His bond-men. He provides for whomsoever He pleases, and He is the Powerful. Honorable.

20. Whosoever desires tillage of the Hereafter. We give an increase in his tillage, and whosoever desires the tillage of the world, We shall give him some-what thereof and in the Hereafter he shall have no share.

21. Or for them there are some associates who have made for them a religion that for which Allah has given no leave. And had there not been the promise of a decision, it would have been decided between them here. And undoubtedly, for the unjust people is a painful torment.

22. You shall see the wrong doers fearful on account of their earnings and it is sure to befall them. And those who believed and did good deeds are in the meadows of the Paradise. They shall have with their Lord whatever they will desire. This is the great grace.

23. This is that of which Allah gives the glad tidings to His bondmen who believed and did good deeds. Say you, "I ask not of you any wage for it but affection in respect of kinship." And whoever does a good deed, We shall increase to him good in respect thereof. Undoubtedly, Allah is Forgiving, Appreciating.

24. Or they say, "He has forged a lie against Allah." But if Allah wills, He may set a seal of His Mercy and safety upon your heart. And Allah wipes out the falsehood and establishes the truth with His Words. Undoubtedly, He knows what is inside the breasts.

25. And it is He Who accepts the repentance from His bondmen and overlooks the faults and He knows what you do.

26. And He responds to those who have believed and have done good deeds and gives them more reward out of His grace. And for the infidels there is a severe torment.

27. And had Allah expanded the provision of all His bondmen, they would have necessarily then spread mischief in the earth, but He sends down according to a measure as He pleases, undoubtedly, He is Aware of His bondmen, Sees them.

28. And it is He Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, Praiseworthy.

29. And of His signs is the creation of the heavens and the earth and of whatever moving creatures He has spread forth in them. And He has the power to gather them together when He pleases.

30. And whatever affliction reached you, is due to what your hands have earned; and He pardons much.

31. And you cannot go out of His control in the earth, and you have against Allah, neither a friend nor a helper.

32. And of His signs are vessels running in the sea like hills.

33. If He pleases, He can cause the wind to become still, so that they stand still on its back. Undoubtedly, therein are signs for everyone most patient and grateful.

34. Or He may destroy them on account of the sins of the people and may pardon much of their sins.

35. And those who dispute in Our Sings should know that for them there is no place of escape.

36. And whatever you have been given is only a temporary provision of this living world, and that which is with Allah is better and more lasting for those who have believed and trust their Lord.

37. And those who avoid heinous sins and indecencies, and when they are angry, they forgive.

38. And those who obeyed the command of their Lord and established prayer and their affairs are decided by mutual consultation and they spend something out of Our provision in Our way.

39. And those who, when insolence reaches them, take revenge.

40. And the recompense of evil is evil the like of it, but whoso forgives and puts the things right, then his reward is with Allah. Undoubtedly, He loves not the unjust.

41. And undoubtedly, whoso took revenge after being victim of oppression, there is no way of blame against them.

42. The blame is only against them who oppress mankind and rebel in the earth without right. For them is the painful torment.

43. But whoever indeed preserved and forgave, most certainly, then these are the affairs of determination.

44. And whomsoever Allah leads astray he has no friend against Allah. And you will see the oppressors when they will see the torment saying, 'Is there any way to return?'

45. And you will see them that they are presented before Fire dejected on account of disgrace, they see with veiled eyes. And the believers will say, 'Undoubtedly, the losers are those who have lost their souls and their families on the Day of Resurrection.' Beware! No doubt, the unjust are in lasting torment.

46. And they have no friends to help them against Allah and whomsoever Allah leads astray, there is no way for him.

47. Obey the commands of your Lord before the coming of the Day that is not to be turned back from Allah. You will have no refuge that day nor can you dare to deny.

48. But if they turn their faces, then We have not sent you as a guardian over them. There is nothing on you but to convey the (the Message). And when We give man the taste of any mercy from Us, he becomes happy over it. But if any evil befalls them because of what their hands have sent forth, then the man is most ungrateful.

49. For Allah is the Kingdom of the heavens and the earth, He creates whatever He likes. He bestows daughters on whomsoever He likes and He bestows sons on whomsoever He likes.

50. Or He mixes both the sons and the daughters, and He makes whomsoever He likes barren. Undoubtedly, He is Knowing, Authoritative.

51. And it is not fit for any man that Allah should speak to him but through revelation, or that the man may be at the other side of the veil of grandeur. Or He may send any angel that he may reveal by His command what He pleases. Undoubtedly, He is High. Wise.

52. And likewise We have revealed to you an invigorative thing by Our command. You did not know the Book before it nor the details of the laws of religion, yes, We made it a light whereby We guide such of Our bondmen as We please. And undoubtedly, you most certainly guide to the straight path.

53. The path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Do you listen? All affairs return to Allah only.

CHAPTER – 43

AL-ZUKHRUF

(GOLDEN ADORNMENTS)

BRIEF INTRODUCTION:

This fourth chapter of HA MIM group was revealed at Mecca. It has seven sections, eighty-nine verses and three thousand four hundred letters. The word Zukhruf is mentioned in verse 35.

Non-believers were astonished and raised a question that why not a wealthy and powerful man was made Prophet to convey the message of Allah. Allah declares that possession of gold and silver and worldly adornment does not make a man great in the sight of Allah, Who knows better who is most fitted for His message.

Allah has sent His revelation as a mercy and favor. Usually it is seen that if any man becomes ungrateful to his benefactor, he stops his favor to him. Allah is such a Benefactor that he never stops His favors and benefits though the people become ungrateful. The sending of Prophets from time to time is the clear proof. In the end the last Prophet has been sent and with him a luminous Quran which would continue to provide guidance and light to entire humanity till the coming of the Day of Judgement.

This Quran will make the nation rise to real greatness and thereof those who being misled by evil companions, deny it, will regret their deeds.

It was asked to the infidels when they themselves owned that the Creator of heavens and earth is Allah, then why they were worshipping idols. They gave a lame excuse that they were doing all these things according to the will of God as nothing can be done against His will. These ignorant people even cannot differentiate between His pleasure or approval and His intention and design. Human being has been given mind for thinking. Everything has been made clear in Quran. The people should to those things which have been ordered to be done. Then only the pleasure of God can be achieved.

In the end a contrast has been mentioned between the fate of two parties, the believers and non-believers. In this connection a brief mention has been made regarding situation faced by prophets like Ibrahim, Musa and Christ for the satisfaction and consolation of the faithful.



Surah Number 43: Az-Zukhruf (Ornaments of Gold, Luxry)

Revealed at: Makkah

Total Verses: 89

ALLAH in the name of The Most Affectionate, the Merciful.

1. Ha — Mim.
2. By the Book luminous.
3. We have sent it down an Arabic Quran that you may understand.
4. And undoubtedly, it is in the Mother Book with Us, indeed exalted, full of wisdom.
5. Shall We then turn away the Remembrance from you for that you are a people extravagant?
6. And how many a communicator of unseen (a Prophet) did We send among the earlier people.
7. And whoever as a communicator of the unseen (A Prophet) came to them, they used to mock at him.
8. Therefore We destroyed those who were stronger in power than these, and the example of the earlier peoples has gone before.
9. And if you ask them "who has made the heavens and the earth" they will necessarily say, "the Esteemed One, the All-Knowing made them."
10. He, Who made the earth a bed for you and made pathways therein for you that you may be guided.
11. And He, Who sent down water from the sky according to an estimate, and We thereby gave life to a dead city and thus you will be brought forth.
12. And Who made all the pairs and made for you carriages from boats and cattle.
13. That you may sit rightly on their backs, and then you remember the favors of your Lord when you are rightly seated thereon and say, 'Sanctity is to Him Who has subjected this carriage to us and this was not controllable by our power.
14. And undoubtedly, We are to return to our Lord.
15. And they have appointed for Him a portion of His bondmen. Undoubtedly, man is clearly ungrateful.
16. Has He taken for Him daughters of His Creations and has chosen you with sons?
17. And when any of them is given the glad tidings of that whose worth he has already described for the Most Affectionate, his face remains darkened the entire day and he endures grief.
18. And what! One who is reared in ornaments, and speaks not clearly in altercation?
19. And they have appointed the angles who are bondmen of the Most Affectionate, females. Were they present at the time of their creation? Now their evidence shall be recorded and they shall be questioned.
20. And they said, ‘Had the Most Affectionate so willed, we would not have worshipped them? They know nothing about is reality, they are only guessing.
21. Or have We given any Book to them before this to which they hold?
22. But rather they said, 'We found our forefathers on one religion and we are going on their footsteps'.
23. And likewise when We sent any warner in any city before you, the affluent thereof said, 'indeed we found our forefathers on one religion and we are following their footsteps.'
24. The Prophet said, ‘and what! Even though I may bring to you a better guidance than you found your fathers upon? ‘They said, 'we deny that you are sent with?'
25. Therefore We took vengeance upon them. Behold then, how was the end of the beliers?
26. And when Ibrahim said to his father and his people, 'I am quit of what you worship?
27. 'Except Him Who created me, and He will necessarily, guide me soon.'
28. And he let the word remain in his posterity that haply they may desist.
29. But rather I gave them and their fathers worldly enjoyments, until there came to them the truth and a Messenger explaining clearly.
30. And when the truth came to them, they said, 'this is a magic, and we are denier of it.'
31. And they said, 'why has not this Quran sent down upon any great man of the two cities?
32. Do they distribute the mercy of your Lord? We have distributed their livelihood among them in the life of the world and have raised some of them over others in degrees that in between them one may laugh at the other. And the mercy of your Lord is better than that they amass.
33. And had it not been that all mankind would become of the same faith, We would have surely made for those who disbelieve in the All Affectionate, roofs of silver for their houses and stairs whereon they ascend.
34. And for their houses silver doors and silver couches upon which they recline.
35. And various types of adornments. And all this is, it is only a provision of the life of this world. And the Hereafter with your Lord is for the God-fearing.

36. And whoso blinds himself from the remembrance of the All- Affectionate We assign to him a devil that he may remain his companion.
37. And undoubtedly, the devil hinder them from the way and they imagine that they are rightly guided.
38. Until when the infidels will come to-Us, he will say to his devil, Ah! Would there had been between me and you a distance of east and west! What an evil companion is he!
39. And you shall never be benefitted by it today, since you have done wrong that you all are associated in the torment.
40. Will you then make the deaf to hear, or will you guide the blind and those who are in clear error?
41. And even though We take you away, We shall surely take vengeance on them.
42. Or We show you that We promised them for We have great power.
43. Therefore hold you fast to that which has been revealed to you. Undoubtedly, you are on the straight path.
44. And undoubtedly, it (The Quran) is an eminence for you and for your people, and soon you will be questioned.
45. And ask those of Our Messengers whom We sent before you, 'Did We appoint some other Gods besides the All- Affectionate to be worshipped'?
46. And undoubtedly, We sent Musa with Our signs to Firawn and his chiefs, and he said, 'undoubtedly, I am the Messenger of Him Who is the Lord of the entire world.'
47. Then when he brought Our signs to them, hence they began to laugh at them.
48. And We showed them no signs but it was greater than its previous one and We seized them in misery in order that they may desist.
49. And they said, 'O magician! Pray your Lord for us because of His covenant which is with you, undoubtedly, we shall come to guidance.'
50. Then when We removed from them the misery henceforth they broke the covenant.
51. And Firawn proclaimed among his people, 'O my people! Is not the Kingdom of Egypt for me and these streams that flow beneath me? Do you not then see?
52. Or am I better than this man who is contemptible and seems not to be clear in speech?
53. 'Why not, then, bracelets of gold have been bestowed on him or angels come along with him that they may remain with him?'
54. Then he be fooled his people and they obeyed him. Undoubtedly, they were the people disobedient.
55. Then when they did that upon which Our anger came on them, We took vengeance on them and We drowned them all.
56. And We made them a story of the past and an example for the coming generations.
57. And when the example of the son of Maryam is narrated, henceforth your people begin to laugh thereat.
58. And say, ‘are our Gods better or he? They said not this to you but for quarreling in vain. Nay, but they are a people quarrelsome.
59. He was not but a bondman whom We favored and made him a strange example for the children of Israel.
60. And if We wished We would have peopled angels in the earth in place of you.
61. And undoubtedly, Isa is the news of the Hour, therefore never doubt about the Hour and follow Me. This is the straight path.
62. And let never the devil hinder you. Undoubtedly, he is your manifest enemy.
63. And when Isa brought bright signs, he said, 'I have come to you with wisdom and in order to make clear to you some of that wherein you differ, therefore fear Allah and obey my command.'
64. Undoubtedly, Allah is my Lord and is your Lord, therefore, worship Him. This is the straight path.
65. But the parties differed among themselves. Therefore woe is to those who are unjust because of the torment of a painful day.
66. What they are waiting for, but for the Hour that it should come upon them of a sudden while they know not?
67. Fast friends shall be foes to one another on that day but the God-fearing.
68. It will be said to them, O My Bondmen! There is no fear for you this day nor shall you grieve.
69. Those who believed in Our signs and were Muslims.
70. Enter you the Paradise, you and your wives joyfully and honorably.
71. There shall be passed around them the cups of gold and goblets and therein shall be whatsoever soul desires and eyes delight in, and therein you shall remain forever.
72. And this is Paradise to which you have been made heirs because of your actions.
73. Therein you have abundant fruits that you may eat.

74. Undoubtedly, the culprits are to abide for ever in the torment of the Hell.
75. That shall never be abated from them and they shall remain there dispaired.
76. And We wronged them nothing, yes, they were themselves unjust.
77. They will call, 'O master! 'let your Lord finish with us'. He shall say, 'you are to stay.'
78. Undoubtedly, We brought you the truth but the truth is offensive to most of you.
79. Have they determined any affair in their opinion, then We are to determine Our affair?
80. Do they think that We hear not their secrets and their private counsels? Yes, why not and Our angels are writing presents with them.
81. Say you, 'If the worst comes to the worst there had been a son to the Most Affectionate, I would have worshipped first.'
82. Sanctity is to Allah, the Lord of the heavens and the earth, the Lord of the Throne from all those things which they fabricate.
83. So leave them that they may talk nonsense and play until they encounter that day of theirs which they are promised.
84. And He is the God of the people of heaven, and God of the people of earth. And He is the Wise, the Knowing.
85. And Blessed is He for whom is the Kingdom of the heavens and the earth and whatever is in between and He has the knowledge of the Hour and you are to return to Him.
86. And those whom they worship besides Allah have no power of intercession, yes, those who bear witness to the truth and know have the power of intercession.
87. If you ask them who created them, they will necessarily say, Allah, then whither they are turning away.
88. And by the saying of the Messenger, O My Lord, they do not believe.
89. Therefore overlook them and say, peace: soon they shall know.

CHAPTER – 44

AL-DUKHAN

(SMOKE)

BRIEF INTRODUCTION:

This chapter Al-Dukhan (Smoke or Drought) is the fifth chapter beginning with HA-MIM. It is a Meccan chapter and the period of its revelation is near about the same when other chapters beginning with HA-MIM were revealed.

The chapter has three sections, fifty-seven or fifty-nine verses, three hundred forty-six words and one thousand four hundred thirty-one letters.

When the enmity of the polytheists and infidels crossed every limit, the Messenger prayed to Allah to teach them a lesson. Such people should be afflicted with a drought, so that their pride of wealth and power may fell down and perchance they may accept the truth.

It so happened, that rain was stopped. Drought encircled them. Dry period began and items of food became so short that they began to eat carrion. The non-believers were convinced of the sure effect of the Prophet prayer. A group of proud leaders including Abu-Sufyan went to the Prophet and requested him to pray to God for removing the calamity. They assured the Prophet to embrace Islam. The Prophet prayed and the drought was removed thus they were saved from the severe calamity.

This chapter too explains the truth of the Book of Allah in which they had created various doubts. This Book provides guidance. It is a mercy from Allah. It was revealed in blessed night in which every wise and important work is decided and is made distinct.

Then the evil of polytheism has been described and the nonbelievers and polytheists are advised to shun polytheism. These lifeless idols of stones can do nothing. How they can help you? It is strange that being a human being you are not even able to understand the position of dead stones.

It is told to the infidels that they should not be proud of their wealth and power otherwise they will have to face the consequence as was faced by Pharaoh. In the end the chapter explains the wisdom in the occurrence of the Day of Judgment. It is sure to occur. Everyone is answerable of his deeds before God. The faith in the Resurrection Day is necessary for leading an honorable and good life in this world.



Surah Number 44: Ad-Dukhân (Smoke)

Revealed at: Makkah

Total Verses: 59

ALLAH in the name of The Most Affectionate, the Merciful.

1. Ha — Mim.
2. By this luminous Book.
3. Undoubtedly We sent it down in a blessed night, verily We are to warn.
4. Therein every affair of wisdom is divided.
5. A command from Us, Verily, We are to send.
6. A mercy from your Lord; undoubtedly, He, hears, knows.
7. He Who is the Lord of the heavens and the earth and whatsoever is in between if you are convinced.
8. None is to be worshipped but He. He gives life and causes death, your Lord and the Lord of your forefathers.
9. Nay, but they are in doubt, playing.
10. Therefore wait you the day when the sky will bring a clear smoke.
11. That it shall cover the people. This is a painful torment.
12. They will say that day, 'O our Lord! Remove from us the torment, We believe'.
13. Whence they are to accept admonition, whereas there has already come a clear Messenger.
14. Then they turned away from him and said, 'He is tutored, madman'.
15. We let loose the torment for some time, you will again do the same.
16. The day when We will seize the greatest seizing, verily We are to take vengeance.
17. And undoubtedly, We tested the people of Firawn before them, and an honorable Messenger came to them.
18. Saying, ‘hand over to me the bondmen of Allah. Verily Ham a trusted Messenger for you.
19. 'Rise not up against Allah, I bring to you a clear authority.
20. 'I take refuge of my Lord and your Lord, lest you stone me.
21. 'And if you believe not in me, go you apart from me.'
22. Then he called upon his Lord, these are guilty people.
23. We commanded that go forth with My bondmen, necessarily, you shall be followed.
24. And leave you the river open from place to place, undoubtedly the host shall be drowned.
25. How many gardens and springs, they left behind.
26. And cornfields and nice houses.
27. And comforts wherein they were free from care.
28. We did thus, and We made another people to inherit them.
29. And the heavens and the earth did not shed tears for them, nor were they given respite.
30. And undoubtedly, We delivered the children of Israel from the abasing torment.
31. From Firawn, he was surely haughty and of the extravagant.
32. And undoubtedly, We chose them knowingly from among the people of that time.
33. And We bestowed them the signs wherein there was clear reward.
34. These men do say.
35. That is not but our first death and we shall not be raised?
36. 'Bring back then, our fathers if you are truthful.'
37. Are they better or the people of Tubba and those before them whom We destroyed? Verily they were culprits.
38. And We made not the heavens and the earth and whatsoever is in between them in play.
39. We made not them but with truth, but most of them know not.
40. Undoubtedly, "the Day of Judgement is the term appointed for all of them.
41. The day when a friend shall not avail a friend at all and nor they shall be helped.
42. Save those on whom Allah has mercy. Undoubtedly He is the Honorable, the Merciful.
43. Verily the tree of Zaqqqum (Cactus).
44. Is the food of the sinners?
45. Like molten copper bubbles in the belies.
46. As boiling water bubbles.
47. Seize him and drag him forcibly towards the center of the blazing fire.
48. 'Then pour over his head the torment of boiling water.'
49. Taste it, Yes, certainly, you are the honorable, the benignant.
50. Undoubtedly, it is that in which you were doubting.
51. Undoubtedly, the God fearing are in a place of security.

52. In the gardens and springs.
53. They shall wear fine silk and brocade facing one another.
54. Thus it is, and We got them married to black, and bright large eyed maidens.
55. They will ask for therein every kind of fruit in peace and security.
56. They will not taste death therein, other than the first death, and Allah saved them from the torment of the fire.
57. By the grace of your Lord. This is the supreme victory.
58. And We have made this Quran easy in your tongue so that they may understand.
59. So wait you, they too are waiting.

CHAPTER – 45

AL-JATHIAH

(THE KNEELING)

BRIEF INTRODUCTION:

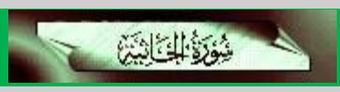
This sixth chapter of HA-MIM group was revealed at Mecca. It has four sections, thirty-seven verses, four hundred eighty-eight words and two thousand ninety one letters.

Firstly the unity of God has been again emphasized. The attention has been drawn towards various signs of God Creation. The unique and numerous creation themselves provide clear proof of His dominance and Unity. Even then the dis believers reject and are not prepared to accept the authority of One God. In spite of shinning and clear signs and numerous favors of the Creator, the infidels are not ready to ponder.

The favors given to the people of Israel have been mentioned. They were benefitted with Prophets Book and Government, and they were raised high over other people. But they did not take advantage of all these rewards. After some time they became jealous among themselves and got themselves divided into various groups and forgot heavenly religion and guidance given to them. Thus their collective strength was demolished and they were abased.

Then the last beloved Prophet is told that he too has been given a complete religion, and a code of life. He should follow it fully neglecting the ignorant and senseless people who have become slaves of their own souls. Those who make their souls their God, they are strayed away though they may be wise and educated. Their efforts fail and they gain nothing.

The infidels thought that this present worldly life is the life, there is no Doomsday, and no one shall be given life after death. But the Hour is to come, it is a truth. Justice is to be done and everyone is to compensated according to his deed. The virtuous and evil-doers cannot be treated equally.



Surah Number 45: Al-Jâthiya (Crouching)

Revealed at: Makkah

Total Verses: 37

ALLAH in the name of The Most Affectionate, the Merciful.

1. Ha — Mim.
2. The sending down of the Book is from Allah, the Honorable, the Wise.
3. Undoubtedly, there are signs in the heavens and the earth for the believers.
4. And in your creation, and what He scatters of animals, there are signs for a people who are fully convinced.
5. And in the alternation of night and day and in this that Allah has sent down rain the means of the provision from the sky, whereby He gave life to the earth after its death and in the turning about of the winds, there are signs for the people of understanding.
6. These are the sings of Allah that We rehearse to you with truth. In what word then, after leaving Allah and his signs, will they believe?
7. Woe is to every imposter, sinner!
8. Who hears the sings of Allah being recited to him, then persists proudly, as if he has not heard them, so give him the glad tidings of a painful torment.
9. And when he comes to know anything from Our signs, he takes them in mockery. For them is an abasing torment.
10. Behind them is the Hell and nothing will avail them what they have earned, nor those whom they had taken as supporters beside Allah. And for them is the great torment.

11. This is a guidance, and for those who disbelieved the signs of their Lord is the severest punishment of a painful torment.
12. Allah is He Who has subjected to you the river that the boats, may run on it by His command, and that you may seek His bounty and that you may be grateful.
13. And has made to work for you whatsoever is in the heavens and whatsoever is in the earth by His Command. Verily in it are signs for a people who reflect.
14. Tell to the believers pardon those who hope not for the days of Allah so that Allah may recompense a people for their earnings.
15. Whosoever does good, does it for his own soul, and whosoever does evil, does it for his own loss. Then to your Lord will you all be returned back.
16. And undoubtedly, We bestowed the children of Israel, the Book, the Government and the Prophet hood, and We provided them with pure things and exalted them over the people of their time.
17. And We gave them bright arguments regarding this affair, so they differed not but after true knowledge had come to them through mutual jealousy. Undoubtedly, your Lord will decide between them on the Day of Judgement concerning that wherein they differ.
18. Then We set you upon a nice path of that affair, therefore follow it and associate not with the desires of those who know not.
19. Undoubtedly, they will avail you nothing against Allah. And verily, the unjust people are Friends to one another. And the friend of God-fearing is Allah.
20. This opens the eyes of the people and is a guidance and mercy for a people believing.
21. Do those who have committed evil deeds think that We shall make them like those who have believed and have done good works, so that their life and their death should be equal? What an evil judgement they give?
22. And Allah made the heavens and the earth with truth and that every soul may be recompensed for his earnings and they shall not be wronged.
23. See you then, he who has made his desire to be his God and Allah led him astray despite his knowledge and set a seal upon his ears and his heart and laid a covering on his eyes. Who would guide him after Allah. Do you not then heed?
24. And they said, 'that is not but this our worldly life, we die and we live and none destroys us but the time, and they have no knowledge of it, they merely conjecture.
25. And when Our bright signs are recited to them, then their only arguments is that they say, 'bring our fathers, if you are truthful'.
26. Say you, 'Allah gives life to you, then He will make you die, then He shall gather you all on the Day of Resurrection of which there is no doubt, but most men know not.
27. And for Allah is the Kingdom of the heavens and the earth and on the Day when the Hour shall be established, upon that day the people of falsehood will be the losers.
28. And you shall see every people on their knees. Every people will be summoned to their record. Today you shall be recompensed for your doings.
29. Our this writing speaks truth against you. We were recording whatever you did.
30. But those who have believed and have done good works, their Lord will take them in His Mercy, This is the open triumph.
31. And those who disbelieved, it will be said to them, 'were not My signs recited to you, but you used to wax proud and you were a people guilty.
32. And when it is said, 'verily the promise of Allah is true and there is no doubt in the Hour,' you used to say, 'we know not what the Hour is, we have only a surmise and we are not convinced.'
33. And the evil of their deeds became apparent to them and they have been encompassed by the torment that they mocked at.
34. And it will be said to them, 'Today We shall leave you as you had forgotten the meeting of this your day, and your destination is the fire and you have no helper.
35. That is for that you took the signs of Allah in mockery and the life of the world deceived you. Therefore today neither they will be taken out from the fire nor anyone will wish that they may please Allah.
36. All praise, then, to Allah, the Lord of the heavens, the Lord of the earth and the Lord of the worlds.
37. And for Him is the Greatness in the heavens and in the earth and He is the Honorable, Wise.

CHAPTER – 46

AL-AHQUAF

(WINDING SAND TRACTS)

BRIEF INTRODUCTION:

The name of the chapter has been taken from verse 21 in which the word Ahquaf (Sand Tracts) is mentioned. This last chapter of HA-MIM group was revealed at Mecca. It has four sections, thirty-five verses, six hundred forty-four words and two thousand five hundred ninety-five letters. It was revealed sometime before immigration to Madina.

It can be easily presumed what was the prevailing situation, just before migration. The enemies had forgotten ever, even the relationship, and neighborhood. The infidels arranged social boycott of the family of Banu-Hashim. For about three years the Prophet, his family and staunch followers were confined in Shabe-Abu Talib and bore unbearable hardships. The enemies left no stone unturned in torturing and annoying the Prophet and his followers.

In such circumstances the chapter was revealed in which it has been emphasized that ultimately the truth shall prevail. Those who challenge the truth they would face the consequences as was faced by Pharaoh and people of Aad.

Strong arguments have been given to prove the Unity and oneness of God. The doubts about the Day of Resurrection have been removed It has been emphasized that Islam has brought spiritual revolution. A clear differences has been shown between the concepts of a believer and non-believer.

The Meccans were not prepared to hear anything. Their oppression and torment increased day by day. Now the Prophet is being advised by Allah to face the calamities patiently and boldly just like the previous Prophets faced, "Have you patience then, as had the resolute Messengers." (35.46)



Surah Number 46: Al-Ahqâf (The Wind-Curved Sandhills, The Dunes)

Revealed at: Makkah

Total Verses: 35

ALLAH in the name of The Most Affectionate, the Merciful.

1. Ha-Mim
2. This Book is the sending down from Allah, the Dignified, the Wise.
3. We made not the heavens and the earth and what is in between them but with truth and for a term appointed. And the infidels turn away from that they were warned of.
4. Say you, 'well, tell you, what you worship besides Allah - show me, what particle of the earth they have made, or they have any share in the heavens"? Bring me a, Book before this or anything left over of knowledge, if you are truthful.
5. And who is more misguided than he who worships besides Allah such ones who may not hear his call till the Day of Resurrection and even they are unaware of their worship.
6. And when mankind shall be gathered, they shall be enemies to them and will deny their worship.
7. And when Our bright signs are recited to them, the infidels say concerning the truth having come to them, 'this is a magic manifest'
8. Do they say, 'he has fabricated it'? Say you, 'if I have fabricated it, you have no power for me against Allah. He knows well in what uttering you are busy. And He is Sufficient as Witness between me and you, and He is Forgiving, Merciful.
9. Say you, I am not a novel Messenger and I know not, what shall be done with me and with you. I only follow what is revealed to me. And I am not but a plain warner.
10. Say you, 'see to it, if that Quran is from Allah and you have disbelieved in it, while a witness from the children of Israel has already bore witness to it and he has believed, while you waxed proud'. Undoubtedly Allah guides not he unjust people.
11. And the infidels said about Muslims, 'If there had been some good in it, they could not have reached to it ahead of us. And since they have not been guided there by, now, therefore, they will say, "this is an old calumny.
12. And before it there is the Book of Musa, a guide and mercy; and this is a book confirming in Arabic language that it may warn the unjust and good tidings to the righteous.

13. Undoubtedly those who said, 'Our Lord is Allah, and then remained steadfast, there shall be no fear upon them nor shall they grieve.
14. They are the people of Paradise, they shall abide therein a reward of their doings.
15. And We commanded man to do good to his parents. His mother bore him with pain, and gave birth to him with pain, And his bearing and weaning are in thirty months, till when he reached to his strength and attained the age of forty years, he submitted, 'O my Lord, put in my heart that I may be thankful for Your blessing which You bestowed upon me and upon my parents, and that I may do such works which may please You, and make my offspring righteous for me. I turned towards you, and I am a Muslim.'
16. These are they whose good works We shall accept and will overlook their evil deeds. They are among the in habitants of Paradise the true promise which was made to them.
17. And he who said to his parents, 'Fie, I am fed up with you both, do you promise me that I shall be brought forth again, whilst generations have already passed before me? And they both cry unto Allah for help, Woe to you; believe you, verily the promise of Allah is true. Then he says, 'This is not but the tales of the ancients.'
18. These are they against whom the sentence has already been proven amongst the people of jinn and mankind that had gone before them. Undoubtedly, they were the losers.
19. And for everyone there is degree according to their own actions, and that Allah may pay them in full for their works, and they shall not be wronged.
20. And the day the unbelievers shall be presented to the fire, it shall be said to them, 'you have already exhausted your pure things in your worldly life and have enjoyed them, therefore today you shall be recompensed with the degrading torment, a punishment for that you used to wax proud in the earth without right and a punishment of that you used to disobey.
21. And remember the compatriot of Aad, when he warned them in the land of Ahquaf (winding sand tracts); and undoubtedly, the warners have already passed away before him and have come after him (saving) 'worship none save Allah. Undoubtedly, I fear for you the torment of a great day.'
22. They said, 'Have you come for this that you may turn us away from our gods'? Bring us then that which your promise us, if you are truthful.'
23. He said, 'The news thereof is only with Allah, and I only deliver to you the message of my Lord, yes, in my opinion you are totally ignorant people.'
24. Then, when they saw the torment like clouds spread in the sides of the sky coming towards their Valleys, Said this is a cloud which will rain over us. Not so, rather it is that which you sought to hasten a wind storm wherein is a painful torment.
25. It destroys everything by the command of its Lord. So in the morning they remained as they were not seen but their deserted dwellings. Thus We punish the culprits.
26. And undoubtedly, we had given them the control that we gave not to you; and made for them ears and eyes and hearts. But their ears and eyes and hearts availed them nothing, since they used to deny the signs of Allah and they were encompassed by the torment that they used to mock at.
27. And undoubtedly, We destroyed the cities round about you and brought varying signs so that they may desist.
28. Why, then did not those help them whom they has taken for gods besides Allah for attaining His nearness? Bay, rather they were lost from them, and thus is their calumny and fabrication.
29. And when We turned to you a number of jinn, giving ear to the Quran and when they were present there said among themselves 'be silent' then when the recitation ended, they went back to their people warning.
30. They said, 'O our people! We have heard a Book that was sent down after Musa, confirming the former Books and guiding towards the truth and to the straight path.
31. 'O Our people! Respond to the caller of Allah and believe in Him that He may forgive some of your sins and save you from the painful torment.
32. 'And whoso responds no to the caller of Allah, he cannot go out of control in the earth and he has no helper against Allah. They are in manifest error.
33. Have they not known that Allah, Who made the heavens and the earth and was not wearied in making them, has the power to give life to the dead? Why not, undoubtedly He can do everything.
34. And the day when to infidels shall be presented before the Fire it will be said to them, 'Is not this the truth'? They will say, 'why not, by our Lord'. It will be said to them, ' taste then the torment, the recompense of your infidelity'.
35. Have you patience then, as had the resolute Messengers; and be in no haste about them, as on the day when they will see that they are promised with, (it will seem to them) they had not tarried in the world but for an hour of a single day. This is to deliver. Then who shall be destroyed but the people disobedient.

CHAPTER – 47

MUHAMMAD

BRIEF INTRODUCTION:

Now another group of Quranic chapters begins. This and other two chapters deal with the organization and arrangement of Muslim Umma both internally and externally. The chapter was revealed at Madina just after migration. It has four sections, thirty-eight verses, five hundred fifty-eight words and two thousand four hundred seventy- five letters.

For complete thirteen years the Prophet and his faithful followers faced all types of trials and tribulation, torture and humiliation patiently and courageously in Mecca.

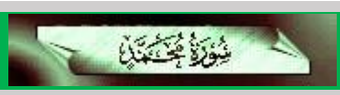
Now they were commanded to migrate to Madina and to adopt new strategy to face the enemies. They were allowed to defend themselves by waging defensive war. It became necessary to begin armed struggle against enemies.

Allah promised His help to the faithful. Apparently they were less in number and possessed meager resources, but they were resolute and bold. Allah declared that the infidels are weak and misguided and are obstructing the way of Islam. But their effort will fail and believers would be triumphant.

The chapter deals with the strategy of war against enemies. The principles regarding treatment of the prisoners of war have been explained. The martyrs would gain a very high status before Allah. Those who would face the enemies of Allah having full faith and without fear, they would be successful. This chapter has clearly distinguished between hypocrites and Muslims. The command for armed struggle stunned the hypocrites. Allah opened their guiles.

Allah declares in verse 35 that Muslims should be steadfast and resolute, "So be not slack and call not yourselves towards peace for you shall overcome and Allah is with you; and He will never give you loss in your works." (47:35)

In the end the attention towards spending of money and wealth has been diverted. The Muslims are advised to spend their wealth in the way of Allah. No one should hesitate in spending, if anyone is niggardly he would harm himself. Allah warns "If you turn your face. He will substitute for you another people and then they will not be like you."



Surah Number 47: Muhammad or Al-Qitâl (The Prophet Muhammad)

Revealed at: Madinah

Total Verses: 38

ALLAH in the name of The Most Affectionate, the Merciful.

1. Those who disbelieved and hindered from the path of Allah, Allah has destroyed their deeds.
2. And those who believed and did good works and believed in what has been sent down upon Muhammad, and that is the truth from their Lord, Allah has removed from them their evils and has made good their conditions.
3. This is because that the infidels followed the falsehood and the believers followed the truth which is from their Lord. Thus Allah narrated to people their descriptions.
4. Therefore when you encounter the infidels, then there is smiting of the necks, till when you have fully slaughtered, then tie fast, and afterwards leave them, either by grave or for ransom, till the war lay down its burdens. This is so. And had Allah willed, He would have avenged Himself upon them, but that He may try among you one against the other. And those who have been killed in the way of Allah, Allah shall never render their works vain.
5. He will soon guide them and will set right their work.
6. And will make them enter the Paradise that He has made known to them.
7. O believers! if you will help the religion of Allah, Allah will help you and will make your feet firm.
8. And those who disbelieved, for them is the destruction and Allah destroys their work.
9. This is because they hated what Allah has sent down, so He has made their works futile.
10. Have they, then, not travelled in the land that they may see what became the end of those who were before them? Allah has cast destruction upon them and for the infidels there are so many the like thereof.
11. This is because Allah is the Protector of the Muslims and the infidels have no protector.
12. Undoubtedly, Allah will make those who believed and did good work enter the Gardens underneath which the rivers flow; while the infidels enjoy and eat as cattle eat, and the Fire is their resort.

13. And how many a city that was stronger in might than this city which has driven you out have We destroyed, and they have no helper.

14. Will he then, who is upon a clear proof from his Lord be like him whose evil deeds have been shown fair to him and they followed their caprices?

15. The description of the Paradise promised to the God-fearing; therein are rivers of water which never stales and rivers of milk of which the stale does not change and rivers of wine of which the drinking is delightful; and the rivers of honey purified. And therein for them are every kind of fruit, and forgiveness from their Lord. Shall persons enjoying such comforts be equal to those who are to abide in the Fire and are given to drink boiling water so that it may cut their entrails into pieces?

16. And among them are some who listen to you till when they go forth from before you say to the men of learning, 'what he has said just now?' These are they upon whose hearts Allah has set a seal and they followed their caprices.

17. And those who have been guided, Allah has added to their guidance and bestowed them their piety.

18. What they are them waiting for but the Hour that if should come upon them suddenly? The signs thereof have already come, therefore when it will come to them, then where will they be and where their under-standing?

19. Know you therefore that there is no worshipping save Allah and O beloved, ask forgiveness for the sins of your near ones and for general Muslim men and women. And Allah knows your moving about in the day and your taking rest by night.

20. And the Muslims say, 'why not a Sura has been sent down? But when aby decisive Sura is sent down and therein fighting is ordained, you will see those in whose hearts is sickness looking at you with a look of one upon whom death has overshadowed but it was better for them.

21. That they would have obeyed and spoken good words. Then when the order has been finalized, if they were true to Allah, it would have been better for them.

22. Do you then have the sign that if you get the authority, spread disorder in the land and sever your ties of kinship?

23. These are they whom Allah has cursed and made them deaf from the truth and made their eyes blind.

24. Do they then ponder not over Quran, or there are locks on the hearts of some of them?

25. Undoubtedly, those who turned away to their backs after the guidance had become clear to them. The devil seduced them and gave them false hope of long- living in the world.

26. That is because they said to those who hate what Allah has sent down, 'we shall obey you in one matter', and Allah knows their secrets.

27. How then shall it be, when the angles will cause them to die, beating their faces and their backs?

28. That is because they have followed what angers Allah and hated His pleasure, so He has rendered their work vain.

29. Do those on whose hearts there is disease think that Allah will not bring to light their rancor?

30. And if we pleased, We could show them to you so that you should recognize them by their faces and you shall certainly recognize them by the tone of their speech. And Allah knows your deeds.

31. And We shall certainly test you until We see those among you who struggle and are steadfast and try your tidings.

32. Undoubtedly, those who committed infidelity and hindered from the way of Allah and opposed the Messenger after the guidance had become clear to them, they shall never harm Allah and He will make their works fruitless soon.

33. O believers! Obey Allah, and obey the Messenger and let not your work go vain.

34. Undoubtedly those who disbelieved and hindered from the way of Allah and then died as disbelievers, then Allah shall never forgive them.

35. So be not slack and call not yourselves towards peace for you shall overcome and Allah is with you, He will never give you loss in you work.

36. The worldly life is but a sport and pastime. And if you believe and ward off evil, He will give you your rewards and will not ask you your wealth.

37. If He ask them of you and ask more you would be niggardly, and the niggardliness will bring to light the malice of your hearts.

38. Look here yes, you are those who are called upon to spend in the way of Allah, then of you there are some who are niggardly, and whoso is niggardly is only niggardly to his soul. And Allah is self-sufficient and you all are needy. And if you turn your faces, He will substitute, for you another people and then they will not be like you.

CHAPTER – 48

AL-FATH

(THE VICTORY)

BRIEF INTRODUCTION:

The word Fath is mentioned in the first verse of the Chapter. This Fath (victory) refers to the truce of Hudaibiya. Though this truce apparently looked disadvantageous to Muslims, but Allah called it a grand victory. Islam achieved moral victory which proved a real and open triumph afterwards. After Hudaibiya Muslims gained victory in all the coming battles and finally the banner of Islam was hoisted over entire Arab world during the lifetime of the Prophet.

The chapter was revealed while coming back from Hudaibiya, i.e. in 6th year of Hijra. Prophet became very happy on its revelation and companions greeted the Prophet on his grand success.

In short the story Hudaibiya a place near Mecca has been narrated as thus; The Prophet saw in dream that he entered into Mecca with his companions peacefully with their heads shaven and some having their hair cut short, took the key of Kaaba and performed Umra.

The Prophet started for performing Umra and took with him his fourteen hundred companions on "1st Zulquad 6th Hijra. They reached Zul Halifa and offered two rakat prayer in the mosque and wore garment of Umra (Ahram).

The scarcity of water was faced by the companions in the way. They requested the Prophet about it, the Prophet showed his miracle, he put this hand into his own jug of water, and then and there the water began to gush out from his jug in abundance. All person quenched their thirst and performed ablution.

In the meanwhile the Prophet came to know that the pagans of Arab were preparing themselves for a battle. The Prophet changed the rout and reached to Hudaibya near Mecca. Hudaybiyah was a well, when the caravan reached there the water became dry, not a single drop was available. Now the Prophet threw the water of his gargle into the well and it became full with water.

Several messengers were sent from Mecca to inquire about the intention of the prophet. All reported that the Prophet and his companions had no intention of waging war, they only desired to perform Umra peacefully and return back. The pagans were not satisfied and were not prepared to allow them to enter into Mecca. They sent a big and wealthy leader Urwa-Bin Masood to the Prophet for making full inquiry. He came and saw the position and talked to the Prophet and returned back. He presented the dignified and honorable status of the Prophet who was respected by his companions in such a manner that even the kings of Rome, Persia and Egypt were not respected. All are so faithful and obedient that they were prepared to sacrifice their lives to safeguard the prestige and dignity of their leader.

Urwa advised the pagans not to challenge them otherwise they would be completely destroyed.

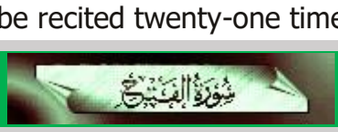
The Prophet took oath of allegiance from his companions under a tree. This oath is known as oath of allegiance of Rizwan (Bait-e- Rizwan). This oath made the pagans trembled with fear and they became prepared for truce. The truce was written. It was decided that the Prophet and his companions would perform Umra next year. Apparently some unfavorable claused for Muslims were mentioned in the truce, but the Prophet accepted it. This truce proved advantageous to Muslims and they gained success after success after truce of Hudaibiya.

The main points of the truce were: firstly there should be space between parties for ten years, secondly any person or tribe was free to join any party, thirdly if a man of Quraysh from Mecca joins the Prophet without permission he should be returned back but if a Muslim goes and joins the Quraysh of Mecca, he would not be sent back to Prophet, fourthly the Prophet and his party would be allowed to perform Umra next year if they enter Mecca unarmed.

This truce turned the entirely within a year and every strategy of future went in favor of the Prophet and resulted finally in the conquest of Mecca.

Keeping in view this truce of Hudaibiya, one should recite the chapter.

It has been said that this chapter should be recited twenty-one time for gaining success against enemy.



Surah Number 48: Al-Fath (The Victory)

Revealed at: Madinah

Total Verses: 29

ALLAH in the name of The Most Affectionate, the Merciful.

1. Undoubtedly, We have granted you a clear victory.

2. That Allah may forgive the sins of your formers and of your letters on account of you and may complete His favors upon you and may show you straight path.
3. And that Allah may help you with mighty help.
4. He it is Who sent down satisfaction in the hearts of the believers so that they might add belief to their belief and to Allah belongs all the hosts of the heavens and the earth. And Allah is Knowing, Wise.
5. So that He may cause the believing men and the believing women to enter the gardens underneath which flow rivers, to abide therein and He may remove their evils from them and this is the great triumph in the sight of Allah.
6. And that He may torment the hypocrite men and the hypocrite women and the polytheist men and polytheist women who have evil thoughts concerning Allah. On them is the evil turn of fortune and Allah showed His wroth on with them, and has cursed them and has prepared Hell for them. And that is what an evil end.
7. And to Allah belongs all the hosts of the heavens and the earth. And Allah is Dignified. Wise.
8. Surely, We have sent you as a witness (present and seeing) and a bearer of glad tidings and a warned.
9. So that O people you may believe in Allah and His Messenger and pay respect to him and honor him and that you may glorify Him morning and evening.
10. Those who swear allegiance to you, swear allegiance to Allah. The hand of Allah is over their hands; so whosoever breaks his oath, he breaks it to his own loss, and whosoever fulfils the covenant which he had made with Allah, then Allah shall soon give him a great reward.
11. Now those desert Arabs who had remained behind will say to you our possessions and our family members kept us busy, therefore now you ask forgiveness for us?' They say with their tongues that which is not in their say you, 'who has any power for you against Allah, if he desires you harm or if He desires you good. Nay, Allah is Aware of your doings.'
12. Nay! But you thought that the Messengers and Muslims would never return to their homes, and the same was understood by your fair in you hearts, and you conceived an evil thought, and you were a people to be ruined.
13. And whoso believes not in Allah and His Messengers We have surely prepared for the infidels a blazing fire.
14. And for Allah only is the kingdom of the heavens and the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases. And Allah is Forgiving, Merciful.
15. Now those who lagged behind will say, 'when you go to take the spoils, let us follow you. They desire to change the words of Allah'. Say you, 'you shall by no means follow us thus has Allah said before. Then now they will say, 'nay! but you are jealous of us. Not so rather, they understood not but a little.
16. Say to the desert Arabs who lagged behind, 'soon you shall be summoned to fight against a people of severe fighting that you shall become Muslims'. Then, if you will obey the command, Allah will give you a good reward, but if you will turn away as you turned away before, He will punish you with a painful punishment.
17. No straitening there is on the blind and no harm on the lame, and nor there is penalization on the sick, And whoso obeys Allah and His Messenger, Allah will admit him into gardens underneath which streams flow, but whoso will turn away, He will torment him with a painful torment.
18. Surely, Allah was Pleased with the believers when they were swearing allegiance to you under the tree, and Allah knew what were in their hearts, so He sent down on them tranquility and rewarded them with a near victory.
19. And abundant spoils that they took. And Allah is Dignified, Wise.
20. And Allah has promised you abundant spoils that you will take, and these He has hastened to you and has restrained the hands of the people from you and that it may be a sign to the believers and that He may guide you on a straight path.
21. And one more (victory) which was not under your power, that is in the possession of Allah. And Allah is Potent over everything.
22. And if the infidels should fight you, they would necessarily then turn their back from your confrontation; then they would not find any supporter nor helper.
23. This is the practice of Allah that is being practiced from before, and you shall never find the practice of Allah changing.
24. And it is He Who has restrained your hands from them in the vallye of Mecca after He has given you control over them. And Allah sees your doings.

25. They are those who disbelieved and hindered you from the Sacred Mosque, and the sacrificial animal were detained from reaching their place of sacrifice. And if it had not been for certain believing men and some believing women whom you knew not that you might have trampled them, and there befalls you any harm from them unknowingly, We would have permitted you to fight, This protection of theirs is for that Allah may admit into His mercy who He pleases. If they have been separated, necessarily then We would have punished the infidels among them with a painful punishment.

26. When the infidels harbored obduracy in their hearts the obduracy of the days of ignorance then Allah sent down, His tranquility on His Messenger and on the believers and made incumbent on them the words of righteousness and they were better entitled to it and more worthy of it. And Allah knows everything.

27. Undoubtedly, Allah has proved true the true vision of His Messenger. You shall, no doubt, enter the sacred mosque, if Allah pleases, in security, having your heads shaven or having your hair cut short without any fear. But He knew what you knew not and appointed before that a near victory.

28. It is He Who has sent His Messenger with guidance and the religion of truth that he may make it prevail over all other religions And Sufficient is Allah as witness.

29. Muhammad is the Messenger of Allah and those with him are hard against the infidels and tender among themselves you will see them bowing and prostrating themselves (in pray) seeking grace of Allah and His pleasure. Their mark is on their faces from the traces of prostrations. This description of theirs is in Taurah and their description is in Enjeel. As a cultivated field which puts forth its sprout, then strengthened it, then it became thick, then stood straight upon its stem, it looks pleasant to the cultivators of the infidels may burn. Allah has promised unto those of them who are belivers and do good, forgiveness and a great reward.

CHAPTER – 49

AL-HUJURAAT

(THE INNER APARTMENTS)

BRIEF INTRODUCTION:

This Madanian chapter having two sections, eighteen verses, three hundred forty-three words and one thousand four hundred seventy- six letters is most significant and important as it deals with good manners and good morals to be adopted by Muslims particularly in dealing with the Prophet.

It has been emphasized that dealings or conversation with the Prophet must not be like the dealings with other persons.

The Prophet is not like other, he is the chosen one of God, and he receives revelation. He is not only spiritual head but a temporal head too. He is to guide the people in all affairs. He is to decide the cases and to make laws for the people.

No one is allowed to speak loudly before him arid to call him from outside his apartment. Special manners and etiquette are to be adopted in dealing or conversing with him.

This chapter deals with the general manners and behavior to be adopted in a civilized society. It teaches the Muslims some of the social virtues and enjoins them to avoid certain vices.

It has been emphatically declared that brotherhood in Islam is not based on the distinction of tribes, territory, language and families but on piety and righteousness.



Surah Number 49: Al-Hujurât (The Private Apartments)

Revealed at: Madinah

Total Verses: 18

ALLAH in the name of The Most Affectionate, the Merciful.

1. O believers! Exceed not over Allah and his Messenger and fear Allah. Undoubtedly, Allah hears, Knows.

2. O believers! Raise not our voices above the voice of the Communicator of unseen the Prophet) and speak not a loud in presence of him as you shout to one another, lest your works become vain while you are unaware.

3. Undoubtedly, those who lower down their voices in the presence of the Messenger of Allah, those are they whose hearts Allah has tested for piety. For them is forgiveness and great reward.

4. Undoubtedly, those who call you from behind your private apartments most of them are stupid.

5. And if they had patience, until you yourself came out to them, then that has been better for them. And Allah is Forgiving, Merciful.
6. O believers! if any disobedient comes to you with any news make a strict enquiry lest you may hurt any people improperly then remain repenting on what you have done.
7. And know that the Messenger of Allah is among you if he were to do according to your killing in much of the affairs, you would then surely be in trouble, but Allah has endeared the faith to you and has adorned it in your hearts and He has made infidelity and iniquity and disobedience hateful to you such persons are on the right course.
8. A grace and favor of Allah. And Allah is Knowing, Wise.
9. And if two groups of the Muslims fight each other, then make peace between them, but if one them commits excessiveness against the other, then fight the one that has committed excessiveness till it reverts to the command of Allah. Then if it reverts, rectify between them with justice and do justice. Verily, Allah loves the equitable.
10. Muslims are brothers, therefore make peace between the two brothers and fear Allah that the mercy may be shown to you.
11. O believers! Let not the men scoff at the men, perchance they may be better than those who scoff, and nor than those who scoff, and not the women at other women, perchance that they may be better than those women who scoff, and do not taunt one another and not call one another by nicknames. What a bad name is, to be called a disobedient after being a Muslim, and those who repent not, they are the unjust.
12. O believers! Avoid most suspicions, verily some suspicion, verily some suspicion is a sin and do not look out for faults and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it. And fear Allah. Verily Allah is Oft-Returning, Merciful.
13. O people! We created you from one man and one woman and made you branches and tribes that you may recognize one another. Undoubtedly, the most respected among you in the sight of Allah is he who is more pious; verily, Allah is Knowing, Aware.
14. The villagers said 'we have believed'. Say, you 'you believed not, yes, you rather say, we have surrendered', for the belief has not yet entered in your hearts, but if you shall obey Allah and His Messenger, He will not make you lose anything of your work. Surely, Allah is Forgiving, Merciful.
15. The believers are only those who have believed in Allah and His Messenger and then have never doubted and have struggled with their possession and their persons in the way of Allah. It is they who are truthful.
16. Say you, 'do you tell Allah your religion? And Allah knows whatever is in the heavens and whatever is in the earth. And Allah knows everything.
17. O beloved (prophet)! They take it as a favor to you that they have become Muslims. Say you, 'do not place the favor of your Islam on me; but rather Allah confers a favor upon you in that has that He has guided you to Islam, if you are truthful.
18. Undoubtedly, Allah knows the unseen of the heaven and of the earth, and Allah is seeing your work.

CHAPTER – 50

QAAF

BRIEF INTRODUCTION:-

This chapter was revealed at Mecca. It has three sections, forty-five verses, three hundred fifty-seven words and one thousand four hundred ninety-four letters.

This chapter draws attention towards the greatness of the power of the Divine Being. It mainly deals with the Day of Resurrection. The Arabs were not prepared to accept at any cost the conception of new life after death. They considered it impossible that scattered parts and particle of a rotten body could be assembled and a new life would be given to it.

God is Almighty, He is running the entire universe in a most systematic way. Such arrangements organization and discipline compels a man to think and ponder in the unlimited authority of the Almighty. For such an Authority it is not difficult to make a living person die and then after a long period to make him alive.

One is out of the authority of Allah. Every action of human being shall be made manifest on the Day of Judgment.

The Prophet has been consoled and commanded to be patient and not to be grieved over the evil actions of the deniers. In the end success will be on his feet.



Surah Number 50: QâfPage (The Letter Qâf)

Revealed at: Makkah

Total Verses: 45

ALLAH in the name of The Most Affectionate, the Merciful.

1. Qaaf. By the Glorious Quran.
2. But rather they wondered that there has come to them a warner from among themselves. And the infidels said, 'this is a strange thing.'
3. Will when we be dead and become dust, we be raised again to life? This return is remote.
4. We know what the earth diminishes of them; and with Us is a Book preserving.
5. But rather they belied the truth when it came to them and so they are in a state of confusion.
6. Have they not looked up to the sky above them, how We have built it and adorned it and that there is no rift therein?
7. And the earth We have spread it out, and placed therein anchors of mountains and caused to grow therein every beautiful pair.
8. An insight and understanding for every returning bondman.
9. And We sent down out of heaven blessed water and We caused to grow there by gardens and the grain that is harvested.
10. And tall palm trees with spathes piled one over another.
11. As a provision for bondmen and We thereby revived a dead city. Thus is your coming out from the graves.
12. Belied before them the people of Nuh and the men of Rass and Thamud.
13. And Aad, Firawan and the compatriots of Lut.
14. And the men of wood and the people of Tubba. Every one of them belied the Messengers, and so the promise of My torment was proved.
15. Have We then become weary by making for the first time? Nay, but rather they are in doubt regarding a new making.
16. And indeed We created man and We know what his soul whispers within him, and We are nearer to him, and even his jugular vein.
17. When the two receivers receive from him one sitting on the right side and another at the left.
18. Not a word the utters but there is sitting a watcher ready by him.
19. And there has come the stupor of death with truth. This is from which you were trying to run.
20. And the Trumpet was blown. This is the Day of the torment promised.
21. And every soul came forth in this manner that with it there was a driver and a witness.
22. Assuredly, you were heedless of this, therefore We have removed from you the covering so today your sight is sharp.
23. And his companion angel said, 'this is what is ready with me'.
24. It will be commanded, cast you, twain into Hell every ungrateful, obstinate.
25. Who is hinderer of the good transgressor, doubter.
26. Who has set up any other God with Allah so you twain cast him into the severe torment.
27. His associate devil said, 'Our Lord,' I did not make him contumacious, yes, he was himself in a far-off error'.
28. He will say, 'dispute not before Me' for I had already warned you of the torment.
29. The word is not changed with Me, nor I wrong My bondmen.
30. The day when We shall say to Hell, 'are you filled up'? It will say, 'is something more?'
31. The paradise shall be brought near to the pious that it shall be not far off from them.
32. This is what is promised to you for every pertinent, watchful.
33. Whoever feared the All- Affectionate in the unseen and came to Him with a pertinent heart.
34. It will be said to them, 'Enter the paradise in peace. This is the day of Eternity.'
35. For them there is whatever they desire and with Us there is yet more than that.
36. How many a generation We destroyed before them that they were stronger in velour than they, then they searched about in the cities, Is there any place of refuge?
37. Undoubtedly, there is admonition in it for him who has a heart or who gives ear and be heedful.

38. Surely, We made the heavens and the land and whatever is in between in six days and weariness came not to Us.
39. Therefore be patient over what they say, and sanctify your Lord praising Him before the rising of the sun and before its setting.
40. And sanctify Him in the late night and after prayers.
41. And listen attentively, the day when the caller will call from a place nearby.
42. The day when they will hear the uproar in truth. This is the day of coming forth from the graves.
43. Undoubtedly, We give life and cause death and to Us is the return.
44. The day when the earth will cleave as-under from them and they will come out hastening. This is the gathering, quite easy for Us.
45. We are knowing well what they are saying and you are not a tyrant over them therefore admonish by Quran him who fears My threat.

CHAPTER – 51

AL-ZARIAT

(THE SCATTERING WINDS)

BRIEF INTRODUCTION:

This early Meccan chapter has three sections, sixty verses three hundred sixty words and one thousand two hundred thirty-nine letters.

In this chapter the truth of the occurrence of the Day of Judgment has been emphasized. One who is convinced of the Day of Resurrection he only can lead an honorable life in this world. The Hour is to come certainly. The deniers have no solid argument against its occurrence. They would know the truth when they would face death. Besides deniers there are people who believe and are afraid of their Lord. They pass their nights in mentioning of Allah, they repent and ask forgiveness of their sins from their Lord in the last portion of the night. They spend in the way of Allah from the provision give to them and willingly help the poor and needy.

In this chapter the resolute Prophet Ibrahim has been given the glad tidings of a son. Then the tragic end of such people who rejected the call of their Prophets and led a sinful life has been explained. This should be a lesson for others.

In the end Allah has been exalted and praised. Everyone has been advised to take refuge in Him only and no other should be associated with Him.

The Prophet has been advised to continue reminding and admonishing the people. It profits the believers. It has been declared that human being and Jinn have been created for worshipping Allah only. Allah does not need anything but entire creation is in need of Allah. The opponents will meet their evil end soon as promised.



Surah Number 51: Az-Zâriyât (The Winnowing Winds)

Revealed at: Makkah

Total Verses: 60

ALLAH in the name of The Most Affectionate, the Merciful.

1. By those who scatter by scattering.
2. Then the burden bearers.
3. Then the smooth runners.
4. And then the distributors by command.
5. Undoubtedly, what is promised to you is surely true.
6. And undoubtedly, the justice is sure to be done.
7. By heaven that is adorned (by stars).
8. You are at variance in your talks.
9. He alone is turned away from this Quran who is destined to be turned away.
10. Killed be the fabricators.
11. Who are forgetful in intoxication (of ignorance).
12. They ask, 'when will be the day of judgements'.
13. It will be a day when they shall be tried on the fire.
14. And it will be said to them, 'taste your trial'. This is what gardens and springs.

15. Surely the pious are in the gardens and springs.
16. Receiving what their Lord gives them. Surely, they were doers of good before that.
17. They used to sleep little by night.
18. And in the last part of the night they used to seek forgiveness.
19. And in their wealth there was the right of the beggars and the unfortunate.
20. And in the earth are signs for those who are convinced.
21. And in your own selves. Do you not then perceive?
22. And in heaven is your provision, and that you are promised.
23. Therefore by the Lord of the heavens and the earth, verily this Quran is the truth in the same language which you speak.
24. O beloved! (Prophet) has the news of the honored guest of Ibrahim come to guests of Ibrahim come to you?
25. When they came to him and said 'Peace' he said, 'peace' they are the persons strangers.
26. Then he went to his house and brought a fatted calf.
27. Then he placed before them. He said, 'do you not eat?'
28. Then he began to fear in his heart on account of them, they said, 'fear not and gave him glad tidings, of the birth of a son of knowledge.
29. Then his wife came forward crying and smote her forehead and said, 'what! a barren old woman.
30. They said, 'thus has said your Lord. And He is the Wise, the Knowing.
31. Ibrahim said, "And O angels!
For what business you have come?
32. They said, ' We have been sent to a sinful people.
33. That We may let loose upon them stones of baked clay.
34. Which are with your Lord marked for the extravagant.
35. Then We brought forth from the city those who were believers.
36. But We found there only one house of Muslims.
37. And We left therein a sign for those who fear a painful torment.
38. And in Musa also, when We sent him to Firawn with bright authority.
39. But he turned away with his army and said, 'a magician or a madman?
40. So seizing him and his army, We cast them into the sea in a condition that he was blaming himself.
41. And in Aad too, when We sent to them a dry windstorm.
42. That it left the thing it came upon like a rotten thing.
43. And in Thamud too, when it was said to them, enjoy yourselves for a while.
44. But they rebelled against the command of their Lord then a thunderbolt overtook them before their eyes.
45. Then they neither could stand up nor could they take revenge.
46. And We destroyed the people of Nuh before them. Undoubtedly they were the people disobedient.
47. And We have made the heaven with hands, and undoubtedly We are Makers of the vast extent.
48. And we have made the earth a floor, and what an Excellent Spreader We are!
49. And We have made pairs of everything that you may reflect.
50. 'Therefore flee towards Allah. Undoubtedly I am a clear warner to you from Him.
51. 'And do not set other gods along with Allah. Surely, I am a clear warner to you from Him.'
52. In the same way, whenever any Messenger came to those before them, they said only 'a magician or a madman'.
53. Have they bequeathed it to one another? Nay' rather they are a people contumacious.
54. Therefore O beloved! (Prophet) turn your face from them and there is no blame on you.
55. And admonish, for admonition benefits the Muslims.
56. And I have created the Jinn and the men only for this that they may worship Me.
57. I ask for no provision from them, and nor I desire that they should feed Me.
58. Undoubtedly it is only Allah, the Great Provider, the Powerful, the Authoritative.

59. Surely, then for those who do wrong there is a portion of torment as there was a portion for their fellows, therefore let them not ask Me to hasten.
60. "Woe" is then to the infidels because of that day of theirs which they are promised.

CHAPTER – 52

AL-TUR

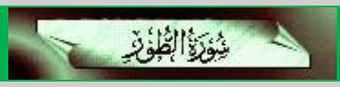
(THE MOUNT)

BRIEF INTRODUCTION:

This chapter was revealed at Mecca. The word Tur is mentioned in the first verse. It has two sections, forty-nine verses, three hundred twelve words and one thousand five hundred letters.

The coming of Hour has been made certain by swearing in the names of various important things. No power on earth can stop the occurrence of the Day of Judgment. Emphatic denial of any truth cannot change it into lie. The treatment with the believers and deniers on the Day of Judgment has been mentioned in verse 21 whatever one sows, he will reap so. One is responsible for his actions "Every man is pledged what he does". 'Punishment must therefore befall the opponents of the Prophet just as it befell the opponents of Moses.

In the end the Prophet was told that the deniers were not to believe, therefore, he should not worry. The Prophet was advised to face the difficulties patiently and to continue mentioning of Allah fearlessly.



Surah Number 52: At-Tûr (The Mount)

Revealed at: Makkah

Total Verses: 49

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the Mount.
2. And by the Book inscribed.
3. Which is written in an open sheet.
4. And by the frequented House.
5. And by the lofty roof.
6. And by the burning sea.
7. Surely, the torment of your Lord is certainly to occur.
8. There is none to avert it.
9. The day when the heaven will shake with awful shaking.
10. And the mountains will move with an awful movement.
11. 'Woe' is then on that day to the beliers.
12. Those who are playing in idle avocation.
13. The day when they shall be driven towards the hell with forceful pushing.
14. This is the Fire which you used to belie.
15. Is this magic? Or you do not perceive.
16. Go into it, now whether you be patient or be not patient, all is equal to you. You are merely recompensed for what you used to do.
17. Undoubtedly, the pious are in gardens and in delight.
18. They are happy what their Lord has bestowed on them, and their Lord have saved them from the fire.
19. Eat and drink with pleasure for what you were doing.
20. Reclining in couches which are spread in rows, and We got them married with fair maidens having wide beautiful eyes.
21. And those who believed and whose offspring followed them with faith. We joined them with their offspring and diminished not anything from their deeds. All men are pledged in their deeds.
22. And We helped them with fruits and meat, anything they desire.
23. They pass from one to another a cup wherein is neither absurdity nor sin.
24. And the youths in their service will go round them as if they are pearls preserved concealed.
25. And of them one faced another asking questions.
26. They said, 'Verily, before this we were in our families afraid.
27. 'Therefore Allah favored us and saved us from the torment of scorching hot wind.

28. 'Verily, we had worshiped Him in our first life. Undoubtedly, He is the Beneficent, the Merciful.'
29. Then (O beloved Prophet!) admonish. By the grace of Allah neither you are a soothsayer nor a madman.
30. Or they say, 'He is a poet, we are waiting for the calamity of the time coming on him.'
31. Say, you, 'Keep on waiting, I am too waiting with you.'
32. Do their wisdom tell them this or they are people contumacious?
33. Or they say, 'He has made this Quran.' Nay rather they believe not.
34. Then let them bring a single discourse like this, if they are truthful.
35. Have they not been created by any lineage or they are themselves creators?
36. Or they have created the heavens and the earth? Nay, rather they are not convinced.
37. Or they possess the treasure of your Lord or they are in charge of affairs?
38. Or they have any ladder by means of which they hear, then let their listener bring a clear authority.
39. Has He daughters and you sons?
40. Or you ask some wage from them, so that they are pressed under a load of debt.
41. Or they have unseen with them by which they give command.
42. Or they are intending any plot? But it is the infidels who are to be caught in the plot.
43. Or they have any other God besides Allah? Sanctified is Allah from their polytheism.
44. And if they should see a fragment of the sky falling down they would say then, it is clouds piled up.
45. Then leave them, till they encounter their day wherein they shall swoon.
46. The day their plot shall avail them not at all, and not they shall be helped.
47. And undoubtedly, for the unjust people there is a torment before this, but most of them know not.
48. And O beloved Prophet! Remain patient for the order of your Lord, that verily you are before Our eyes, and sanctify your Lord praising Him when stand.
49. And sanctify Him in the night and after the setting of the stars.

CHAPTER – 53

AL-NAJM

(THE STAR)

BRIEF INTRODUCTION:

The chapter having three sections, sixty-two verses, three hundred sixty words and one thousand four hundred five letters was revealed at Mecca. There is a difference of opinion about the period of its revelation. Some commentators opine that it was revealed in fifth Hijra others say that in this chapter in the beginning the grand miracle of Ascension (Miraj) has been mentioned and the consensus about the period of Miraj is that it occurred one or one and half year before migration to Madina. Ibne Masood says that it is the first chapter which was recited by Prophet openly before a gathering.

In this chapter the entire blame levelled against the Prophet have been emphatically contradicted and annulled. The high prophet has been made clear. He does not speak of himself, he only speaks the words revealed by God. He does not err and would rise to the highest eminence to which a man can rise. Whatever he says is true and cannot be challenged by mere whims and caprices of the opponents. He has himself seen and met his Creator.

The infidels have no solid ground or argument to repudiate his sayings. The infidels have become slaves of their selfish and greedy souls, they are not able to understand the truth. Their notions are based on conjecture and falsehood. Ultimately the truth will prevail and falsehood shall vanish.

It has been declared clearly that the Prophet has not bought any new and novel religion. He is calling towards the faith which were preached by previous Prophets, particularly by Hazrat Ibrahim who erected Kaaba. The infidels took pride in saying that they belonged to the progeny of Hazrat Ibrahim, but they had completely forgotten the teachings of Prophet Ibrahim. They had made Holy Kaaba, on abode of idols. When the last Prophet told them their sins, and began to preach Truth and real religion, they vehemently opposed him.

In the end the infidels are warned that they should desist from evil doings otherwise they would meet the same fate as other rejectors of the Truth met. The respite is given to them to ponder over their doings. The time is short, their salvation lies in worshipping only One God. He is all in all, First and Last of all, Ample in forgiveness.



Surah Number 53: An-Najm (The Star)

Revealed at: Makkah

Total Verses: 62

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the lovely shining star Muhammad, when he descended from the Ascension (Meraj).
2. Your companion neither went astray nor misled.
3. And he speaks not of his own desire.
4. That is not but the revelation that is revealed to him.
5. He was taught by one possessing mighty powers.
6. Possessor of strength. Then that splendid sight proceeded.
7. And he was on the highest horizon.
8. Then that splendid sight drew nearer, then he came close well.
9. So there was a distance of two hands between the splendid sight and the beloved (Prophet) but rather less than that.
10. Now He revealed to His bondman whatever He revealed.
11. The heart lied not in what he saw.
12. Do you then dispute with him concerning what he has seen?
13. And indeed he saw that Splendid Sight twice.
14. Near the farthest Lote-Tree.
15. Near which is the Garden of Eternity.
16. When that was covering the Lote-Tree which was covering.
17. The eye deviated not, nor crossed the limit.
18. Certainly, he saw very big signs of his Lord.
19. Have you then seen Lat and Uzza?
20. And the third Manat?
21. What! For you the males and for Him the females.
22. Then this is an unfair division.
23. That is not, but some names, you and your fathers have named; Allah has not sent down any authority for them. They follow mere conjecture and desire of souls, whereas there has already come to them guidance from their Lord.
24. Will the man have whatsoever he fancies?
25. But Allah is the Owner of the Hereafter and the world all.
26. And how many an angel is there in the heavens that their intercession availed nothing but when Allah permits to whomsoever He desires and please.
27. Undoubtedly, those who do not believe in the Hereafter, name the angels with the names of females.
28. And they have no knowledge thereof. They follow mere conjecture and verily the conjecture avails nothing against the conviction.
29. Thereof turn your face from them who turned back from Our remembrance and who desired not but the life of the world.
30. That is the utmost limit of their knowledge. Undoubtedly, your Lord knows well who strayed from His way, and He knows well him who was guided.
31. And for Allah is whatever is in the heavens and whatever is in the earth so that He may recompense the evildoers for their doings and reward with best those who do good.
32. Those who save themselves from grave sins and indecencies but to this extent that they approached sins and kept themselves aloof. Verily, the forgiving of your Lord is vast. He knows you well, He created you from the earth and when you were embryos in the bellies of your mothers. Therefore tell not your souls as pure. He knows well who are pious.
33. Did you observe him who turned away?
34. And gave a little and then stopped?
35. Has he the knowledge of the unseen, so he is seeing?
36. Has he not been told of what is in the scriptures of Musa?
37. And of Ibrahim, who fulfilled the Commandments.
38. That no soul bearing burden bears the burden of another.

39. And that the man will not get but what he endeavors.
40. And that his endeavor shall soon be seen.
41. Then he shall be recompensed for it fully.
42. And that verily, towards your Lord is the end.
43. And that it is He Who made one to laugh and made one to weep.
44. And that it is He Who caused death and caused life.
45. And that it is He who made pairs male and female.
46. From the sperm when it is poured forth.
47. And that it is for Him the second raising.
48. And that it is He Who enriched and gave satisfaction.
49. And that it is He Who is the Lord of the star Sirius.
50. And that it is He Who destroyed the first Aad.
51. And Thamud, then left none.
52. And before this the people of Nuh verily, they were more unjust and contumacious than them.
53. And He demolished the city to be overturned.
54. Then covered them what covered them.
55. Therefore O listener, which of your Lord's favors would you doubt?
56. This is a warner like the former warners.
57. 2It came near that was to come near.
58. There is none to open it save Allah.
59. Do you then wonder at this discourse?
60. And do you laugh, and weep not.
61. And you are sporting.
62. Therefore prostrate yourselves for Allah and worship Him.

CHAPTER – 54

AL-QAMAR

(THE MOON)

BRIEF INTRODUCTION:

This chapter was revealed when the miracle of rending asunder of the moon occurred at Mina in Mecca five years before migration. It has three sections, fifty-five verses, three hundred forty-two words and one thousand four hundred twenty-three letters.

This miracle was shown by the Prophet on demand of the infidels of Arab. The Prophet prayed to God and pointed towards the shinning moon with his finger in presence of Meccan people at Mina and the moon rent asunder at once. This miracle occurred clearly before the open eyes of the people. It thus stands unique event among the miracles of Holy Prophet. The moon was divided in two portions and then afterwards it took its original shape and became one. But the tragedy is this that even this grand miracle could not affect the wicked hearts of the infidels and they did not accept the truth. Abu-Jehal took it as a big sorcery and ridiculed the Prophet by saying that his sorcery reached to a planet of heaven too.

They are not to believe in the Day of Judgement. They would believe when they would be driven towards hell. Then the chapter deals with the stories of some people of the past. Those who belied their Prophets and led a sinful life, were caught by God and they were annihilated completely.

In this chapter a verse (22-54) 'and undoubtedly, We made the Quran easy for remembering; is there than anyone to remember. These words have been repeated time and again after description on the conditions of previous people. It has been emphasized that Quran is an open Book, it can be easily understood by anyone who is ready and willingly inclined to understand it.

In the end the infidels have been warned that they and their fighters cannot challenge the Authority of God. A brief reference to Pharaoh and his hosts contains a prophetical reference to the battle of Badr which was to humble the power of the Quraish.



Surah Number 54: Al-Qamar (The Moon)

Revealed at: Makkah

Total Verses: 55

ALLAH in the name of The Most Affectionate, the Merciful.

1. The Hour came near and the moon was split.
2. And if they see any sign, they turn their faces and say this is magic perpetual.
3. And they belied and followed their desires, and every affair has already been resolved.
4. And undoubtedly, there have come to them those tidings wherein there was enough to check.
5. Perfect wisdom, but warners profit them not.
6. So turn you away from them. The day when the caller will call towards a harsh unrecognized thing.
7. Casting down their eyes, they will come out of the graves as they are locusts scattered.
8. Hastening towards the Caller. The infidels will say, 'this day is hard'.
9. The people of Nuh belied before them, they declared Our bondman to be liar and said, 'he is a madman and scolded him'.
10. He therefore prayed to his Lord, saying 'I am vanquished, do then take revenge for me.'
11. Then We opened the doors of heaven with forceful flowing water.
12. And We made the earth flow with springs so the two waters met to such a quantity which was already decreed.
13. And We bore Nuh on a thing of planks and nails.
14. Floating before Our eyes, a recompense for him who was rejected.
15. And We left it as a sign. Is there than anyone who would pay attention?
16. Therefore how was My torment and My warnings?
17. And verily, We have made Quran easy for remembering, is there than anyone to remember?
18. Aad belied, then how was My torment and My warnings?
19. Surely, We sent against them a strong windstorm in a day whose ill-fortune remained lasting over them.
20. It used to beat down the men as though they are the roots of uprooted palm trees.
21. Then how was My torment and My warning?
22. And undoubtedly, We made the Quran easy for remembering is there than anyone to remember.
23. Thamud belied the Messengers.
24. And they said, 'shall we follow a man from among ourselves? Then we in deed are misled and mad.
25. Has the Reminder been sent down upon him from all among us? Nay, rather he is a great liar, self-boaster.'
26. Very soon, tomorrow they will know who was a big liar, self- boaster.
27. We are to send the she- camel for their trial, therefore O Saleh! Watch them and have patience.
28. And inform them that the water has been divided between them in shares. He who has his turn should be presented at the share.
29. Then they called their companion and he after taking the sword hamstrung her.
30. Then how was My torment and My warnings?
31. Verily We sent against them a single uproar, hence they became like the left over grass of enclosure builders, dry, trampled.
32. And verily, We made the Quran easy for remembering, is there than anyone to remember?
33. The people of Lut belied the Messengers.
34. Verily, We sent over them a storm of stones except the family of Lut. We rescued them by early dawn.
35. As a favor from Us. Thus do We recompense him who is grateful.
36. And he had warned them of Our grasp, but they doubted in the Commandments of warning.
37. They intended to solicit him from his guests, so We obliterated their eyes; 'taste My torment and My warning.'
38. And undoubtedly, there came upon them early in the morning a lasting torment.
39. Taste then My torment and My warning.
40. And undoubtedly, We made Quran easy for remembering. Is there than anyone to remember?
41. And verily the Messengers came to the people of Firawn (Pharaoh).
42. They belied all Our signs. Then We seized them with a grasp befitting to the dignity of the Honorable and the All Authoritative.
43. Are your infidels better than those? Or have you an exemption in the Scriptures?
44. Or is it that they say, 'We shall take revenge altogether.'
45. Now this multitude is being driven out and they will turn their backs.
46. Nay, rather the Hour is their promise and the Hour is the hardest and bitterest.

47. Surely, the culprits are misled and mad.
48. The day when they shall be dragged into the fire on their faces and it will be said to them, 'taste the flame of the Hell.
49. Undoubtedly, We created everything according to an estimate.
50. And Our work is only a matter as the twinkling of an eye.
51. And undoubtedly, We have destroyed your likes, is there anyone to look into?
52. And whatever they have done is in the Books.
53. And everything, small or big, has been written down.
54. Undoubtedly, the pious are in gardens and stream.
55. In the sitting of truth before the Sovereign, Most Authoritative.

CHAPTER – 55

AL-RAHMAN

(THE MOST AFFECTIONATE)

BRIEF INTRODUCTION:

This beautiful and effective chapter of Quran begins with a qualitative name of Divine Being Al-Rahman (The Most Affectionate). The entire chapter speaks of His Affection and beneficence. Most of the commentators agree that it was revealed at Mecca. It contains three sections, seventy-six or seventy-eight verses, three hundred fifty-one words and one thousand six hundred thirty six letters.

It declares that Quran is the revelation of Al-Rahman, Who created human being particularly Muhammad (Sallallaahu Alaih-e-Wasallam) the last grand and dignified Prophet. Al-Rahman taught human being.

Then the chapter deals with the means which Allah has created for the physical sustenance of man. All these things have been done by Allah has cared for material welfare of man, He could not neglect the spiritual upliftment of human being.

In this chapter not only man has been discussed but another creation of God Jinn has been too addressed. It means Quran is to guide both Jinn and men and Prophet Muhammad (Sallallaahu Alaih-e-Wasallam) is Prophet of both Jinn and men.

This verse has been repeated after mentioning any material or spiritual favor or bounty asking 'which, then, of the favors of your Lord will you deny' (O Jinn and Men).

Then the end of guilty people has been explained. Such people who has rejected the spiritual benefits would meet their evil end. Then in the end the reward that will accrue to the faithful has been mentioned.



Surah Number 55: Ar-Rahmân (The Beneficent, The Mercy Giving)

Revealed at: Makkah

Total Verses: 78

ALLAH in the name of The Most Affectionate, the Merciful.

1. The Most Affectionate.
2. Taught the Quran to His beloved.
3. He created Muhammad, the soul of humanity.
4. He taught him speech regarding whatever had already happened and whatever will happen.
5. The sun and the moon are according to a reckoning.
6. And the green plants and trees prostrate.
7. And the sky, Allah has elevated it and set the balance.
8. That you may not transgress in the balance.
9. And keep up the weight with justice, and shorten not the weight.
10. And the earth, He has laid for the creatures.
11. Therein are fruits and palm trees with sheaths.
12. And grain with husk and fragrant flowers.
13. Which, then, of the favors of your Lord will O jinn and men you twain deny?
14. He made man from ringing clay, it is like a potsherd.
15. And the Jinn He created from the flame of the fire.
16. Which, then, of the favors of your Lord will you twain deny?

17. He is the Lord of the two easts and the two wests.
18. Which, then, of favors of your Lord will you twain deny?
19. He made flow two seas that look to be joined.
20. And there is a barrier in between them that one cannot excel the other.
21. Which, then, of the favors of your Lord will you twain deny?
22. There comes out from them pearl and the Coral.
23. Which, then, of the favors of your Lord will you deny?
24. His are the carriers that they are raised up in the sea like mountains.
25. Which, then, of the favors of your Lord will you deny?
26. All- that is on earth is to perish.
27. And there is abiding forever is the Entity of your Lord Majestic and Venerable.
28. Which, then, of the favors of your Lord will you deny?
29. To Him beg all that are in the heavens and in the earth. Every day He has work.
30. Which, then, of the favors of your Lord will you deny?
31. Soon after finishing all works We proceed to your reckoning. O you two heavy groups.
32. Which, then, of the favors of your Lord will you deny?
33. O company of Jinn and men, if you can that you may go out of the boundaries of the heavens and the earth then do go. Wherever you will go, His is the Kingdom.
34. Which, then, of the favors of your Lord will you deny?
35. On you shall be loosed the flame of the fire without smoke and black smoke without flame, then you could not be able to take revenge.
36. Which, then, of the favors of your Lord will you deny?
37. And when the sky will split it will become rose-like red hide.
38. Which, then, of the favors of your Lord will you deny?
39. Then on that day the sinner shall not be asked about his sin, neither man nor Jinn.
40. Which, then, of the favors of your Lord will you deny?
41. The culprits shall be recognized by their faces and after being seized by the forelocks and feet will be cast in the hell.
42. Which, then, of the favors of your Lord will you deny?
43. This is the Hell which the culprits belie.
44. They will go round between it and fierce boiling water.
45. Which, then, of the favors of your Lord will you deny?
46. But for him who fears to stand before his Lord there are two paradises.
47. Which, then, of the favors of your Lord will you deny?
48. Having many branches.
49. Which, then, of the favors of your Lord will you deny?
50. In them two fountains run.
51. Which, then, of the favors of your Lord will you deny?
52. In them are two kinds of each fruit.
53. Which, then, of the favors of your Lord will you deny?
54. Reclining on beds whose linings are of brocades and the fruit of both so low that you may pick up with your hands.
55. Which, then, of the favors of your Lord will you deny?
56. On the beds there are the maidens that they glance towards none save their husbands untouched before them by any man or Jinn.
57. Which, then, of the favors of your Lord will you deny? '
58. As if they are rubies and corals.
59. Which, then, of the favors of your Lord will you deny?
60. What is the recompense of goodness, but goodness?
61. Which, then, of the favors of your Lord will you deny?
62. And besides them, there are two other gardens.
63. Which, then, of the favors of your Lord will you deny?
64. From deep green, giving black reflection.
65. Which, then, of the favors of your Lord will you deny?
66. In them there are two springs gushing forth.

67. Which, then, of the favors of your Lord will you deny?
68. In them there are fruits dates and pomegranates.
69. Which, then, of the favors of your Lord will you deny?
70. In them there are maidens good natured, beautiful.
71. Which, then, of the favors of your Lord will you deny?
72. There are houris, confined in tents.
73. Which, then, of the favors of your Lord will you deny?
74. Neither man nor jinn have touched them before.
75. Which, then, of the favors of your Lord will you deny?
76. Reclining on green beds and painted lovely carpets.
77. Which, then, of the favors of your Lord will you deny?
78. Greatly Blessed is the name of your Lord, Majestic and Venerable.

CHAPTER – 56

AL-WAQIAH

BRIEF INTRODUCTION:

This Meccan chapter was revealed in early period of Meccan life before coming of Hazrat Umar into the fold of Islam. It has three sections, ninety-six verses, three hundred seventy-eight words and one thousand seven hundred three letters.

In that period three main problems were disputed by the infidels, Unity of God, Holy Book Quran and the Day of Resurrection.

The chapter begins with the event of the Day of Resurrection. On that Day the entire human community shall be divided into three groups: the people of the Right, the people of the Left and the people who took the lead. The first section deals in detail the position of the people of Right and of those who took lead. In the second section the evil condition of the people of the left has been mentioned. Then authentic arguments have been given about the presence of only One God.

In last section the truth of the Holy Book Quran revealed by God has been emphasized by strong and convincing arguments. It has been clearly declared that judgement is inevitable and the three classes will receive what they deserve. "Those nearest to God in exalted Bliss; the companions of the Right Hand, in bliss and the companions of the Left Hand, in Misery". Abdullah Yousuf Ali, the Holy Quran,

Characteristics and benefits of the Chapter.

Hazrat Ibne Masood says that he heard this saying of the Prophet that one who recites this chapter daily in the night, he would never face starvation. Hazrat Ibne Abbas too says so.

Hazrat Anas narrates from the Prophet that this chapter is the chapter of wealth and prosperity. So one should recite it himself and should teach his progeny to recite it.

Hazrat Anas narrates from the Prophet that he ordered to teach this chapter to the women of the house as it is a chapter of wealth and prosperity.



Surah Number 56: Al-Wâqi`ah (The Event)

Revealed at: Makkah

Total Verses: 96

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the Event inevitable shall come to pass.
2. Then there shall be no room for anyone to deny its happening.
3. Bringing low to someone and exalting to some.
4. When the earth shall tremble with severe shaking.
5. And the mountains shall be broken to pieces completely smashed.
6. And will become like thin particles of dust scattered in the sunshine of the ventilator.
7. And you shall become three kinds.
8. Then those on the right side, how are those on the right side?
9. And those on the left side how are those on the left side?
10. And those who took the lead they have already taken the lead.
11. They are the favorite trusted persons.

12. In the gardens of comfort.
13. A group from among the former ones.
14. And a few from among the later ones.
15. They shall be on thrones studded with diamonds and pearls.
16. Reclining on them facing each other.
17. Abiding youths shall go round them carrying.
18. Goblets and ewers and cups with flowing drink before sight.
19. Where from they will have no headache nor any unconsciousness.
20. And fruits that they like.
21. And the flesh of birds as they desire.
22. And fair maidens with wide eyes.
23. Like preserved, hidden pearls.
24. The recompense for their doings.
25. They shall not hear therein any vain or any sinful talk.
26. Yes, this will be their saying peace, peace.
27. And those on the right side, how are those on the right side?
28. In the midst of thorn less berry trees.
29. And clusters of bananas.
30. And abiding shade.
31. And ever-flowing water.
32. And fruits abundants.
33. Neither ending, nor forbidden.
34. And raised couches.
35. Undoubtedly, We made those women grow with good growth.
36. And made them virgins.
37. Loving to their husbands, attracting them, of equal age.
38. For those on the right side.
39. A group from amongst the former ones.
40. And a group from amongst the later ones.
41. And those on the left side, how are those on the left side?
42. In the midst of scorching winds and boiling waters.
43. And the shadow of burning smoke.
44. Which is neither cool nor honorable.
45. Verily before this they were at ease.
46. And they used to persist in that extreme sin.
47. And used to say, what! When we are dead and become dust and bones, shall we necessarily be raised up?
48. And what! Our former fathers too?
49. Say, 'surely, all former ones and later ones.
50. 'Shall necessarily be gathered to the appointed time of a known Day.
51. Then, verily, O you the misguided ones, the beliers;
52. Shall surely eat of the tree of Zaqqum (Cactus).
53. And fill your bellies therewith.
54. And again you will drink thereon of boiling water.
55. Then you will drink as thirsty camels drink.
56. This is their entertainment on the Day of Judgement.
57. We have created you, why then, you do not accept the truth?
58. So look you, the sperm drop that you emit.
59. Do you make human being of it or We are the Maker?
60. We have fixed death among you and We are not to be outstripped by this.
61. That We may exchange the likes of you, and may fashion your faces in a manner which you know not.
62. And undoubtedly, you have already known the first growth, why then, do you not reflect?
63. Tell you then, what you sow?
64. Do you make crop of it or We are the Grower?
65. If We willed, We might trample it into pieces, then you would remain lamenting.

66. That we are indebted.
67. Rather we remained deprived altogether.
68. Tell you then, the water you drink.
69. Did you send it down from the clouds, or We are the Sender?
70. If We willed, We might make it bitter, what! Then, are you not grateful?
71. Tell you then, the fire you kindle.
72. Did you produce the tree thereof or We are the Producer?
73. We made it a reminder of the Hell and a benefit for the wayfarers in the forest.
74. Therefore O beloved! Glorify the name of your Lord the Magnificent.
75. Then I swear by the places where the stars set.
76. And if you know that is mighty oath.
77. Undoubtedly, this is an honorable Quran.
78. In a well-preserved Book.
79. None shall touch it but the purified ones.
80. It is a sending down from the Lord of all Beings.
81. Do you then, show idleness in this statement?
82. And do you keep for you this share that you belie?
83. Why then it was not when the soul reaches to the throat.
84. And you are at that time looking on.
85. And We are Near to it than you, but you have no sight.
86. Why then it was not, if you are not to be requited,
87. That you may send it back if you are truthful?
88. Then if the person dying is of the near ones.
89. For him is the comfort and flowers and a garden of delight.
90. And if he be of those on the right side.
91. Then O beloved; peace is upon you from those on the right side.
92. And if he be of the beliers, the misguided.
93. Then his entertainment is the boiling water.
94. And the thrusting into the blazing fire.
95. Undoubtedly, this is the truth of certainty.
96. Therefore O beloved! Glorify the name of your Lord, the Magnificent.

CHAPTER – 57

AL-HADID

(THE IRON)

BRIEF INTRODUCTION:

The chapter was revealed at Madina. It has four sections, twenty- nine verses, five hundred forty-four words and two thousand four hundred seventy-six letters.

The period of its revelation is between the Battle of Uhud and Treaty of Hudaibiya. After the victory of Badr and failure of infidels in annihilating totally the Muslims in the Battle of Uhud the pagans of Mecca were convinced that defeat of Muslims was not an easy job. They felt the necessity of calling the polytheists of other tribes living in suburb of Mecca for their assistance.

Now the Muslims were to face not only the pagans of Mecca but entire tribes of polytheists living in the Island of Arab. Therefore, it became necessary for Muslims to prepare themselves for a greater sacrifice of life and property.

Allah commanded Muslims to be resolute and to spend more and more in the way of Allah. It was told to them that these worldly enjoyments were not lasting and they were not the real owners of wealth and capital. Allah is the real Owner.

The prevailing condition is not static, the change is to come. The present weak position of Muslims is temporary; ultimately the truth shall prevail and falsehood shall vanish.

The Muslims have been advised to try their utmost in vanquishing their enemies unitedly and to spend lavishly at this critical juncture. This is the time for greater and lasting reward and the spending in the way of Allah shall not be wasted. On the Day of Judgement such persons shall be in forward line of the men of Paradise.

Then the position of hypocrites has been explained. On the Day of Judgement they would be roaming about in the darkness of their sins.

The Muslims are incited to mention Allah more and more. They should never be carefree and negligent towards the commands of Allah like previous people of the Books.

Every effort of Muslims should be for attaining forgiveness of Allah and paradise. Whatever is destined to one he would get it? The Prophets were sent with bright arguments; they were given Books and justice and many other favors. Besides these favors Allah has sent down iron for punishing the wrongdoers and contumacious.

The sending of last Prophet is a test case for all, particularly for those who believed. Allah desires to see those who come forward for providing help to His Messenger in the field of struggle and war.

Therefore, Muslims are advised to fear Allah and believe in His Messenger. Allah will grant them His light and forgiveness.



Surah Number 57: Al-Hadîd (The Iron)

Revealed at: Madinah

Total Verses: 29

ALLAH in the name of The Most Affectionate, the Merciful.

1. Whatever is in the heavens and in the earth glorifies Allah; and it is He the Esteemed One the Wise.
2. For Him is the Kingdom of the heavens and the earth, He gives life and causes to die; and he can do everything.
3. He is the First, He is the Last, He is the Manifest, He is the Hidden and He knows everything.
4. It is He Who created the heavens and the earth in six days, then seated Himself upon the Throne befitting to His Dignity. He knows what penetrates in the earth and what comes forth from it, and what comes down from heaven and what ascends into it. And He is with you wherever you may be. And Allah is seeing your works.
5. For Him is the Kingdom of the heavens and the earth. And towards Allah is the return of all affairs.
6. He brings the night into the day and brings the day into the night. And He knows the thoughts of the hearts.
7. Believe in Allah and His Messenger and spend in the way of Allah out of that to which He has made you heirs, And those of you who believed and spent in the way of Allah, for them is the great reward.
8. And what is to you that you believe not in Allah whereas the Messenger is calling you to believe in Allah; and undoubtedly, He has already taken a covenant from you if indeed you believe.
9. It is He Who sends down upon His bondman bright signs so that He may bring you forth from the darkness towards the light. And verily Allah is Kind and Merciful to you.
10. And what is to you, that you spend not in the way of Allah, whereas to Allah belongs the heritage of the heavens and the earth altogether. Those of you who spent and fought before the victory of Mecca are not equal. They are greater in rank than those who spent and fought after victory. And to all has Allah already promised the reward of the paradise. And Allah is Aware of your deeds.
11. Who is he who may lend to Allah a good loan, and He may double it for him and there is an honorable reward for him.
12. The day when you shall see the believing man and women that their light run before them and on their right, it is being said to them, 'today the happiest tidings for you are those Gardens beneath which the streams flow, wherein you will abide. This is the supreme triumph.
13. The day when the hypocrite men and the hypocrite women will say to Muslims, 'look towards us, so that we may take something from your light'. It will be said to them', 'go you back and seek there a light. They will go back, henceforth a wall shall be set up between them, in which there is a door. The inside of it has mercy and the outside has torment.
14. The hypocrites will call the Muslims, saying, 'were we not with you?' They will say, 'why not, you put your souls in temptation and looked out for the evils of Muslims and doubted and your vain desires deceived you till the decree of Allah came and the great Deceiver deceived you regarding the decree of Allah.
15. Therefore this day no ransom shall be accepted from you or from the manifest infidels. Your destination is the Fire. It is your friend, and what an evil end it is!
16. Has not the time arrived for the believers that their hearts should lean for the remembrance of Allah and for the truth which has come down, and that they should not become like those who were given the Book before, then the term was prolonged for them, so their hearts were hardened? And many of them are disobedients.

17. Know that Allah gives life to the earth after its death. Surely We explained the signs to you, that you may understand.

18. Surely, the alms giving men and alms giving women and those who gave a goodly loan to Allah, it shall be doubled for them and for them is an honorable reward.

19. And those who believe in Allah and His Messengers, they are the perfect truthfuls and witnesses against others before their Lord. For them is their reward and their light, and those who disbelieved and belied Our signs, they are the inmates of Hell.

20. Know that the life of the world is not but a sport and amusement and an adornment and a source of boasting among yourselves and desiring multiplication in riches and children against one another. It is like the rain whose vegetation pleased the tillers, then it dried up that you see it yellow then it was trampled into pieces. And in the Hereafter there is severe torment and forgiveness from Allah and His pleasure. And the life of the world is nothing but a deceitful wealth.

21. Go forward towards the forgiveness of your Lord and towards a paradise of which the breadth is as the width of the heavens and the earth prepared for those who believed in Allah and His Messenger. This is the grace of Allah; He bestows it upon whomsoever He pleases. And Allah is the Possessor of great grace.

22. No calamity reaches either in the earth or in your own persons, but it is in a Book, before We create it; undoubtedly, it is easy for Allah.

23. So that you may not grieve over what is lost to you, nor rejoice over what is given to you and Allah loves not any exultant, boastful.

24. Such as are niggardly and command men to be niggardly. And whosoever turns away, then surely, Allah is the Self-Sufficient, All-Praised.

25. Verily, We have sent Messengers with arguments and have sent down with them the Book and the Balance of justice, so that men might uphold justice. And We have sent down iron, wherein is great strength and uses for mankind, and in order that Allah may see him who helps Him and His Messengers without seeing. Surely, Allah is Powerful, Dominant.

26. And undoubtedly, We sent Nuh and Ibrahim and We placed Prophet hood and the Book in their offspring. So some of them were guided, but most of them are disobedient.

27. Then We sent after them Our other Messengers following in their footsteps, and We sent following, Isa son of Maryam and bestowed him the Injil. And We placed tenderness and mercy in the hearts of his followers. And as for adopting monasticism, they invented it into the religion on their own accord, We prescribed it not for them, yes this innovation they created for seeking the pleasure of Allah, but they observed it not as it was to be observed, so We gave the believers of them their reward, but most of them are disobedient.

28. O believers! Fear Allah, and believe in His Messenger, He will give you a twofold portion of His mercy and will provide for you a light wherein you will walk, and will grant you forgiveness. And Allah is Forgiving, Merciful.

29. This is so in order that the non-believing people of the Book may know that they have no control over the grace of Allah and that the grace is entirely in the hands of Allah. He gives to whomsoever He pleases. And Allah is the Possessor of great grace.

CHAPTER – 58

AL-MUJADILAH

(THE PLEADING WOMAN)

BRIEF INTRODUCTION:

This chapter was revealed at Madina near about 5th year of Hijra after Battle of Confederates or Trench. It has three sections, twenty two verses, four hundred seventy-three words and one thousand seven hundred ninety-two letters.

A woman pleaded her case to Prophet and desired clear decision about it, so the chapter has been named as Al-Mujadilah or The pleading woman.

It so happened that Aus-bin-Samit, a companion of the Prophet, was married to a woman named Khaula-Bint Tholiba, Hazrat Aus became peevish due to old age and began to quarrel with his wife time and again. Once in his anger he called him like his mother. These words were treated as divorce in the period of ignorance. Khaula was perturbed after hearing these words and began to weep as separation from her husband, would create difficulties in her old age. She went to Prophet and pleaded her case to him and desired clear judgement.

The Prophet waited for some time as nothing was revealed to him to decide such cases. When Allah revealed to Prophet then he gave judgement in her case. Such case in Islamic jurisprudence is known as Zihar.

In the beginning of the chapter some verses deal with this matter. Then in two verses those have been warned who opposed the Prophet. Then the hypocrites have been informed of their devices which they make against Islam. They were told that wherever they counselled together and made plan Allah was there. He Knows everything. These hypocrites can do nothing against Islam. Their devices shall fail. Muslims have been advised to counsel for good things and for propagation of Islam.

Then in some verses the social etiquette has been described. Muslims have been taught, how to behave and sit in social gatherings.

In the end of the chapter it has been told that there are two groups of human being, one is the group of devil and another is of Allah. The characteristics and position of both have been explained so that everyone should himself decide to which group he wants to join.



Surah Number 58: Al-Mujâdilah (The Pleading Woman)

Revealed at: Madinah

Total Verses: 22

ALLAH in the name of The Most Affectionate, the Merciful.

1. Surely, Allah heard the speech of her who pleads with you regarding her husband and makes her complaint to Allah, and Allah is hearing the conversation of you two. Verily Allah hears, beholds.
2. Those of you who leave their wives calling them as their mothers, they are not their mothers. Their mothers are only those who gave them birth, and they certainly utter evil and purely false words. And undoubtedly, Allah is necessarily, Pardoning, Forgiving.
3. And those who call their wives as in place of their mothers, then wish to retract what they have said, it is then incumbent upon them to free a slave before they touch each other. This is what you are admonished with, and Allah is Aware of your doings.
4. But whoso finds not a slave, he should fast for two months continuously before they touch each other, and if anyone is unable to fast, then he should feed sixty poor people. This is so, that you may believe in Allah and His Messenger. And these are the limits of Allah, and for the infidels is a painful torment.
5. Undoubtedly, those who oppose Allah and his Messenger were abased as those before them were abased; and We have undoubtedly sent down bright signs. And for the disbelievers is an humiliating punishment.
6. The day Allah will raise them altogether, He will inform them of their doings. Allah has already kept an account of it, while they forgot it. And everything is before Allah.
7. O listener! Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? Where there is secret counsel of three, then the fourth is He, and of five then the sixth is He, neither less than that nor more, but He is with them wherever they may be. Then on the Day of Resurrection He will inform them of what they did. Undoubtedly, Allah knows all things.
8. Have you not seen them who were forbidden from evil counsels, then they do the same of what they were forbidden? And counsel among themselves of sin and transgressions and disobedience to the Messengers. And when they come to you, they greet you with the words with which Allah has not greeted you and they say within themselves; why does Allah not punish us, for what we utter, Sufficient to them is Hell wherein they shall be thrust; then what an evil end it is!
9. O believers! When you counsel among yourselves, counsel not for sin and transgression and disobedience to the Messenger and counsel for virtue and piety, and fear Allah towards Whom you shall be gathered.
10. That secret counsel is only from Satan (Devil) in order that he may grieve the believers and he cannot harm them at all without Allah's leave. And the Muslims should rely upon Allah only.
11. O believers! When it is said to you; make room in assemblies, then do make room Allah will make room for you. And when it is said, 'rise up, then rise up; Allah will raise, in degree, those of you who believe and those who are endowed with knowledge. And Allah is Aware of your doings.
12. O believers! When you desire to say anything secretly to the Messenger, then give some alms before your submission. This is better for you and purer. But if you are unable to give anything, then Allah is Forgiving, Merciful.
13. Are you afraid of giving alms before your submission? But when you did not do so and Allah turned to you with His mercy, then keep up the prayer and pay poor due (Zakat) and remain obedient to Allah and His Messenger, And Allah is Aware of your doings.

14. Have you not seen those who took for friends a people upon whom is Allah's wrath? They are neither of you nor of them, they swear falsely knowingly.
15. Allah has already kept prepared severe torment for them. Undoubtedly, they do most evil work.
16. They have taken their oaths as shield, and they hindered from the way of Allah, for them, therefore, is the humiliating torment.
17. Their riches and their children will avail them nothing against Allah. They are men of Hell wherein they shall abide.
18. The day when Allah will raise them altogether, then they will swear before Him as they are swearing before you and they think that they have done something. Do you hear? Undoubtedly, they are the liars.
19. Satan (the Devil) has got control over them and has made them forget the remembrance of Allah. They are the party of Satan. Do you hear? Undoubtedly, it is the party of Satan that are the losers.
20. Undoubtedly, those who oppose Allah and His Messenger, they are amongst the lowest.
21. Allah has already decreed that most surely I will prevail, I and My Messengers. Undoubtedly Allah is Powerful, Dignified.
22. You will not find a people who believe in Allah and the last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen. These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself, and will make them enter gardens beneath which flow streams, abiding therein, Allah is Pleased with them and they are pleased with Allah. This is Allah's party. Do you hear? It is Allah's party that is successful.

CHAPTER – 59

AL-HASHR

(THE BANISHMENT)

BRIEF INTRODUCTION:

This Madinian chapter having three sections, twenty-four verses, four hundred forty-five words and one thousand nine hundred thirteen letters, was revealed in 4th year of Hijra. The same year the Battle of Bani Nuzair occurred. This chapter mainly deals with this battle.

Bani Nuzair a tribe of Jews became jealous of Muslims and began planning against them. They broke the contract of amity made in the beginning with the Prophet, and adopted various means to annoy the Prophet and his true followers. They visited Mecca and established relation with pagans of Mecca. Therefore, it became necessary to curb their activities. It was decided by Prophet and Muslims to adopt decisive method of annihilating them completely.

The Prophet with his army went towards Bani Nuzair and encircled them. This encirclement lasted for twenty one days. The Jews in spite of their secret agreement with hypocrites for help failed completely and could not do anything against Muslims.

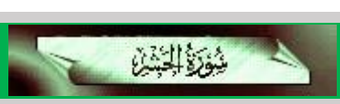
Allah created awe in the hearts of Jews and they had to leave their home and hearth. They migrated towards Syria and Khaibar.

Everything is praising and sanctifying Allah, Who is only the Dignified and Wise. The attention of Muslims has been diverted towards the end of Bani Nuzair who were humiliated and uprooted because they opposed Allah and His Messenger. All others who would deny and oppose Allah and His Messenger would too meet the same end. Then it has been told that war planning is necessary for defeating enemies.

In this chapter a very important principle of Islamic economic system has been mentioned that the wealth and booty of war should not go to rich men of the society only.

In second section the treacherous action of hypocrites has been shown. They deceived the Jews after giving them secret promises of help.

In the end the faithful has been exhorted and some of the Divine attributes indicating the greatness and purity of Divine Being have been mentioned.



Surah Number 59: Al-Hashr (Exile, Banishment)

Revealed at: Madinah

Total Verses: 24

ALLAH in the name of The Most Affectionate, the Merciful.

1. All that is in the heavens and all that is in the earth glorifies Allah; and He is the Esteemed, the Wise.

2. It is He Who expelled the infidels of the Book from their homes for their first assemblage; you did not imagine that they would go forth and they thought that their fortresses would defend them against Allah. But the command of Allah came to them whence they reckoned not, and it cast terror into their hearts that they destroy their dwellings with their own hands and the hands of the Muslims. Therefore take heed, O you with eyes!
3. And had it not been that Allah had decreed for them to be uprooted from their homes, He would have punished them in this world. And for them is a torment of Fire in the Hereafter.
4. This because they resisted Allah and His Messenger and whose resists Allah and His Messenger - then undoubtedly, the torment of Allah is severe.
5. Whatever trees you cut down or left standing upon their roots, that was all by the leave of Allah and that He might disgrace the disobedient.
6. And whatever spoils Allah gave to His Messenger from them, you rushed neither horse nor camel upon it, yes, but Allah gives control to His Messengers over whomsoever He please. And Allah can do everything.
7. Whatsoever spoil Allah gave to His Messenger from the people of the cities is for Allah and His Messenger and for the near relation, and orphans and the needy and the wayfarer, so that it be not the wealth of your rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that. And fear Allah; undoubtedly, the torment of Allah is severe.
8. For those poor refugees who were driven out from their homes and their possessions seeking grace of Allah and His pleasure, and helping Allah and His Messenger. They are the truthful.
9. And those who had established their home is this city and in faith from before, love those who emigrated to them, and find not in their breasts, any need for what they have been given and prefer them above their souls, even though they be badly in need of, and whoso is guarded against the avarice of his own soul, those they are the successful.
10. And those who came after them submit, O our Lord! Forgive us and our brothers who preceded us in the faith, and put not into our hearts any rancor towards those who believe. O our Lord! Undoubtedly you are the Beneficent the Merciful.
11. Have you not seen the hypocrites? They say to their brothers, the infidels of the Book, 'if you are turned out, we will surely go with you, and will never obey anyone against you, and if you are fought against, we will surely help you. And Allah witnesses that they are liars.
12. If they are turned out, they will not go forth with them, and if they are fought against, they will not help them. Even if they helped them, they would then run away turning their backs and then they shall not be helped.
13. Undoubtedly, they have greater fear of you in their hearts than of Allah. This is because they are a people having no understanding.
14. They shall not even fight against you altogether, but in fortified cities or from behind walls. Their velour is severe among themselves. You will think them as united gang, but their hearts as scattered. This is because they are a people having no sense.
15. They are like those who were just a short time before them. They tasted the evil consequences of their doings, and for them is the painful torment.
16. Like Satan (devil) when he said to man, 'disbelieve', and then when he disbelieved, he said, 'I am quit of you, I fear Allah the Lord of the entire world.'
17. And the end of both was this that they both are in Fire, abiding therein. And such is the punishment of the unjust.
18. O believers! Fear Allah and let every soul should see that what it sent forth for the morrow, and fear Allah. Undoubtedly Allah is Aware of your doings.
19. And be not like those who have already forgotten Allah, and so He put them in distress that they may not remember their own souls, it is they that are disobedient.
20. The inhabitants of the Fire and the inhabitants of the Paradise are not equal. The inhabitants of the Paradise they attained to their goal.
21. If We had sent down this Quran upon any mountain, you would certainly have seen it humbled and split asunder for fear of Allah. And these examples, We propound for mankind that they may reflect.
22. He is Allah, besides Whom there is none to be worshipped, the Knower of everything hidden and open. He is the Most Affectionate, the Merciful.
23. He is Allah, besides Whom none is to be worshipped the Sovereign, the most Holy, the Bestower of peace, the Giver of Security, the Protector, the Esteemed one, the Exalted the Majestic. Glory is to Allah from what, they associate.

24. He is Allah, the Maker, the Creater, the Bestower of form to everyone. His are all good names; all that is in the heavens and the earth glorifies Him; and He is the Esteemed One, the Wise.

CHAPTER – 60

AL-MUMTAHINA

(SHE WHO IS TESTED)

BRIEF INTRODUCTION:

This chapter was revealed at Madina between the period of Hudaibiya Truce and Victory of Mecca. There are two sections, thirteen verses, three hundred forty-eight words and one thousand five hundred ten letters in it. The chapter mainly deals with the relation between Muslims and non- Muslims. The name of the chapter refers to those women who came to Madina from amongst the idolaters for the purpose of embracing Islam. Allah allows his beloved Prophet to accept such women who are inspired by sincere motives to embrace Islam.

Allah has warned the Muslims not to have any relation or friendship particularly with such non-believer enemies who are at war with them. No Muslim should trust such enemy.

It so happened that Prophet was making plan for victory of Mecca and everything was kept secret. A faithful Hatib-bin- Ali Baltia committed a serious mistake. He wrote a letter to a leader of Mecca informing him of the expedition of the Prophet. Hatib's family was residing in Mecca and he had to near relation who could take care of his family. He thought that this favor to Meccans might prove helpful for the safeguard of his family. Prophet was informed and he called the faithful Hatib to explain his position. His plea was accepted and he was pardoned, but a strict warning was issued to the believers not to have any kind of relation with enemies who compelled the faithful to leave their homes and hearth.

The example of Hazrat Ibrahim has been quoted in the chapter and the faithful have been advised to follow the same path.

It has been further said in the chapter that every non-Muslim should not be treated on the same line, and the women who fled from Mecca to escape persecution could be given shelter if they were found on examination to be sincere.



Surah Number 60: Al-Mumtahinah (Examining Her)

Revealed at: Madinah

Total Verses: 13

ALLAH in the name of The Most Affectionate, the Merciful.

1. O believers! Take not for friends My and your enemies, you deliver the news to them in friendship, while they are deniers of the truth that has come to you, and drive out the Messenger and yourselves from homes because you believe in Allah, your Lord. If you have come out in my path to struggle and to seek My pleasure, take them not for friends; you send them secret message of love, while I know well what you conceal and what you conceal and what you reveal. And whoever of you does so, has, undoubtedly, gone astray from the straight path.
2. If they get hold of you, they will be your enemies and will stretch forth their hands and their tongues towards you with evil, and they desire that you should anyhow become disbelievers.
3. Never will profit you, neither your kindred nor your children on the Day of Judgement. He shall separate you from them. And Allah is seeing your doings.
4. Undoubtedly, there was a good example to follow for you in Ibrahim and his companions, when they said to their people, 'undoubtedly, we are quit of you and that you worship besides Allah, we deny you', and there has appeared enmity and hatred between us and you forever; until you believe in One Allah, but the saying of Ibrahim to his father, 'I will surely ask forgiveness for you, and I have no authority for your any favor against Allah.' 'O our Lord! In You do we put our trust and to You do we turn, and to You is the final return.
5. 'O our Lord! Put not us in a trial of those who disbelieved, and forgive us, O our Lord; undoubtedly, You are the Esteemed One, Wise.'
6. Undoubtedly, there was a good example in them or you, for him who has hope in Allah and the Last Day. And whosoever turns away, then undoubtedly Allah is Self Sufficient, All- Praised.
7. It is near that Allah may create friendship between you and those of them who are your enemies. And Allah is All- Powerful, and Forgiving, Merciful.

8. Allah forbids you not regarding those who have not fought against you in religion and expelled you not from your homes, that you may show favor to them and act justly towards them. Undoubtedly, the just are loved by Allah.

9. Allah only forbids you regarding those who have fought against you in religion or expelled you from your homes or have helped others in driving you out, that you should take them for friends, and whosoever takes them for friends, they are the oppressors.

10. O believers! When Muslim women come to you from pagan territory leaving their homes, test them. Allah knows better as to their faith, then if you know them to be believing women, return them not to the infidels. Neither those women are lawful to them nor they are lawful to them. And give their unbeliever husbands what they have spent, and there is no blame on you if you marry them when you pay them their dowries. And have not firm hold to the matrimonial ties with the unbelieving women and ask back what you have spent and the infidels should ask for what they have spent. This is the order of Allah. He judges between you. And Allah is All-Knowing, Wise.

11. And if some women go away from the custody of Muslims to the disbelievers, and give from the spoils to those whose women have gone away the like of that which they had spent. And fear Allah in Whom you believe.

12. O Prophet! when Muslim women come to you for taking oath of allegiance at your hands, that they will not associate anything with Allah, and they will not commit theft, and will not commit adultery and nor kill their children, and nor will bring a calumny forging it between their hands and feet (regarding birth) and will not disobey you in anything good, then accept their allegiance and beg Allah to forgive them. Undoubtedly Allah is Forgiving, Merciful.

13. O believers! Take not as friends those upon whom is Allah's wrath. They are indeed despaired of the Hereafter as the infidels are despaired of the inmate of the graves.

CHAPTER – 61

AL-SAFF

(THE RANKS)

BRIEF INTRODUCTION:

The chapter having two sections, fourteen verses, two hundred twenty- one words and nine hundred letters was revealed at Madina.

In this chapter Muslims have been allowed to wage war against enemies of Islam. For this purpose Muslims should prove themselves sincere to the cause, there should be complete harmony between speech and action and they should fight unitedly arranging themselves in ranks.

It has been told to Muslims that Moses and Christ were sent towards Israel, but they did not properly treat them and divide their teachings. Muslims are warned not to behave with the last Messenger in the same manner.

The glad tidings of ultimate success of Islam over all other religions has been given.

In the end the believers have been advised to exert themselves in the cause of truth and establish religion of Allah. Allah will provide His help and they would emerge successful and victorious.



Surah Number 61: As-Saff (The Ranks, Battle Array)

Revealed at: Madinah

Total Verses: 14

ALLAH in the name of The Most Affectionate, the Merciful.

1. Whatever is in the heavens and whatever is in the earth glorifies Allah and He is the Esteemed One, the Wise.

2. O believers! Why do you say what you do not do?

3. Most hateful is it to Allah that you say what you do not do.

4. Undoubtedly, Allah loves those who fight in His way arrayed in ranks, as though they were a building cemented with molten lead.

5. And remember when Musa said to his people, 'O My propel why do you annoy me, though you know that I am the Messenger of Allah to you' But when they swerved, Allah caused their hearts to swerve; and Allah guides not the disobedient people.
6. And remember when Issa son of Maryam, said, 'O children of Israel, I am Allah's Messenger to you, confirming the previous Book Tourat before me and conveying the glad news of the Messenger who will come after me, his name is Ahmad!' But when Ahmed came to them with bright signs, they said, 'this is an open magic.'
7. And who is more unjust than he who forges a lie against Allah despite the fact that he is being called towards Islam? And Allah guides not the unjust people.
8. They desire to extinguish the light of Allah with their mouths and Allah is to accomplish His light, even though the infidels may take it bad.
9. It is He Who has sent His Messenger with the guidance and the Religion of Truth that he may cause it to prevail over all religions, though the associates may take it bad.
10. O believers! Shall I tell you the trade which may save you from painful torment?
11. Believe you in Allah and His Messenger and struggle in the way of Allah with your wealth and persons. This is better for you, if you know.
12. He will forgive your sins and will make you enter the Gardens beneath which flow streams and palaces of purity that are in the gardens of dwelling. This is the great triumph.
13. And He will bestow you one more favor which you love, help from Allah and a near victory, so O beloved give glad tidings to the Muslims.
14. O believers! Be helpers of the religion of Allah as Isa son of Maryam had said to his disciples, 'who are those who may help me being towards Allah? The disciples said, 'we are the helpers of the religion of Allah', then a party of the children of Israel believed and another party disbelieved. Then We helped the believers against their enemies, so they overcame.

CHAPTER – 62

AL-JUMU'AH

(THE FRIDAY PRAYER)

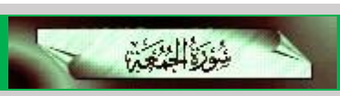
BRIEF INTRODUCTION:

The chapter was revealed at Madina. It has two sections, eleven verses, one hundred eighty words and seven hundred twenty letters.

The chapter mainly signifies the prayer of Jumu'ah. It begins mentioning the attributes of Allah, Who sent a Prophet from amongst the unlettered ones. Allah is Dignified, Authoritative and Powerful, He can make anyone His Prophet. The Jews thought the Prophet hood belonged to Bani Israel only. Allah annulled their conception by sending the last Prophet in the tribe of Quraish of Arab. Then the qualities of this Prophet have been mentioned. He recites Quran, purifies the hearts of ignorants and teaches them the Book and wisdom. Therefore, Muslims should not adopt the line of Jews who did not care for the revealed Book and engaged themselves into worldly occupations.

If Jews are true, then why they are afraid of their death. They would face death then they will know what they were doing.

In the second section the importance of the prayer of Friday has been explained and Muslims have been commanded to be attentive to the prayer and address of the Prophet. One should not engage himself in worldly affairs during the prayer and address of Jumu'ah.



Surah Number 62: Al-Jumu`ah (The Congregation, Friday)

Revealed at: Madinah

Total Verses: 11

ALLAH in the name of The Most Affectionate, the Merciful.

1. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Most Holy, the Esteemed One, the Wise.
2. It is He Who sent among the unlettered people a Messenger from among themselves, who recites to them His signs and purifies them and bestows them the knowledge of the Book and wisdom, although they had been necessarily in manifest error before that.

3. And purifies and teaches others among them who have not met to those formers. And He is the Esteemed One, the Wise.
4. This is the grace of Allah; He bestows it to whomsoever He pleases. And Allah is the Owner of immense grace.
5. The example of those who were put up with Tourat, then they did not follow its mandate is like an ass carrying books on back. What an evil example is of those who belied the signs of Allah. And Allah guides not the people unjust.
6. Say you, 'O Jews! If you imagine that you are the friends of Allah to the exclusion of others, then long for death, if you are truthful'?
7. But they will never long for it, because of the deeds which their hands have already sent forward. And Allah know the unjust people.
8. Say you, 'the death from which you flee is certainly going to meet you, then will you be returned to Him Who knows everything hidden and open and He will inform you as to what you had done.
9. O believers! When the call is made for the prayer on Friday, hasten towards the remembrance of Allah and leave business. This is better for you if you know.
10. Then, when the prayer is finished, disperse in the land and seek grace of Allah and remember Allah much; haply you may prosper.
11. And when they saw any trade or sports, they dispersed towards it and left you standing while addressing. Say, you, 'that which is with Allah is better than sport and trade. And the provision of Allah is Best.

CHAPTER – 63

AL-MUNAFIQUOON

(THE HYPOCRITES)

BRIEF INTRODUCTION:

This chapter was revealed at Madina just after the battle of Bani Mustalaq which occurred in 6th year of Hijra. It has two sections, eleven verses, one hundred eighty words and nine hundred seventy- six letters.

The title of the chapter itself speaks about the subject matter of the chapter. The hypocrites were playing their evil role from very beginning since migration. The leader of the hypocrites was Abdullah Bin Obaee. Prophet knew everything about him, particularly their role became clearly open in the Battle of Uhud. In spite of their clear anti-Islamic activities, Prophet did not want to expel them from Islam totally as in the beginning it was not advisable to wage war with the internal and external enemies simultaneously.

After gaining victory in the Battle of Mustalaque the Prophet was going back with his men of Madina, they stayed for rest near a well named as Murisi where the hypocrites played havoc. Two important incidents occurred one related to the blasphemy against the pious wife of the Prophet (case of Ifk) already narrated in chapter 24 (the Light), the second one related to serious rift created between Ansar (Helpers) and Muhajireen (Immigrants) in which both groups called their helpers in the name of Ansar and Muhajireen. It was feared that if both would fight being divided on territorial basis, the entire Muslim Ummah would be adversely affected. Prophet reached at the spot at once and stopped them from their heinous act of the period of ignorance. Here the Prophet gave a clear warning to entire Muslim nation by declaring that division on the basis of territory, or group creates enmity. Islam has come to remove all signs and practices of the time of ignorance.

When Abdullah Bin Ubaee and his men crossed every limit and left no stone unturned in defaming Islam and teasing Prophet, then Allah revealed this chapter and the believers and hypocrites were clearly separated from each other. Muslims have been advised to be sincere to their cause and not to be led away by the love of wealth and children.



Surah Number 63: Al-Munafiqûn (The Hypocrites)

Revealed at: Madinah

Total Verses: 11

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the hypocrites come to you, they say, 'we bear witnesses you are undoubtedly, the Messenger of Allah, and Allah knows that you are His Messenger. But Allah bears witness that the hypocrites are most surely liars.

2. They have taken their oaths as shield and they kept back from Allah's way, undoubtedly, they are doing most vile work.
3. This is so because, they believed with their tongues, then disbelieved with their hearts, therefore a seal has been set over their hearts, so now they understand nothing.
4. And when you see them, their bodies seem pleasing to you, and if they speak, you listen to their speech attentively. They thought they were wooden beams fixed to a wall. They take every cry over themselves. They are enemies, therefore beware of them. Kill them Allah! Whither are they perverting?
5. And when it is said to them, 'come, that the Messenger of Allah may ask forgiveness for you, they turn their heads aside, and you see them that they turn aside their faces waxing proud.
6. Equal it is for them whether you ask forgiveness for them or not, Allah will never forgive them. Undoubtedly, Allah guides not the disobedient.
7. Those are they who say, 'spend not on those who are with the Messenger of Allah until they disperse', whereas the treasures of the heavens and the earth are only for Allah, but the hypocrites understand not.
8. They say, 'if we return to Madina, the one most honor able will surely expel there from the one most mean, whereas the honor is for Allah, and His Messenger and Muslims, but the hypocrites know not.
9. O believers! Let not your wealth and your children divert you from the remembrance of Allah and whoever does so, they are really in loss.
10. And spend something out of Our provision in Our way before death comes upon any of you and say, O my Lord! Why did You not grant me respite for a little time, so that I might have given alms and been among the righteous.
11. And Allah will never grant respite to any soul when its appointed time has come; and Allah is Aware of your doings.

CHAPTER – 64

AL-TAGHABUN

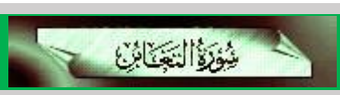
(MANIFESTATION OF THE LOSSES)

BRIEF INTRODUCTION:

The chapter having two sections eighteen verses, two hundred forty- one words and one thousand seventy letters was revealed at Madina.

The chapter after glorifying and praising Allah the only Creator of believers and non-believers warns the disbelievers of the evil consequences of their deeds. Side by side the believers have been told to be obedient to the Messenger and continue their march towards spiritual advancement. They should not allow worldly attractions of wealth, wives and children to interfere in the necessary attainment of perfection.

The title of the chapter Manifestation of the losses in mentioned in verse 9. Everyone shall come to know his losses which he suffered in his lifetime due to his actions on the Day of Resurrection.



Surah Number 64: At-Taghâbun (Mutual Disillusion, Haggling)

Revealed at: Makkah

Total Verses: 18

1. Whatever is in the heavens and whatever is in the earth glorifies Allah; His is the Kingdom and His the praise, and He has power over everything.
2. It is He Who created you, then some of you are disbelievers and some of you are Muslims. And Allah is seeing your work.
3. He created the heavens and the earth with truth and He shaped you and made your shape good and to Him is the return.
4. He knows whatever is in the heavens and whatever is in the earth and knows whatever you conceal and whatever you disclose. And Allah knows the thoughts within your breasts.
5. Has not the news come to you of those who disbelieved before? And they tasted the evil consequences of their action; and for them is the painful torment.
6. This because their Messengers brought to them manifest arguments, but they said, 'shall a human being guide us'? So they disbelieved and turned away and Allah cared not for them, and Allah is Carefree, All-Praised.

7. The infidels babbled that they shall never be raised up, say you, 'why not, by my Lord, you shall necessarily be raised up, then you shall be informed of your doings.' And this is easy for Allah.
8. Believe, then, in Allah and His Messenger and in the Light which We have sent down, and Allah is Aware of your doings.
9. The day when He will gather you, on the Day of Gathering of all that is the day for the manifestation of loss of the losers. And whoso believes in Allah, and does good deeds, Allah will remove his evils and will make them enter gardens beneath which streams flow that they may abide therein forever. This is the great triumph.
10. And those who disbelieved and belied Our signs, they are the people of the Fire, they shall abide therein forever. And what an evil destination it is!
11. No calamity befalls but by the leave of Allah. And whosoever believes in Allah, Allah will guide his heart. And Allah knows everything.
12. And obey Allah and obey the Messenger, but if you turn your faces, then let it be known to you that Our Messenger is only responsible to deliver the Message clearly.
13. Allah is, none is to be worshipped but He, then let the believers put their trust in Allah.
14. O believers! Some of your wives and children are your enemies, so beware of them. But if you pardon and over-look and forgive, then, undoubtedly, Allah is Forgiving, Merciful.
15. Your wealth and your children are only a trial; and with Allah is an immense reward.
16. Therefore fear Allah as much as you can and listen the commands and obey and spend in the way of Allah for your own good. And whosoever is saved against the avarice of his own soul, they are the people to get prosperity.
17. If you will lend Allah a good loan, He will double it for you and will forgive you. And Allah is Appreciating, Forbearing.
18. The Knower of every invisible and visible, All-Esteemed, All- Wise.

CHAPTER – 65

AL-TALAQ

(DIVORCE)

BRIEF INTRODUCTION:

This chapter having two sections twelve verses, two hundred forty- nine words and one thousand sixty letters was revealed at Madina.

The chapter mainly deals with certain rules regarding divorce. The laws regarding divorce have already been discussed in chapter 2. Some of the problems not discussed in chapter 2 have been cleared in the chapter. In fact the permission of divorce has been given in dire necessity when there might not to be any possibility for husband and wife to live together. The chapter gives direction to keep in view the prescribed period (Iddat) while divorcing. In Islam giving divorce in not appreciable so various conditions have been put before pronouncing divorce.

It has been emphasized that the believers should act according to the direction given, otherwise they will purchase anger of God. Those who act according to the dictates of Allah and His Messenger, they would be counted as pious and God feary before Allah. Allah opens His way for such people and provides them from such places that one cannot imagine.

In the end the chapter warns the opponents of their evil and terrible end.



Surah Number 65: At-Talâq (Divorce)

Revealed at: Madinah

Total Verses: 12

ALLAH in the name of The Most Affectionate, the Merciful.

1. O Prophet! When you people divorce your women, then divorce them at the time of their prescribed periods and count the prescribed period, and fear Allah, your Lord. Turn then not out of their houses during prescribed period, nor should they themselves go out, unless they are involved in any flagrant indecency: These are the limits of Allah, and Whoso crossed the limits of Allah, undoubtedly, he did injustice to his own soul. You know not that perhaps Allah may send any new commandment after it.

2. Then, when they are about to reach their term, retain them with kindness or part from them with kindness and take two just persons as witnesses from among you and set up witness for Allah. By this, he who believes in Allah and Last Day is admonished. And he who fears Allah, Allah will make a way for his deliverance.
3. And will provide for him whence he expects not. And he who puts his trust in Allah - He is Sufficient for him. Verily, Allah is to fulfil His work. Undoubtedly, Allah has kept a measure for everything.
4. And as to your women who have no hope of menstruation; if you are in doubt, then their prescribed period is three months, and for those who have not yet menstruated. And the period of the pregnant women is when they give birth to children. And whoso fears Allah, Allah will make his work easy.
5. This is the commandment of Allah that He has sent down towards you. And whoso fears Allah, Allah will put off his evils and will give him immense reward.
6. Make the women dwell where you yourselves dwell according to your means, and do not harm them so as to straighten them. And if they are pregnant, then give them their maintenance till they give birth to children, And if they suckle children for you, give them their wages and consult together reasonably. But if you mutually disagree then soon he (father) will get another woman for suckling.
7. Let the man of means provide according to his means. And as for him upon whom his provision has been straitened, let him give the maintenance of what Allah has given him. Allah burdens no soul but to the extent of what He has given him. It is near that Allah will bring about ease after hardship.
8. And how many a city rebelled against the Commandments of its Lord and His Messengers, then We took a severe account from it and gave it a horrible punishment.
9. Therefore it tasted the mischief of its actions, and the end of its affair was loss.
10. Allah has already prepared for them a severe torment; therefore fear Allah, O men of understanding! Those who have believed. Undoubtedly, Allah has sent down for you an honor.
11. The Messenger who recites unto you the bright signs of Allah, so that he may bring forth those who believe and do good deeds from the darkness into light. And whoso believes in Allah and does good deeds - He will make him enter gardens beneath which streams flow, to abide therein forever. Undoubtedly, Allah has made good provision for him.
12. Allah is, it is He, Who made seven heavens, and of the earth their like; the commandment comes down in their midst, so that you may know that Allah can do everything, and the knowledge of Allah encompasses everything.

CHAPTER – 66

AL-TAHREEM

(THE PROHIBITIONS)

BRIEF INTRODUCTION:

The chapter having two sections, twelve verses, two hundred forty- seven words and one thousand sixty letters was revealed at Madina in 7th or 8th year of Hijra.

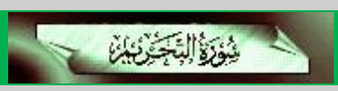
Once the Prophet vowed to abstain himself from the use of a lawful thing. This unnecessary restraint was liable to create hardships for the Prophet himself and for the faithful too. Therefore, Allah commanded Prophet to break the vow and free himself from such restraints.

Due to intense and deep love with the Prophet sometime rivalry of love among the wives of the Prophet would create a difficult situation for him. Allah forbids the pious wives of the Prophet to abstain themselves from such things, so that it may not become a burden for the Prophet. They should be obedient to the likings and disliking's of the Prophet.

Once a wife of the Prophet disclosed a secret, she was warned and forbidden to do such thing in future. The wives of Muslims were commanded not to disclose the-secrets of husbands.

Now Allah gives direction to Muslims in general to save themselves from the fire of Hell and save their progeny too. The Parents should look after the character and conduct of their children. Those who committed sins should repent genuinely, Allah will forgive as He is Forgiving, Merciful.

In the end the disbelievers and believers have been compared to two classes of women, one the wives of Nuh and Lut, second the wife of Pharaoh and mother of Jesus Christ, Maryam.



Surah Number 66: At-Tahrîm (Banning, Prohibition)

Revealed at: Madinah

Total Verses: 12

ALLAH in the name of The Most Affectionate, the Merciful.

1. O the communicator of the Unseen (Prophet! why do you forbid for yourself what Allah has made lawful to you, seeking the pleasure of your wives? And Allah is Forgiving, Merciful.
2. Undoubtedly, Allah has ordained for you absolution from your oaths; and Allah is your Protector, and Allah is Knowing, Wise.
3. And when the Prophet told a secret matter to one of his wives, then when she disclosed it and Allah disclosed it to the Prophet, the Prophet made known to her some part, and overlooked some part thereof. And when the Prophet informed her of it she said, 'who has informed you of it. He said, The Knowing, the Aware has informed me.'
4. If you two wives of the Prophet turn towards Allah for your hearts are necessarily deviated from the path, but if you two force him, then undoubtedly, Allah is his helper, and Gibrael, and the righteous believers and after that the angels are his helpers.
5. It is possible that, if he divorce you, his Lord may give him in exchange better wives than you, obedient, believing, well mannered, penitent, devout in worship, fasting, married, and virgins.
6. O believers!, 'save yourselves and your family members from the Fire whose fuel is men and stones, over which are appointed angels, stern and severe, who disobey not the Command of Allah and do what they are commanded.
7. O you the infidels! Do not make excuses this day, You shall only be recompensed for what you used to do.
8. O believers! Turn towards Allah in such a way that it may become an admonition for future. It may be that your Lord will remove your evils from you, and make you enter the Gardens beneath which flow streams, the day when Allah will not disgrace the Prophet and those who believe with him. Their light will be running in front of them and no their right hands. They will say, 'O our Lord! Complete our lights for us and forgive us. Undoubtedly, You have authority over everything.'
9. O the Communicator of unseen (Prophet)! Strive hard against the infidels and hypocrites and be strict against them, and their destination is Hell. And what an evil end it is.
10. Allah sets forth the example of the Infidels, the wife of Nuh and the wife of Lut. They were under marriage of Our two near ones bondmen, then they defrauded them. So they availed them nothing against Allah and it was said to them, enter you both into the Fire with those who enter.
11. And Allah sets forth the example of Muslims, the wife of Firawn. When she said, 'O my Lord! build a house for me in the Paradise with you, and deliver me from Firawn and his work and deliver me from the people unjust.
12. And Maryam the daughter of Imran who preserved her chastity, so We breathed into her of Our spirit and she confirmed the words of her Lord and His Books and became of obedients.

CHAPTER – 67

AL-MULK

(THE KINGDOM)

BRIEF INTRODUCTION:

This early Meccan chapter has two sections, thirty verses, three hundred thirty words and one thousand three hundred thirteen letters.

The title itself declares that entire worldly and spiritual Kingdoms belong to Allah Almighty for Whom belongs entire Praise and Blessing. Life and death are entirely in the hand of God. Allah desires to test human being in this world. It is to see as who acts good and who refrains. The entire Universe is working according to definite Divine Laws. This provides an open evidence of the Authority and wisdom of Almighty. No one can challenge His Creation, nor any disorder or defect can be pointed out.

Therefore, the rejecters are invited to ponder and to accept the authority of Allah, otherwise the end shall be most horrible and dreadful.

There are people who believe in Allah without seeing and fear from His anger. Allah will forgive sins of such people and they would be immensely rewarded. But those who deny would face the tragic end. Their faces shall be defaced on the Day of Judgement.

THE VALUE AND SIGNIFICANCE OF THE CHAPTER

Hazrat Ibne Abbas narrates in Tirmizi that a companion of the Prophet set up a tent over a grave not knowing that there was a grave at the place, then all at once he heard that someone was reciting this chapter Al-Mulk

and he completed its recitation in full. The companion went to the Prophet and related to him the entire story. The Prophet told that this chapter is a safeguard from torment of Allah. It relieves its reciter from the torment of the grave.

Hazrat Abu Huraira narrates in Abu-Dawood and Tirmizi through Prophet that chapter Al-Mulk is a chapter in the Book of Allah and has thirty verses only. The chapter interceded for a man and he was forgiven.

Hazrat Aisha (Radiyallahu Anha) says the Prophet (Sallallaahu Alaih-e-Wasallam) used to recite this chapter every night both during journey or stay. In another tradition the Prophet said that he liked very much that every man and woman of his nation (Ummat) should learn this chapter.



Surah Number 67: Al-Mulk (The Sovereignty, Control)

Revealed at: Makkah

Total Verses: 30

ALLAH in the name of The Most Affectionate, the Merciful.

1. Immensely blessed is He Whose control is the entire Kingdom, and He has authority over everything.
2. He, Who has created death and life that He might test you, as to whose work is excellent among you. And He is the Esteemed One, the Forgiving.
3. Who made seven heavens one upon the other. What difference do you see in the making of the Most Affectionate? Then look again carefully, do you see any crack?
4. Then look again and again, the sight will return back to you defeated and fatigued.
5. And undoubtedly, We adorned the lower heaven with lamps, and made them things to beat devils, and prepared for them the torment of blazing fire.
6. And for those who disbelieved in their Lord, there is the torment of Hell. And what an evil end it is!
7. When they shall be thrown in it, they will hear the braying as it boils up.
8. It seems that it will almost burst with severe fury. Whenever any group shall be thrown in it, its keepers will ask them, did no warner come to you.
9. They will say, 'why not, yes indeed, the warner came to us, but we belied him and said, "Allah has sent down nothing; you are not, but in great error."
10. And they will say, 'if we had heard or reflected, we would not have been among the fellows of the Hell.
11. Now they confessed their sins, then Curse be the fellows of the Hell.
12. Undoubtedly, those who fear their Lord unseen, for them is forgiveness and great reward.
13. And whether you keep your discourse secret or disclose, He knows full well the thoughts of your breasts.
14. Will not He Who has created know? And it is He Knowing every subtle, the Aware.
15. It is He Who has made the earth submissive to you, therefore traverse through its tracks and eat of His provision. And to Him is the rising up.
16. Have you become fearless of Him whose Kingdom is in the heaven, that He may bury you in the earth, henceforth it remains shaking?
17. Or have you become fearless of Him Whose Kingdom is in the heaven that He may send against you stoning. Now you will know how was My warning?
18. And undoubtedly, those before them belied, then how was My rejection.
19. And have they not seen birds above them, spreading out their wings and closing them? None withholds them save the Most Affectionate Allah. Undoubtedly, He sees all things.
20. Or which is your army that shall help you against the Most Affectionate Allah? The infidels are not but in delusion.
21. Or who is he, who may provide you, if He withholds His provision? Nay, but they have become shameless in contumacy and disdain.
22. Is he who walks prone on his face better guided than he who walks upright on a straight path?
23. Say you, 'it is He Who produced you, and made for your ears and eyes and hearts.' How little you accept the truth?
24. Say you, 'it is He Who has spread you in the earth, and towards Him you shall be raised.
25. And they say, 'when this promise will come to pass. If you are truthful.'
26. Say you, 'the Knowledge of it is with Allah, and I am only a clear warner.'

27. Then when they will see it near at hand, the faces of the infidels will be vexed, and it will be said to them, 'this is what you used to ask for.'
28. Say you, 'look to it, if Allah destroys me and those with me or has mercy on us, then who will protect the infidels from the painful torment?'
29. Say you, 'He is the Most Affectionate, we believed in Him and relied upon Him, then now you will know, who is in manifest error.'
30. Say you, 'look to it, if your water in the morning go deep in the earth, then who would bring you water running before your eyes?'

CHAPTER – 68

AL-QALAM

(THE PEN)

BRIEF INTRODUCTION:

The chapter having two sections, fifty-two verses, three hundred words and one thousand fifty six letters was revealed at Mecca.

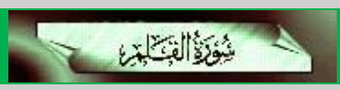
The Prophet began propagation of Islam and recited the verses openly and clearly. Side by side rejection, oppression and torture from disbelievers started and they declared the Prophet to be a madman. Allah denies it. The inkstand and the Pen and all writings are called to bear witness to the fact that the utterances of the Prophet are not those of a madman.

The chapter clearly refuses the blames levelled against the Prophet and prophecies about the total failure of Meccans against Prophet. In the end such persons will regret on their doings.

Purely materialistic and capitalistic conception corrupts the minds and create such condition that people themselves begin to hate such society. "In every age, it is the habit of the world to call truth Falsehood and wisdom Madness, and on the other hand, to exalt selfishness as Planning and Arrogance as power". (Abdullah Yousuf Ali), the Glorious Quran.

It has been declared in the chapter that the pious and God feary will enter Paradise and the culprits will meet their evil end. Allah consoles the Prophet by relating the story of Hazrat Jonah (Younus) and is advised to be patient. The Holy Quran will ultimately raise the whole of humanity to eminence.

It has been said that recitation of this chapter in prayer removes poverty and hunger.



Surah Number 68: Al-Qalam (The Pen)

Revealed at: Makkah

Total Verses: 52

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the pen and by that which they (angels) write.
2. You are not, by the grace of your Lord, mad.
3. And certainly, for you there is an endless reward.
4. And undoubtedly, you possess excellent manners.
5. Then now you shall soon see and they shall also see.
6. As to which of you was caught with madness.
7. Undoubtedly, your Lord knows well him who goes astray from His path, and he knows well those who are guided.
8. Therefore hear not the words of the beliers.
9. They desire that anyhow you should be appeased then they too would be appeased.
10. And hear not any such one who is a big swearer the mean.
11. One who taunts a lot, going around with slander?
12. Forbidder of good, transgressor, sinful.
13. Ill-mannered, and moreover his birth is faulty.
14. This is because he possesses some wealth and children.
15. When Our signs are recited to him, he says 'stories of the ancients'.
16. We shall soon brand upon his swine like snout.
17. Undoubtedly, We have tried them as We tried the owners of the garden when they swore that they would certainly reap their crop in the morning.

18. And they said not 'if Allah please'.
19. Then something going round from your Lord went round it while they were asleep.
20. And in the morning it was as it were fruits plucked.
21. Then they called one another in the morning.
22. Saying, 'go to your fields early in the morning if you are going to reap.'
23. And they went forth early in the morning, whispering together.
24. That no needy person should come in your garden today.
25. And they went forth early in the morning, determined upon their purpose.
26. But when they saw it, they said, 'undoubtedly, we have lost our way.'
27. Nay, rather we have been deprived of everything.
28. The most moderate of them said, "Did I not say to you why do you not glorify Allah?"
29. They said, 'Glory is to our Lord, undoubtedly, we had been unjust.
30. Now one turned towards other reproaching.
31. They said, 'Ah! Woe to us, undoubtedly, we were contumacious.
32. It may be that our Lord will give us in exchange a better than it, we do humbly turn to our Lord.
33. Such is the punishment, and the punishment of the Hereafter is far greater. What a good thing it was, if they knew?
34. Undoubtedly, for the God-fearing, there are Gardens of Bliss with their Lord.
35. Shall We make the Muslims like the culprits?
36. What happened to you? How you judge?
37. Have you any Book wherein you read?
38. That you shall have in it whatever you choose?
39. Or have you some oaths from Us, reaching to the Day of Resurrection that you shall have all that you claim?
40. Ask them which of them is guarantor thereof?
41. Or have they some associates? Let them, then bring their associates, if they are truthful.
42. The day when a leg shall be exposed (the meaning is known to Allah) and they will be called upon to prostrate themselves, they will not be able to do so.
43. Their eyes will be cast down, and humiliation will be covering them, and they were indeed called upon to prostrate themselves in the world when they were sound healthy.
44. So leave him to Me, who belies this word. Soon We shall draw them step by step whence they know not.
45. And I shall grant them respite, undoubtedly, My secret planning is very strong.
46. Or do you ask them a wage so that they are laden with debt?
47. Or is the unseen with them so that they are writing?
48. Therefore with for the command of your Lord and be not as the Man of the Fish when he called out while his heart was choking.
49. Had not the favor of his Lord reached him for his care, he would have surely been cast upon land blamed.
50. Then his Lord chose him and made him of His near ones.
51. And it seems that the infidels with their bad looks will necessarily, stumble you when they hear Quran and they say, 'He is surely faraway from wisdom.'
52. And it is not, but an admonition for the worlds.

CHAPTER – 69

AL-HAQQAH

(THE INEVITABLE TRUTH)

BRIEF INTRODUCTION:

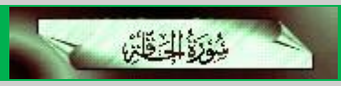
This is an early Meccan chapter. It has two sections, fifty-two verses, two hundred fifty six words and one thousand four hundred twenty- three letters.

It has been declared on oath that the inevitable truth (Doomsday) shall necessarily occur. There is no doubt in it.The people of Thamud, Aad and Pharaoh did not believe in the Doomsday, so they faced their horrible destruction.

Then the terrible and dreadful happenings on the Day of Judgement have been mentioned those who believed they would be presented before their Lord, their account shall be given in their right hands and they would be

happy and honourable. Those who denied and did not believe, their accounts shall be given in their left hands, then they would be perplexed and annoyed when they would face horrible treatment.

Then the allegations against Holy Prophet have been negated. Quran is not a Book of poetry. It is not the word of a sooth sayer. It has not been fabricated and the Holy Prophet is not an imposter. It is a revelation from the Lord of the worlds. The Prophet can never dare to fabricate anything against his Lord. If he would do so, his heart' vein shall be cut off.



Surah Number 69: Al-Hâqqah (The Reality)

Revealed at: Makkah

Total Verses: 52

ALLAH in the name of The Most Affectionate, the Merciful.

1. That inevitable truth.
2. How is that inevitable truth?
3. And what did you know how is that inevitable?
4. Thamud and Aad belied that strong calamity.
5. Then as for Thamud, they were destroyed with an extreme uproar.
6. And as for Aad, they were destroyed by a fierce roaring windstorm.
7. Which He subjected them forcefully for seven nights and eight days consecutively, then see those people in it lying down, as though they were trunks of palm-trees lying down.
8. Do you see any remnant of them?
9. And Firawn and those before him, and the overthrown towns committed error.
10. And they disobeyed the Messenger of their Lord, therefore He seized them with a strong seizing.
11. Undoubtedly, when the water rose high, We bore you in the boat.
12. That We might make it a reminder for you and it might be ratained by the ears that retain after hearing.
13. Then when the trumpet is blown instantly.
14. And the earth and the mountains are being crushed after lifting up all at once.
15. That is the day when will happen the inevitable event.
16. And the heaven will cleave asunder, then on the day it will be in a miserable condition.
17. And the angels will be standing on the sides thereof, and on that day the eight angles will bear over them the throne of your Lord.
18. On that day you all shall be presented and no hiding soul shall remain hidden.
19. Then as to him whose record shall be given in his right hand, he will say, 'take and read my record.'
20. I was convinced that I would reach to my accounting.
21. Therefore he is in his desired comfort.
22. In a lofty Garden.
23. Its clusters are within reach.
24. Eat and drink a contentful recompense for that you sent forth in the days gone by.
25. And as for him whose record shall be given in his left hand, he will say, 'oh would that, I had not been given my record!
26. And I would not have known what is my reckoning?
27. Oh, would that death had made an end of me.
28. My wealth has availed me nothing.
29. My all strength has gone from me.
30. Seize him and put chains in his neck.
31. Then cast him into blowing fire.
32. Then thrust him in a chain the length of which is seventy cubits.
33. Undoubtedly, he did not believe in Allah, the Great.
34. And he did not urge the feeding of the needy.
35. Therefore he today has no friend here.
36. Nor any food save pus of the people of Hell.
37. Which none but the sinners eat?

38. But no, I swear by what you see.
39. And by all that you see not.
40. Undoubtedly, this Quran is the talks with a noble Messenger.
41. And it is not the word of any poet. How little you believe!
42. And it is not the word of any soothsayer. How little you heed!
43. It has been sent down by Him who is the Lord of entire world.
44. And if he would have said against Us even one word forging from himself.
45. We would surely have taken revenge with full force.
46. And then We would surely have severed his life vein.
47. And not any of you could have defended him.
48. And undoubtedly, this Quran is an admonition to the Godfearing.
49. And surely We know that some among you are beliers.
50. And undoubtedly, it is a great sorrow to the infidels.
51. And undoubtedly, it is the truth of absolute certainty.
52. So O beloved Prophet! Glorify your Lord the Great.

CHAPTER – 70

AL-MA'AARIJ

(THE ASCENDING STEPS)

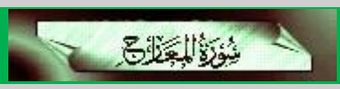
BRIEF INTRODUCTION:

The chapter having two sections, forty-four verses, two hundred twenty- four words and nine hundred twenty-nine letters was revealed in the early period of Mecca.

The people of Mecca were not prepared to believe in the Day of Resurrection at any cost. They ridiculed all statements regarding coming of the Day. They asked the Prophet to bring the Day so that they would themselves see its occuring. Allah declares that the Day shall necessary occur on its fixed time. It is not an easy hour, it is not a joke, nor it is a show or child's play that whenever one demands it would occur. It will be very heavy and terrible day. No one will care for any other. The skies shall be rent asunder.

It has been told that human being is impatient and greedy. Whenever any calamity reaches him, he begins to cry, but when he is given any benefit or favour, then he becomes niggardly. The defects and shortfalls of human being can be removed by believing in Day of Resurrection and by offering prayer, paying Poor Due (Zakat) and by practicing good conduct according to the teachings of Islam.

Then it has been said to the non-believers that if they would not desist and act rightly, they would be replaced by a new nation.



Surah Number 70: Al-Ma`ârij (The Ascending Stairways)

Revealed at: Makkah

Total Verses: 44

ALLAH in the name of The Most Affectionate, the Merciful.

1. A questioner asks for the torment to befall.
2. Upon the infidels, which there is none to repel.
3. It will be from Allah, the Master of Ascending heights.
4. The angels and Jibrael ascend towards Him. That chastisement will fall on a day the measure of which is fifty thousand years.
5. So be you patient with a goodly patience.
6. They are thinking it to be far off.
7. And We are seeing it to be near.
8. The day when the heaven will become like molten silver.
9. And the mountains will become so light as wool.
10. And no friend will ask any friend.
11. They will be seeing them. The culprit will long that he might ransom himself from the torment of that day by his sons,
12. And his wife and his brother,
13. And his clan in which there is place for him.

14. And all those who are on the earth, then this ransom might save him.
15. Never, it is indeed a raging fire.
16. Putting off the skin.
17. It is calling him who turned his back and turned his face.
18. And hoarded wealth and withheld it.
19. Undoubtedly, man has been made impatient greedy.
20. When evil touches him, he is badly perplexed,
21. And when good reaches him, he withholds.
22. But those who pray.
23. Those'who are constant in their prayer.
24. And those in whose wealth there is a known right.
25. For one who asks for and for one who could not even ask for and remains deprived.
26. And those who know the Day of Judgement a reality.
27. And those who are afraid of the torment of their Lord.
28. Undoubtedly, the torment of their Lord is not a thing to become unfearful.
29. And those who guard their private parts.
30. But from their wives or lawful handmaids who are the property of their hand for (in their case) they are not to be blamed.
31. And who seeks others save those two, then they are the transgressors.
32. And those who safeguard their trusts and their covenant.
33. And those who are firm on their testimonies.
34. And those who preserve their prayers.
35. They are, who shall be honoured in the Gardens.
36. But what happened to those infidels that they see towards you with sharp eyes.
37. On the right and the left, groups after groups.
38. Does every man among those covet that he shall enter the Garden of comfort?
39. Never, undoubtedly, We have made them of that which they know.
40. I swear by the Lord of the easts and wests that We are surely, Authoritative.
41. That We may exchange better than they are, and no one can go out of Our hands.
42. So leave them in their idle talks and play until they meet that day of theirs which they are promised with.
43. The day when they will come forth from their graves hurrying as if they were hastening towards marks,
44. With their eyes cast down, covered with disgrace. This is their that day of which they were promised.

CHAPTER – 71

NUH

BRIEF INTRODUCTION:

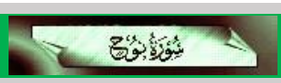
This chapter was revealed at Mecca. It has two sections, twenty- eight verses, two hundred twenty-four words and nine hundred ninety- nine letters.

The whole chapter discusses the struggle and works of Prophet Nuh, so it has been named as Nuh.

The Prophet invited his people towards righteousness and showed the way of Salvation. It was told to them that if they would accept the call, they would not only get benefit of the next world, but they would enjoy the life here and would gain material prosperity.

The affluent of the community would never accept the religion as they were not prepared to leave luxurious and extra vagant living. Such persons were corrupting the poor masses and prohibiting them from right way.

The Prophet spent a very long period of ninety-five hundred years in preaching the truth, but very few accepted it. In the end when the effort and continuous struggle did not bear fruit, the Prophet cursed them and requested God to drown all of them and no one should be left alive. So it was done The Prophet prayed forgiveness for himself and for his parents and for the believers.



Surah Number 71: Nûh (The Prophet Nuh)

Revealed at: Makkah

Total Verses: 28

ALLAH in the name of The Most Affectionate, the Merciful.

1. Undoubtedly, We sent Nuh towards his people saying warn them before a painful torment comes to them.
2. 'He said, O my people, I am to you a manifest warner.
3. That worship Allah, and fear Him, and obey Me.
4. 'He will forgive some of your sins and grant you respite till an appointed time. Undoubtedly, the promise of Allah cannot be deferred when it comes. Anyhow you would have known!
5. He submitted,'O my Lord, I have called my people night and day.
6. 'But my calling has only increased them in fleeing away.
7. And every time I called them that You may forgive them, they put their fingers into their ears, covered themselves with their garments, and persisted and waxed great proud.
8. Then I called them openly.
9. Then I spoke to them publicly and spoke to them in secret too.
10. 'And I said, 'beg forgiveness of your Lord, He is Most Forgiving.
11. 'He will send down upon you rain in torrents.
12. 'And He will help you with wealth and children and will make for you gardens and will make for you streams.
13. 'What happened to you? That you hope not to achieve honour from Allah.
14. While He has made you in diverse stages.
15. 'Do you not see that Allah has made seven heavens one upon another?
16. 'And He illuminated therein the moon and has made the sun as a lamp.
17. 'And Allah has caused you to grow from the earth like vegetation.
18. Then He will cause you to return there to and will bring you forth for the next time.
19. And Allah has made the earth for you as a bed spreading.
20. That you may walk through its wide ways.
21. Nuh said, 'O my Lord! They disobeyed me and followed such one whose wealth and children have only added to his loss.
22. 'And they have plotted a tremendous plot.'
23. And they said, 'never leave your gods and leave not Wadd nor Suwa nor Yaghuth and Yauq and Nasr'. (Idols of pagan Arabs).
24. And undoubtedly, they have led many astray; so increase You not the unjust but in error.
25. And because of their wrong doings, they were drowned, then made to enter the Fire. Then they found not for themselves any helpers against Allah.
26. And Nuh submitted, 'O my Lord leave not of the infidels any inhabitant upon the earth.
27. 'Undoubtedly, If You would allow them to live, they will lead astray Your bondmen and they will beget none but an evil doer, an ungrateful.
28. 'O my Lord! Forgive me and my parents and him who is in my house as a believer and all believing men and all believing women. And increase not the infidels in aught save destruction.'

CHAPTER – 72

AL-JINN

(THE GINN)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca when Prophet was returning back from Taif and stayed at a place Nakhla. The Prophet recited Quran which was heard by a spiritual creation (jinn). There is controversy about determining the meaning of this word jinn among commentators and philosophers. Anyhow the consensus about jinn is that it is another creation of Allah separate from and Jinn was created from fire, Jinn is hidden from the open eyes of men. There are believers and non-believers among Jinn too like human beings. The last Prophet is the Prophet of men and Jinn both.

Allama Raghib Asfahani opines that there are three kinds of spiritual creation. The first one are those who are good and virtuous and nothing else, they are angels. The second one are those who are nothing except evil, they are the devils. The third one are those in whom there are both good and bad, they are jinn.

AllamaThanaullah Pani Pati says, "Jinn possess bodies in which there are life and spirit like animals. They possess wisdom like human beings. They are hidden from the open eyes of the people, so they are called Jinn.They have been created from fire as Adam was created from clay. There are males and females both in them. They give birth to children too. But there is no male or female among angels. The presence and existence of Jinn, devils and angels are proved by religion, but Philosphers deny them."This explanation has been given to remove doubts from the minds of the believevers about the existence of jinn. The verses of Quran mention

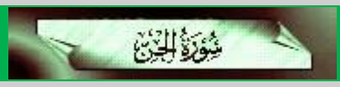
that jinn were created long before the creation of human beings. The chapter has two sections, twenty-eight verses, two hundred fifty words and eight hundred seventy letters.

As regards the subject matter of the chapter in the first section a particular group of jinn who heard the recitation of Quran has been mentioned.

This group accepted Islam being influenced by hearing the recitation of Quran from the pious mouth of the Prophet.

From the second section the faith about Unity and Oneness of God is being emphasized. Then the deniers have been mentioned and they have been informed of their evil end and miserable condition to be met on the Day of Judgement.

In the end it has been declared that knowledge of Unseen belongs to Allah only, unless He discloses this knowledge to someone, no one can know himself anything of the Unseen. This is a favour only bestowed on chosen Messengers. The jinn, magicians and soothsayers know nothing about Unseen.



Surah Number 72: Al-Jinn (The Jinn)

Revealed at: Makkah

Total Verses: 28

ALLAH in the name of The Most Affectionate, the Merciful.

1. Say you, 'it has been revealed to me that some of Jinn listened to my recitation attentively and said, 'we have heard a wonderful Quran.
2. 'That guides towards righteousness, so we have believed in it, and we shall never association anyone with our Lord.
3. 'And that the majesty of our Lord is exalted high. He has neither taken a woman nor a child.
4. 'And that the fool among us used to utter extravagant words against Allah.
5. And that we thought that neither men nor Jinn would ever fabricate a lie against Allah.
6. And that some individuals from among the men used to seek protection of some men from among the Jinn and they thus increased them in their pride.
7. And that they imagined just as you have imagined, that Allah would never raise any Messenger.
8. And that we touched the heaven then we found it filled with strong guards and sparks of fire.
9. And that we used to sit on some seats to listen in the first heaven, but whoso now listens finds a flame of fire in wait for him.
10. And that we know not whether any evil has been intended for those living on earth or their Lord has desired any good for them.
11. And that there are some amongst us righteous and some of us are otherwise. We are divided into different ways.
12. And that we are convinced that in no case we can ever go out of the control of Allah in the earth not we can go out of His control by flying.
13. And that when we heard the guidance, we believed in it. And whoso believes in his Lord, has no fear of any loss or highhandedness.
14. And that there are some Muslims and some unjust persons amongst us. So those who embraced Islam, it is they who sought the right course.
15. And as to the unjust, they became the fuel of Hell.
16. And say you, 'I have been revealed that if they would have been on the right path, we would have certainly provided them with abundant water.
17. In order that we may test them therewith, and whoever turns away from the remembrance of his Lord, He will make him join a rising torment.
18. And that the mosques are only for Allah, so worship none with Allah.
19. And that when the bondman of Allah stood up praying Him, it was nigh that those jinn may crowd upon him.
20. Say you, 'I pray to my Lord only, and I associate none with Him'.
21. Say you, I am not owner of either bad or good for you.'
22. Say you, 'None will save me from Allah, nor I shall find any place of refuge besides Him'.
23. (To me is), but to convey the orders of Allah and His Messages and whoso disobeys Allah and His Messenger, then surely for him there is the fire of Hell, wherein they shall abide for ever.

24. Until when they will see that which they are promised, then they will now know, who is weaker in helpers and fewer in numbers.
25. Say you, I know not whether that which you are promised is nigh, or my Lord will give it some time.
26. The Knower of Unseen reveals not His secret to anyone.
27. Except to His chosen Messengers, and appoints guards before them and behind them.
28. So that He may see that they have delivered the Messages of their Lord. And that He knows all that is with them, and He has already counted everything in numbers.

CHAPTER – 73

AL-MUZZAMMIL

(THE ENWRAPPED ONE)

BRIEF INTRODUCTION:

According to the views of Hazrat Hasan Basri, Akrama, Ata and Jabir, the whole chapter was revealed at Mecca. Some say that its first section was revealed at Mecca but its second section was revealed at Madina. It has been said that in second section matters relating of fighting in the way of Allah and payment of poor-due (Zakat) have been mentioned and the payment of Zakat was prescribed at Madina. This view was expressed by Ibne-Abbas and most of the commentators accepted it. But others say that reference of Jihad and Zakat may be prophetical; hence the occurrence of the word is no argument that the verse was not revealed at Mecca.

The chapter has two sections, twenty verses two hundred eighty-five words and eight hundred thirty-eight letters.

The chapter begins with an injuction to the Prophet for offering night prayer which enlightens the soul effectively. The prayer of down opens the hearts of the believers to understand the secrets of nature. The prayer of dawn (Tahajjud) was binding on Prophet, for others it is not obligatory, but spending night in prayer particularly offering prayer at dawn has been appreciated very much. Prophet emphasized the believers to offer dawn prayer regularly.

Then it has been mentioned in the chapter that the Prophet would face immense hardship and hurdles in performing his duties. So he has been advised to bear all difficulties patiently and to have full full confidence over the authority and power of Allah Who is Lord of both east and west.

Then the infidels of Mecca are warned cighting the example of Pharaoh and his tragic end.

In the second section the prayer of dawn was curtailed and believers were allowed to recite Quran as much as they can. Side by side they were commanded to be strict in offering binding prayers and paying poor due (Zakat) constantly.

In the end the believers have been advised to spend in the way of Allah lavishly. One should not be niggardly in this matter. Whatever would be spent in the way of Allah, it would not go waste and one would reap its fruit in abundance on the Day of Judgement.

It has been told that one who recites this chapter eleven times, his every difficulty is solved.



Surah Number 73: Al-Muzzammil (The Enshrouded One, Bundled Up)

Revealed at: Makkah

Total Verses: 20

ALLAH in the name of The Most Affectionate, the Merciful.

1. O the enwrapped one!
2. Stand praying at night except a small portion thereof.
3. Half night or make it a little less than that.
4. Or make it a little more than that - and recite Quran slowly and thoughtfully.
5. Undoubtedly, soon We shall be casting on you a weightly word.
6. Undoubtedly, getting up at night is most pressing and the word is pronounced most rightly.
7. Undoubtedly, you have a chain of engagements during the day.
8. Therefore remember the name of your Lord, and be of Him exclusively leaving all others.
9. He is the Lord of the east and west, there is no God but He, so take Him as Disposer of affairs.
10. And be patient over what the infidels say and leave them decently.
11. And leave to Me those beliers the rich ones and give them a little time.

12. Undoubtedly, We have heavy fetters and raging fire.
13. And a choking food and a painful torment.
14. On a day when the earth and the mountains shall quake, and the mountains will become heaps of sand flowing.
15. Undoubtedly, We sent towards you a Messenger who is a witness over you, as We sent to Firawn a Messenger.
16. But Firawn disobeyed the Messenger, then We seized him with a severe seizing.
17. Then how you will save yourselves if you disbelieve against a day which will make children old.
18. The sky will be split on account of its grief. The promise of Allah shall be fulfilled.
19. Undoubtedly, this is an admonition, therefore, let him who please take a way unto his Lord.
20. Undoubtedly, your Lord knows that you stand up for prayer sometime for nearby two third of the night, sometime half of the night, sometime a third of the night, and also a party of those who are with you. And Allah estimates the night and the day. He knows that you Muslims cannot count the night, then He turned towards you with His mercy, now recite from Quran as much as is easy for you He knows that soon some of you will fall ill and some others will travel in the earth seeking the bounty of Allah and some others will be fighting in the way of Allah, so recite Quran what you can, and continue keeping prayer and pay the poor-due (Zakat) and give a goodly loan to Allah. And whatever good you will send forward for you, you will find it with Allah as better and greater reward. And beg forgiveness from Allah. Undoubtedly, Allah is Forgiving, Merciful.

CHAPTER – 74

AL-MUDDATHTHIR

(THE MANTLED ONE)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has two sections, fifty-six verses, two hundred fifty-five words and one thousand ten letters.

The Prophet has been addressed in this chapter as O Mudaththir (the Mantled One), so the chapter has been named. It has been narrated by Hazrat Jabir that the Prophet told that he was on the mountain of Hira and heard that someone was calling him saying 'O Muhammad verily you are Messenger of Allah', he saw to his right and left and found none, then looked upward and saw that a person was sitting in between heaven and earth (The angel who had given the call). Seeing this scene, he was inspired with awe and came to his wife Khadija and asked her to get him mantled. She got him mantled. Then Jibrael came and called him O mantled one.

In previous chapter the Prophet was commanded to achieve full perfection by spending the night in prayer. In this chapter the Prophet is commanded to convey the message and to warn a people who has gone down in vice and immorality. The evil doers would face the consequences. Those who call the Messenger, magician and verses of Quran sorcery, they would necessarily be fuel of the Hell whose blaze would burn them and they would neither be alive nor dead.

Then the condition of the people of the hell has been described. The ^question and answer between men of Hell and men of Paradise has been mentioned. The men of hell would tell two main reasons for this tragic punishment. Firstly they did not offer prayer, secondly they used not to provide food to the poor and needy. It is proved here that economic welfare of the people is as important as offering of prayer. One who knowingly neglects this duty, his crime is equal to the crime committed in neglecting prayer for Allah.



Surah Number 74: Al-Muddaththir (The Cloaked One, Bundled Up)

Revealed at: Makkah

Total Verses: 56

ALLAH in the name of The Most Affectionate, the Merciful.

1. O the mantled one.
2. Stand up, then warn.
3. And magnify your Lord alone.
4. And keep clean your clothes.
5. And remain away from the idols.

6. And bestow not favour to anyone seeking increase.
7. And be patient for the sake of your Lord.
8. For when the trumpet shall be blown.
9. That day is then a harsh day.
10. For the infidels it is not easy.
11. Leave him when I created alone to Me.
12. And bestowed him ample wealth.
13. And sons present before him.
14. And I prepared for him numerous preparations.
15. Then he covets that I may give him more.
16. Never, he is hostile to Our signs.
17. Soon, I shall cause him to ascend to the mountain of fire sand.
18. Certainly, he reflected and determined.
19. Then be he cursed, how he determined.
20. Again, be he cursed, how he determined.
21. Then he looked about.
22. Then he frowned and scowled.
23. Then he turned his back and waxed pround.
24. And said, 'this is the same magic learnt from old ones.'
25. 'This is not but the word of man.'
26. I shall soon thrust him into the Hell.
27. And what did you know what the hell is?
28. It leaves not and spares none.
29. It takes out the skin of man.
30. Over it there are nineteen guards.
31. And We have not made the guards of the hell but the angels, and We have not kept their calculation but as a test of the infidels, in order that those who are men of the Book may be convinced and the faith of the believers may increase, and those who are men of the Book and the Muslims may not doubt, and that those in whose hearts is a disease and the infidels may say, "what does, Allah mean by such a strange illustration?" In this way Allah leads astray whom He will and He guides whom He will. And none knows the hosts of your Lord save He. And this is nothing but an admonition for man.
32. Yes, by the moon.
33. And the night when it retreats.
34. And by the morning when it shines.
35. Undoubtedly, the hell is one of the greatest things.
36. A warning to man.
37. For anyone of you, who wishes to advance or to fall back?
38. Every soul is pledged for what it has done.
39. But those on the right hand.
40. In Gardens, they ask.
41. From the culprits.
42. What brought you into the Hell?
43. They said, 'We used not to offer prayer.
44. 'And We used not to feed the needy ones.
45. 'And We used to indulge in objectionable talk with those who indulge therein.
46. 'And We used to belie the Day of Judgement.
47. 'Until! Death overtook us.'
48. So the intercession of the intercessors will be of no use to them.
49. Now what heppened to them that they turn their faces from admonition.
50. As if they are frightened asses.
51. Fleeing from a lion.
52. Nay, rather every one of them wishes that he may be given open sheets of revelation.
53. Never, but rather they fear not the Hereafter.
54. Yes, no doubt, this is an admonition.
55. So that, whoever wishes may take admonition thereof.

56. And they will not accept admonition unless Allah so please. He alone is worthy to be feared and He alone is worthy for forgive.

CHAPTER – 75

AL-QIYAMAH

(THE RESURRECTION)

BRIEF INTRODUCTION:

This early Meccan chapter having two sections, forty verses, one hundred ninety-nine words and six hundred ninety-two letters deals mainly with the occurrence of the Day of Resurrection. So it has been named as the Resurrection.

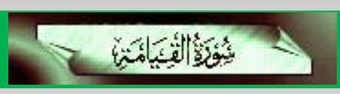
Allah mentions the occurrence of the Day of Resurrection on oath. The object of oath is to emphasize a manifest truth. What the infidels think impossible for Allah it is most easy. After declaring the occurrence of the Day of Resurrection certain Allah describes the dreadful conditions of the Day. Every human being shall be helpless on the Day except the chosen one.

Then the revelation on the Prophet has been mentione. In the beginning Prophet felt difficulty in receiving revelation. The Prophet used to repeat hastily the word of revelation heard from Jibreal so that he may not forget any word. Allah helped the Prophet, and forbade him to be in haste. Allah declared that it is His responsibility to preserve the revelation in the heart of His beloved Prophet. "Undoubtedly, it is upon Us to preserve it and to recite." (75:17).

"Then it is upon Us, to make clear its minute details." (75:19). The Prophet should not be worry about it.

Then it was told that on the Day of Resurrection the faces of the obedient and believers shall be fresh and shinning, they would be looking towards, their Lord and the faces of the rejector and evil doers would be sad and dismal. They would be trembling with fear.

In the end the condition of a proud, stubborn and high-headed personality has been explained and the people has been informed of his natural evil end so that one should take lesson from it.



Surah Number 75: Al-Qiyâmah (The Rising of the Dead)

Revealed at: Makkah

Total Verses: 40

ALLAH in the name of The Most Affectionate, the Merciful.

1. I call to swear by the Day of Resurrection.
2. And I do swear by the self- blaming soul.
3. Does man think that We shall not assemble his bones?
4. Why not, We are Powerful to restore his very fingertips.
5. But man desires to do wrong infront of him.
6. He asks, when will be the Day of Resurrection.
7. But when the eyes is dazzled.
8. And the moon is eclipsed.
9. And the sun and the moon will be joined together.
10. On that day the man will say, where is place to run away do?
11. Never, there is no refuge.
12. On that day one is to take towards your Lord alone.
13. That day man shall be informed as to what he has sent forward and what he left behind.
14. But rather man has complete sight over his own condition.
15. And if he brings all excuses he hasm, even then he will not be heard.
16. Move not your tongue with Quran that you may hasten to learn it.
17. Undoubtedly, it is upon Us to preserve it and to recite.
18. So when We have already recited it follow then its recital.
19. Then it is upon Us, to make clear its minute details.
20. Nothing, rather you O infidels! Love near life.
21. And you have already neglected the Hereafter.
22. Some faces on that day will be fresh.
23. Looking towards their Lord.

24. And some faces that day will be sad and dismal.
25. Thinking that back-breaking calamity will befall them.
26. Yes, when it will reach to the throat.
27. And it will be said, is there anyone who may exorcise?
28. And he (the dying man) will think that it is the hour of parting.
29. And shank will intertwined with shank.
30. The drive that day is towards your Lord.
31. For neither he accepted the truth nor offered prayers.
32. Yes, he belied and turned his face.
33. Then he departed to his home arrogantly.
34. Woe is near to you, now woe is near.
35. Again woe is near to you, now woe is near.
36. Does man think that he will be left free?
37. Was he not a sperm of emission emitted?
38. Then he became a clot, then He created him and perfected him.
39. And then He made of him a pair, the male and female.
40. Would the One Who has done all these things be not able to give life to the dead?

CHAPTER – 76

AL-DAHR

(THE TIME OR THE MAN)

BRIEF INTRODUCTION:

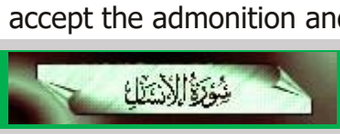
The chapter has two sections, twenty-one verses, two hundred forty words and one thousand fifty-four letters. There is controversy about the place of its revelation. Mujahid and Qatawa, Hasan Basri, Akrama and Qalbi opine that it was revealed at Madina. In Bahrul Muhit, it has been said that majority of Ulemas say that is was revealed at Mecca. The chapter has been named both as the time and the Man. These both words occur in first verse.

The man is proud of his wealth and strength and has forgotten his Creator Who declares that man was nothing before. He has been created and has been bestowed the power of hearing and seeing. Allah desires to test him whether he becomes thankful to his Creator or unthankful and rejector of His authority. Then Allah mentions the favours to be given to thankful ones. Allah praises those who feed needy, poor orphans and slaves only for the pleasure of Allah at a time when the people are busy in self-praise and selfishness, and hate poor and needy. Such people are rewarded from their Lord.

Then the Prophet was told that the Book has been sent.upon him so he should bear all difficulties patiently and remain busy in mentioning Allah.

Then the condition of worldly people has been explained. They have forgotton the everlasting goods of the Hereafter and have completely indulged themselves in the bliss and goods of this transitory life.

This Book is for admonition. He who wills accept the admonition and act accordingly.



Surah Number 76: Al-Insân or Ad-Dahr (The Man or Al-Dahr - The Time)

Revealed at: Makkah

Total Verses: 31

ALLAH in the name of The Most Affectionate, the Merciful.

1. Undoubtedly, there has come upon man a time when there was no mentioning of his name anywhere.
2. Undoubtedly, We created man from a mingled spermdrop that We might try him; so We made him hearing, seeing.
3. Undoubtedly, We have shown him the way, whether he be grateful or ungrateful.
4. Undoubtedly, We have already prepared for the infidels chains and iron collars and a blazing fire.
5. Undoubtedly, the virtuous will drink of a cup whereof the admixture is camphor.
6. What is the camphor, it is spring wherefrom the most special bondmen of Allah will drink. They will make it gush forth wherever they would like in their places.
7. They fulfil their vows, and fear a day the evil of which is wide-spread.
8. And they feed, for love of Him, the poor, the orphan and the prisoner.

9. They say to them, 'We feed you for Allah's pleasure only. We desire no recompense or thanks from you.
10. 'Undoubtedly, we fear from our Lord a day which is frowning and very hard.'
11. So Allah has saved them from the evil of that day and granted them cheerfulness and happiness.
12. And recompensed them for their patience with a Garden, and silken clothes.
13. They will be reclined upon couches in the Garden; neither will they see therein sunny heat nor excessive cold.
14. And its shades will be inclined over them, and its clusters would have been made hanging down.
15. And there shall be passed around them silver vessels and goblets which will be bright as' glass.
16. What type of glass, glass of silver, the cupbearers, would have placed them on complete measurement.
17. And therein, they shall be made to drink a cup whose mixture will be ginger.
18. What ginger is, it is a spring in the Paradise called Sal-Sabil.
19. And never aging youths shall go around them for service, when you see them, you think them to be pearls sprinked.
20. And when you look to them, you see a bliss and a great Kingdom.
21. Upon their bodies, there are green silken garments and brocade and are made to wear bracelets of silver. And their Lord made them to drink pure beverage.
22. It will be told to them, this is your recompense, and your labour bore fruits.
23. Undoubtedly, We have sent down the Quran on you in piecemeal.
24. So be you patient under the order of your Lord, and hear not anyone of them sinner or unthankful.
25. And remember the name of your Lord Morning and evening.
26. And in part of night, prostrate yourself before Him and magnify Him through the long night.
27. Undoubtedly, these people love the things under feet, and has already left behind a heavy day.
28. We created them, and strengthened their joints, and, when We will, We shall exchange their likes.

CHAPTER – 77

AL-MURSALAAT

(THE SENT ONES)

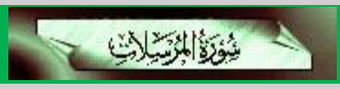
BRIEF INTRODUCTION:

It was revealed at Mecca. It has two sections, fifty verses, one hundred eighty words and eight hundred sixteen letters.

Hazrat Ibne Masood narrates the circumstance of its revelation. He says that the night in which this chapter was revealed we were in the company of the Prophet, when we reached in a pit of Mina this chapter was revealed and we learned it from the Prophet who recited this chapter. All of a sudden a snake appeared and we moved quickly to kill him and he ran away. The Prophet told that we were saved from his evil and he was saved from our evil; this pit is famous in Mina as a Pit of Al-Mursalaat.

Allah takes vows of many things to ensure the occurrence of the Day of Resurrection. Then the terrible scene of its occurrence has been mentioned. A tradition of Allah is that one who adopts wretchedness leaving right path commits crimes and oppresses the people then he is ruined and perished.

Then the creation of man, resources and requirements of his existence have been mentioned. It has been clearly explained whatever is to be done with the infidels and what favours and goods are to be bestowed to the righteous and God feary on the Day of Resurrection.



Surah Number 77: Al-Mursalât (The Emissaries)

Revealed at: Makkah

Total Verses: 50

ALLAH in the name of The Most Affectionate, the Merciful.

1. By those sent forth continuously.
2. Then pushing on with force.
3. And then after stirring up lifting (things).
4. Then separating fully the truth and untruth.
5. Then by those bringing down the remembrance.
6. For completing the argument or warning.
7. Undoubtedly, what you are promised must happen.

8. So when the stars are extinguished.
9. And when heaven is split.
10. And when the mountains are blown away as dust.
11. And when the time of Messengers come.
12. For what day they were appointed?
13. For the Day of Decision.
14. And what did you know what the day of decision is?
15. Woe is on that day to the beliers.
16. Did We not destroy the ancients?
17. And then We will cause the later ones to follow them.
18. Thus We deal with the culprits.
19. Woe is on that Day to the beliers.
20. Did We not create you of a mean water?
21. Then We placed it in a safe place.
22. For a known measurement.
23. Then We measured, so what an excellent Measurers are We!
24. Woe is on that day to the beliers.
25. Have We not made the earth a gathering place?
26. Of your living ones and dead?
27. And We placed thereon high anchores of mountains and made you drink very sweet water.
28. Woe is on that day to the beliers.
29. Now move on towards that which you used to belie.
30. Move on towards the shadow of that smoke which has three branches.
31. Neither providing shade nor protecting from the flame.
32. Undoubtedly, the hell sends up sparks like places.
33. As they were yellow camels.
34. Woe is on that day to the beliers.
35. This is a day when they shall not be able to speak.
36. Nor shall they be permitted to offer excuses.
37. Woe is on that day to the beliers.
38. This is the day of decision; We have gathered you and all earlier ones.
39. Now if you have stratagem, then play it against Me.
40. Woe is on that day to the beliers.
41. Undoubtedly, the feared ones are in the midst of shades and springs.
42. And in the midst of fruits, such as they desire.
43. Eat and drink pleasantly, the reward of your doings.
44. Undoubtedly, thus We recompense the righteous.
45. Woe is on that day to the beliers.
46. Eat and carry on a little; necessarily, you are the culprits.
47. Woe is on that day to the beliers.
48. And when it is said to them, 'offer prayer', they do not offer.
49. Woe is on that day to the beliers.
50. In which word then, after this will they believe?

CHAPTER – 78

AL-NABA

(THE GREAT NEWS)

BRIEF INTRODUCTION:

The chapter has been named Al-Naba taken from verse 2, other names are Amm and Amma Yata Saa-aloon. This beautiful chapter having two sections, forty or forty-one verses, one hundred seventy-three words and nine hundred seventy letters was revealed in early period at Mecca.

The religion brought and preached by Prophet was a novel thing for the pagans of Arab. All were astonished after hearing the talks of the Messenger. The main faith which perturbed them very much was the announcement of the occurrence of the Day of Resurrection. They were not prepared to hear and believe in

the Day of Judgement when all would be accountable of their deeds before Almighty Allah. There was psychological hindrance too in accepting the occurrence of the Day. They were busy in all malpractices of worldly life, so they were afraid of accountability.

This chapter declares clearly that the Hour would come and the deniers would themselves see its occurrence and havoc.

Allah is Powerful to give life to the dead ones, when He can create a man from a drop of blood, He can gather the scattered particles of the body and can give it new life. Evildoers and good doers cannot be given equal status, it is against justice and fair play. The evildoers shall be punished and good-doers shall be rewarded.The main theme behind the occurrence of the Day is to provide justice.

The chapter negates the conception of the infidels that their associates and idols would provide intercession and help to them. No one can intercede save with the permission of Allah. The idols of infidels would become fuel of the fire.

In the end the infidels are warned and advised to accept the truth, otherwise they would face a dreadful end on the Day, their position would be miserable and they would be saying, "Would that I were dust."(78:40)

It has been said that one who recites this chapter his weakness of sight shall be removed. Hazrat Khawaja Nizamuddin says that recital of the chapter five times after Asr prayer makes a man slave of the love of Allah. (Fawaidul Fawad).



Surah Number 78: An-Naba` (The Announcement)

Revealed at: Makkah

Total Verses: 40

1. What they are questioning for among themselves?
2. About the Great News.
3. In which they differ.
4. Yes, they will now know.
5. Again, yes, they will soon know.
6. Have We not made the earth a bed,
7. And the mountains as stakes?
8. And we have made you pairs,
9. And We have made your sleep a rest,
10. And We have made the night a covering.
11. And We have made the day for seeking livelihood.
12. And We have built over you seven strong layers (firmaments).
13. And We have set therein a very bright lamp.
14. And We sent down then from the clouds water pouring forcefully.
15. That We may bring forth therewith grains and vegetables.
16. And thick gardens.
17. Undoubtedly, the Day of Decision has an appointed time.
18. The day when the trumpet shall be blown, and you will come in hosts.
19. And the sky shall be opened up and it will become as doors.
20. And the mountains shall be made to move and shall become as they were a mirage.
21. Undoubtedly, Hell is watching.
22. The destination of the contumacious.
23. For ages they will abide therein.
24. They will not taste therein neither cool nor any drink.
25. But boiling water and a bunring yellow liquid of the people of Hell.
26. A fitting recompense.
27. Undoubtedly, they had no fear of reckoning.
28. And they belied Our signs fully.
29. And We have already kept counted everything in a Book.
30. Taste now, We shall not increase you but in torment.
31. Undoubtedly, for the Godfearing is the place of triumph.
32. Gardens and grapes.
33. And rising breasted maidens of equal age.

34. And overflowing cups.
35. Therein they will hear no idle talk nor lying.
36. A recompense from your Lord, a bestowing sufficient.
37. From Him Who is the Lord of the heavens and the earth and all that in between them is, the Most Affectionate, they shall not have the power to speak to Him.
38. On the day when the spirit (Jibril) and all angels will stand in rows, no one shall be able to speak, but he whom the Most Affectionate will permit and who speaks aright.
39. That is the true day. Now let him who will seek a way to his Lord.
40. We warn you of a torment which is near at hand; a day when man will see whatsoever his hands have sent on before, and the infidel will say, 'Would that I were dust!'

CHAPTER – 79

AL-NAZIAT

(THOSE WHO DRAG FORTH)

BRIEF INTRODUCTION:

This is too an early Meccan chapter. The title of the chapter appears in the first verse. It has two sections, forty-six verses, one hundred ninety-seven words and seven hundred fifty-three letters.

In this chapter too the occurrence of the Doomsday has been emphasized. Allah declares an oath that it shall occur. No power can stop its occurrence.

It is very easy for Allah to make all dead ones alive on the Day of Judgement.The broken and rotten bones shall be assembled together. The Creator can do anything He desires. The deniers are advised to ponder and to apply their wisdom otherwise they would be in serious loss which necessarily would be unbearable to them.

Then the infidels were told the stories of past people who rejected Prophet and denied the occurrence of the Day. They boasted and took pride in their wealth, power and Kingdom therefore, they were completely annihilated, the example of Pharaoh has been cighted and they were advised to desist from the path adopted by Pharaoh if they desired safety and success in both worlds.

The infidels were asking time and date of the occurrence of the Day. It was told to the Prophet that he had no concern with the time and date of its occurrence. It concerns to Allah only. The duty of the Messenger is to warn and to inform the people.

It has been said that one who recites the chapter daily, he would not face the agonies of death.



Surah Number 79: An-Nazi`ât (Those who Drag Forth)

Revealed at: Makkah

Total Verses: 46

ALLAH in the name of The Most Affectionate, the Merciful.

1. By those who drag forth souls vehemently,
2. And those who release knots gently.
3. By those who swim easily.
4. Then they reach soon by advancing.
5. Then they manage the affairs.
6. The infidels shall necessarily be chastised on the Day when the shivering one will shiver.
7. And there will follow it the following one.
8. How many hearts will be throbbing that Day?
9. They will not be able to life up their eyes.
10. The infidels say, "Shall we really be restored to our former state"?
11. What! Even when we shall be rotten bones?
12. They said, such returning back is indeed a total loss.
13. That is not but a mere scolding.
14. Henceforth they shall be lying in an open ground.
15. Have you received the news of Musa?
16. When his Lord called to him in the holy valley Towa:
17. Go to Firawn; he has rebelled.
18. And say to him'Have you any liking to purify yourself?

19. And that I should guide you to your Lord so that you may fear Him.
20. Then Musa showed him a great sign.
21. But he belied him and disobeyed.
22. Then he gave his back to him, striving against him.
23. Then he gathered his people and proclaimed.
24. And said,'I am your Lord, the most high'.
25. Therefore Allah seized him for the torment of the present world and the Hereafter both.
26. Undoubtedly, there is in it a lesson for him who fears.
27. Whether according to your wisdom, the creation of yours is difficult or the heaven that He has built?
28. He has raised high its vault and made it perfect.
29. And He has made its night dark, and its sunshine bright.
30. And after that he spread out the earth.
31. He brought forth therefrom its water and its pasture.
32. And set firmly the mountains.
33. For your benefit and for your cattle.
34. But when the biggest calamity will come.
35. That day when man will call to mind all that he strove for.
36. And the Hell will be made manifest to him who sees.
37. Then as for him who rebelled,
38. And preferred the life of this world,
39. Then undoubtedly, the hell is his destination.
40. But as to him who feared to stand before his Lord, and restrained his soul from evil desires.
41. Then undoubtedly, the Paradise is his destination.
42. They ask you concerning the Hour: when it is destined to come?
43. But what you are to do with its mentioning?
44. Towards your Lord is its ultimate end.
45. You are only a warner to him who fears it.
46. It shall be as if, on the day when they will see it, they had not tarried in the world but an evening or the rising of the sun.

CHAPTER – 80

ABASA

(HE FROWNED)

BRIEF INTRODUCTION:

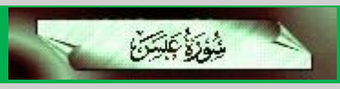
The chapter having one section forty-two verses, one hundred thirty words and five hundred thirty-three letters was revealed at Mecca.

It so happened that a blind companion of the Prophet Abdullah Ibne Maktoom a relation of Hazrat Khadija came to the Prophet at a time when he was busy in preaching and discussing Islam with some big leaders of Mecca. During his talks Abdullah interfered and asked the Prophet to teach him what he was taught by Allah. Being blind he could not see what the Prophet was doing. This untimely interruption of Hazrat Abdullah was not liked by the Prophet and he frowned and did not respond to his request. Apparently Abdullah interference was not justified as he did not observe the etiquette of the company of the Prophet. But Allah forbade the Prophet not to behave with a poor, blind and old companion who committed a wrong by interfering in the performance of the duty of Prophet.

The style of these verses shows Allah's disliking and anger. The case in not like this. The leaders and rich men of Mecca with whom the Prophet was busy in talks, thought that Islam was in need of them. If they would accept Islam, the prestige and dignity of the religion and the Prophet would enhance. Allah rebutted their false notion and told that those who are sincere and devoted were dignified and prestigious in Islam though they might be poor and blind.

Those who are proud of their wealth and status and devoid of sincerity and true spirit are not required in Islam. There is no anger against beloved Prophet. Those who take these verses as a disgrace to the Prophet and desires to lower his prestige are on wrong thinking and misguided.

Farooque-Azam Hazrat Umar came to know that an Imam (Person leading in prayer) recites always this chapter, he sent a man to behead such person as he used to recite the chapter for defaming the Prophet. Such a man goes out of Islam and becomes apostate.



Surah Number 80: `Abasa (The Frowned)

Revealed at: Makkah

Total Verses: 42

ALLAH in the name of The Most Affectionate, the Merciful.

1. He frowned and turned his face.
2. Because the blind man came to him.
3. And what you know, haply he might be cleansed;
4. Or be admonished, so that the admonition may profit him.
5. As for him who regards himself self-sufficient.
6. To him you do pay attention.
7. Whereas there is not any blame on you - if he is not cleansed.
8. But as to him who came to you running.
9. And he is fearing.
10. Then you become busy with others leaving him.
11. Not like this, it is an admonition.
12. So let him who wished remember it.
13. In these sheets that are honoured,
14. Exalted, Purified.
15. With the hands of scribes.
16. Noble, virtuous.
17. Killed be man, how unthankful he is!
18. From what did He create him?
19. He created him by a drop of water, then proportioned him.
20. Then He made his way easy for him.
21. Then He gave him death and caused him to be buried.
22. Then when He pleased, brought him out.
23. Nothing, he has not carried out what he was commanded.
24. Therefore let man look at his food.
25. That We poured down water abundantly.
26. Then We cleaved the earth well.
27. Then We caused to grow therein grain.
28. And grapes and green fodder.
29. And the olive and the date palm.
30. And thick gardens.
31. And fruits and grasses.
32. For your benefit and for your cattle.
33. Then when the deafening shout will come,
34. On that day man will flee from his brother.
35. And from his mother and his father.
36. And from his wife and his sons,
37. Every one of them on that day has one anxiety that is enough for him.
38. Many faces on that day shall be bright.
39. laughing, rejoicing,
40. And many faces on that day will have dust upon them,
41. Darkness will be covering them.
42. They are the infidels, the wicked.

CHAPTER – 81

AL-TAKWIR

(THE FOLDING UP)

BRIEF INTRODUCTION:

The chapter having one section, twenty-nine verses, one hundred four words and five hundred thirty letters was revealed in early period of Mecca. In Tirmizi it has been narrated that the Prophet told that one who desired to see the Day of Resurrection as it was before his eyes, he should recite chapters 81, 82 and 84.

In this chapter the arguments have been given for the occurrence of the Day of Resurrection and truth of Messengership. There would be two stages of the occurrence of Last Day. In the first stage the present arrangement of the Universe shall be fully destroyed. There would be no skies, no sunshine, no glittering stars and the mountains would be made particles of dust. The wild animals would leave forests and would be gathered together.

In the second stage, the trumpet shall be blown second time, everyone would come out from his grave alive and all would be presented before Allah for accountability.

After mentioning the Day of Resurrection the Messengership of the Prophet is discussed. Allah swears and tells that the bearer of Quran is the Messenger of Allah. The Quran has not been fabricated by him nor has it been taught by any other person. It has been sent down through a noble and prestigious angel who is most trustworthy and truthful.

It has been said that anyone after reciting this chapter blows over a diseased eye, by will of Allah, the disease shall be cured.



Surah Number 81: At-Takwîr (The Overthrowing)

Revealed at: Makkah

Total Verses: 29

1. When the sunshine is folded up.
2. And when the stars fall off.
3. And when the mountains are made to move.
4. And when the pregnant she camels are abandoned.
5. And when the beasts are gathered together.
6. And when the seas are kindled,
7. And when the souls are paired.
8. And when the female buried alive is questioned about.
9. For what crime was she killed?
10. And when the sheets of actions are opened,
11. And when the heaven is taken off from its place,
12. And when the Hell is caused to flare up.
13. And when the Paradise is brought near,
14. (Then) each soul shall know what it has brought forward.
15. Then I swear by those that recede.
16. Walk straight and then stop.
17. And by the night when it departs.
18. And by the morning when it breathes.
19. Undoubtedly, this is the recitation of a noble Messenger.
20. Who is powerful, dignified in the presence of the Lord of the Throne.
21. There He is obeyed, He is trustworthy.
22. And your companion is not mad.
23. And undoubtedly, he saw him on the bright horizon.
24. And he is not niggardly as to the disclosing of unseen.
25. And the Quran is not the recitation of saitan (Devil) the accursed.
26. Whither, then, are you going?
27. This is not but an admonition to the entire world.
28. For him among you who desire to be straight.
29. And what you desire, but only this that Allah the Lord of the world desires.

CHAPTER – 82

AL-INFITAR

(THE CLEAVING)

BRIEF INTRODUCTION:

This chapter was too revealed at Mecca in early period. It has one section nineteen verses, eighty words and three hundred twenty seven letters.

The chapter deals mainly with the Day of Resurrection. Every truth shall be open on that Day. Everyone would know his deeds done in the world. The result of evil and good shall be before every one's eye.

Then the human beings are reminded of the favours of Allah done to them and inspite of all these things, they are unthankful.

Whatever is being done by anyone shall be presented before him. None should be in doubt about it. Allah has appointed trustworthy angels with everyone. These angels are preparing records of every detail and according to this record every one shall be dealt with.



Surah Number 82: Al-Infitâr (The Cleaving, Bursting Apart)

Revealed at: Makkah

Total Verses: 19

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the heaven is cleft.
2. And when the stars fall off
3. And when the seas are flown away.
4. And when the graves are scratched.
5. Each soul shall then know what it has sent forth and what has been left behind.
6. O man! What has deceived you with regard to your Lord, the Noble One.
7. Who created you, then perfected you, then proportioned you.
8. Into whatever from He willed, He fashioned you.
9. Nothing but you belie the judgement.
10. And undoubtedly, above you, are some guardians.
11. Honourable, scribes.
12. They know what you do.
13. Undoubtedly, the righteous are in bliss.
14. And undoubtedly, the evildoers are necessarily in Hell.
15. They shall enter it on the Day of Judgement.
16. And they will not be able to hide therefrom.
17. And what you know what the Day of Judgement is.
18. Again, what you know, what the Day of Judgement is.
19. The day when no soul shall have power for any other soul. And the entire command on that day is of Allah.

CHAPTER – 83

AL-MUTAFFIFEEN

(THE GIVING OF SHORT MEASURE)

BRIEF INTRODUCTION:

There is some controversy about the place of its revelation, some say that it was revealed at Mecca, some other say that it was revealed just after migration at Madina and some say that it was revealed during the journey of migration in between Mecca and Madinah.

The chapter has one section, thirty-six verses, one hundred sixty- nine words and seven hundred thirty letters.

Usually a society not having faith in Day of Resurrection and accountability is corrupted. The people of rich society do whatever they like and various evils take root in them. Contrary to this a society believing in the Day of Resurrection and accountability are always afraid and do not deviate from right path and try their utmost to live a life of truth and good dealing in the society.

The pagans of Arab were traders so they did not care of the genuine rights of other and were in the habit of cheating and giving short measure. What was due to anyone, he took it full but gave less what was due over him to give to other.

The chapter warns such cheater and givers of short measure and reminds them of the occurrence of Day of Resurrection when everyone shall be made to stand before God.

The Day shall occur. Those who spent their lives in doing evil and cheating other would bear terrible punishment, but those who did good and fulfilled their duties honestly would be exalted and fully rewarded. The infidels see the believers contemptuously and when they pass by them laugh at them and hatefully wink at them among themselves. On the Day of Resurrection the believers would laugh at the infidels.



Surah Number 83: Al-Mutaffifîn or Al-Tatfif (The Cheats, Defrauding or Al-Tatfif The Giving Short Measure)

Revealed at: Makkah

Total Verses: 36

ALLAH in the name of The Most Affectionate, the Merciful.

1. Woe is to those who give short measure.
2. Those who, when they take by measure from others, take it full.
3. But when they give by measure to others or weigh to them, they diminish.
4. Do not these people imagine that they are to be raised?
5. On a mighty day.
6. The day when all persons will stand before the Lord of the Worlds.
7. Undoubtedly, the record of the infidels is in the lowest place sijjin.
8. And what do you know, what Sijjin is?
9. That record is a writing sealed.
10. Woe is on that day to the beliers.
11. Those who belie the Day of Judgement.
12. And none will belie it but every contumacious.
13. When Our signs are read to him, (he) says, 'fables of the ancients'.
14. Nothing but rather their earnings have rusted their hearts.
15. Yes, certainly they are deprived of the sight of their Lord that day.
16. Then, undoubtedly they are to enter the Hell.
17. Then it shall be said, 'this is what you used to belie'.
18. Yes, certainly, the record of the virtuous is in the highest place 'Illiyyin'.
19. And what do you know, what Illiyyin is?
20. That record is a writing sealed.
21. The chosen ones see to it.
22. Undoubtedly, the virtuous are in bliss.
23. They look at thrones.
24. You recognize the freshness of bliss in their faces.
25. They shall be made to drink pure Wine which is already sealed.
26. The seal is on Musk, and for this let the aspirers aspire.
27. And its mixture is with the water of Tasnim.
28. A spring of which the chosen ones drink.
29. Undoubtedly, the culprits used to laugh at those who believed.
30. And when they pass by them, they wink at them among themselves.
31. And when they return to their household, return rejoicing.
32. And when they see Muslims, they say, 'Undoubtedly, they are the strayed ones.'
33. And they were not sent as keepers over them.
34. This day, therefore the believers laugh at the infildels.
35. They look seated on thrones.
36. How the infidels have been recompensed of their doings?

CHAPTER – 84

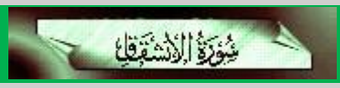
INSHIQAQ

(THE RENDING ASUNDER)

BRIEF INTRODUCTION:

This earliest Meccan revelation has one section twenty-five verses, one hundred seven words and four hundred thirty letters.

The chapter too mainly discusses the Day of Resurrection. All human beings willingly and unwillingly shall be presented before the Lord the Creator of entire universe. The people on the Day shall be divided in groups. Some groups shall be given their records of actions in their right hands. Then there would be no limit of their rejoicing. Another group shall be given his record behind his back. Therefore, everyone is to decide in this world and tells the people that they would have to pass through all these stages on the Day of Resurrection. It is strange that these people do not prostrate after having the recitation of Quran. Naturally their end shall be disastrous.



Surah Number 84: Al-Inshiqâq (The Sundering, Splitting Open)

Revealed at: Makkah

Total Verses: 25

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the heaven is rent as under.
2. And listens to the command of its Lord, and it has to do so.
3. And when the earth is stretched out.
4. And casts forth what is in it, and becomes hollow.
5. And listens to the command of its Lord, and it has to do so.
6. O Man! Undoubtedly, you are to run, necessarily towards your Lord, then you are to meet Him.
7. Then as to one who is given his record in his right hand.
8. He will soon have an easy reckoning.
9. And he will return to his household joyfully.
10. And as to him who is given his record behind his back.
11. He will soon call for death.
12. And he shall enter the blazing fire.
13. Undoubtedly, he was happy in his household.
14. He imagined that he is not to return.
15. Yes, why not, undoubtedly, his Lord is seeing him.
16. I swear by the twilight of the evening.
17. And by the night and all that is brought together in it.
18. And by the night and all that is brought together in it.
19. You shall surely ride stage after stage.
20. So what happened to them that they believe not?
21. And when Quran is recited to them, they do not prostrate.
22. But rather the infidels are be lying.
23. And Allah knows well what they keep in their hearts.
24. So give them tidings of a painful torment.
25. But as to those who believed and did good deeds, for them is a reward unending.

CHAPTER – 85

AL-BURUJ

(THE ZODIACAL SIGNS)

BRIEF INTRODUCTION:

The chapter having one section twenty-two verses, one hundred nine words and four hundred sixty-five letters is one early Meccan chapter. The enmity of the pagans had crossed every limit they did not even care of relationship, blood and neighbourhood in teasing, torturing and annoying the Prophet and faithful. When the shadow of infidelity and misguidance takes any man or group into their grip, the man and the group forgets everything and even loses their spirit of humanity. The same was the case of the pagans of Arab.

On the other hand such trials and tribulations, tortures and oppression make the believers and faithful steadfast on their stand. They do not weep or cry but bear all difficulties and tragedies wilfully and happily. They are always busy in seeking the pleasure of their Lord. The chapter cites examples of past history referring to the stories and end of Pharaoh and Thamud.

Pharaoh and Thamud met their tragic end. The believers should bear the oppression and torture patiently. The enemies will die their own death just like Pharaoh and Thamud died and truth prevailed. Islam will emerge

successful and the banner of truth shall remain hoisted for ever. This Glorious Quran is fully saved and is placed in a well- guarded tablet.



Surah Number 85: Al-Burûj (Zodiacal Signs)

Revealed at: Makkah

Total Verses: 22

ALLAH in the name of The Most Affectionate, the Merciful.

1. By heaven in which are zodiacal signs.
2. And by the promised day.
3. And by the day which is a witness, and by the day they are presented.
4. Cursed be the fellows of the ditch.
5. Of the blazed fire,
6. When they sat by them.
7. And they were themselves witnesses to what they were doing with Muslims.
8. And what they thought bad of Muslims only this that they believed in Allah, the Dignified, All Praised.
9. He for Whom is the kingdom of the heavens and the earth; and Allah is a Witness Overall things.
10. Verily those who persecuted the Muslim men and women, and then repented not, for them is the torment of Hell and for them is the torment of fire.
11. Undoubtedly, those who believed and did good deeds, for them are Gardens beneath which springs flow. This is the great triumph.
12. Undoubtedly, the seizing of your Lord is severe.
13. Undoubtedly, He begins first and then repeats.
14. And He is the Most Forgiving, the Loving to His righteous bondmen.
15. The Owner of the Honourable Throne.
16. The Doer of whatever He wills.
17. Have the words of the hosts come to you?
18. Which hosts? Of Firawn (Pharaoh) and Thamud.
19. But rather the infidels are busy in belying.
20. And Allah has encompassed them from behind.
21. But it is a glorious Quran.
22. In well guarded tablet.

CHAPTER – 86

S-AL-TARIQ

(THE NIGHT COMER)

BRIEF INTRODUCTION:

This chapter having one section seventeen verses, sixty one words and two hundred thirty nine letters was revealed at Mecca.

This chapter too deals with the arguments about the occurrence of the Day of Resurrection. There was complete darkness before the advent of the Prophet. All doors were completely shut, there was no one to open them. The bright star came. The appeared at a time when all doors were shut against him. He was to awaken the people who were sleeping a deep sleep in the night after completely shutting their doors. It was not an easy task.

Allah reminds human beings of their birth. The matter of creation is only a drop of water from which a full body with complete Organs has been made. Such a Powerful Authority can raise and can give life to a dead and rotten body. If a person does not accept admonition and comes not on right path, will have to face a severe torment. Then he will not find any friend or helper to save him from punishment.

The Meccans are busy in planning against Islam, but their planning will not bear fruit and they all would miserably fail in their struggle against Islam.



Surah Number 86: At-Târiq (The Night Comer)

Revealed at: Makkah

Total Verses: 17

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the heaven and the night comer.
2. And have you known anything, what the night comer is?
3. The bright shining star.
4. There is no soul but there is a guardian over it.
5. Then let man consider, from what he is created.
6. Created from a gushing water.
7. Which comes out from between the loins and the ribs.
8. Undoubtedly, Allah has power to restore him.
9. The day when the secrets shall be tested.
10. Then man shall have no strength, no helper.
11. By heaven from which rain pours down,
12. And the earth that splits thereof.
13. Undoubtedly, Quran is necessarily a decisive word.
14. And it is no merriment.
15. Undoubtedly, the infidels are planning their own plan.
16. And I arrange My secret plan.
17. So give a long rope to the infidels, give them some time.

CHAPTER – 87

AL-A'LA

(THE MOST HIGH)

BRIEF INTRODUCTION:

The chapter having one section nineteen verses, seventy-two words and two hundred ninety-one letters was revealed at Mecca.

The chapter begins with the direction to glorify Allah Who is free from every defect and weakness. When the first verse was revealed the prophet commanded the believers to include the words 'glory is to my Lord the Most High' in prostration. The Lord is the fountain of Power and Wisdom. He is Creator of everything on correct measurement and nice arrangement. He has made suitable arrangement for their living and development. For guidance and gaining spiritual perfection Quran has been sent.

The Prophet is to admonish and to show the people right path. One who saves himself from the practical and theoretical misguidance and passes his night and day in mentioning and remembering Allah, he would emerge successful in the end. This reality has been explained in Quran and in the previous Scriptures of Ibrahim and Musa too.



Surah Number 87: Al-A`lâ (Glory to your Lord in the Highest)

Revealed at: Makkah

Total Verses: 19

ALLAH in the name of The Most Affectionate, the Merciful.

1. Glorify the name of your Lord, the Most High.
2. Who made and perfected.
3. And who after estimation guided.
4. And Who brought forth the pasturage.
5. Then turned it dry black.
6. Now We shall teach you that you shall never forget it.
7. But whatever Allah wills, undoubtedly, He knows the open and the hidden.
8. And We shall make for you the things easy.
9. Therefore admonish you, if admonition is profitable.
10. Soon he who fears will be admonished.
11. And the evil fated will be away from it.
12. He who will enter the greatest fire.

13. Then he will neither die there is nor live.
14. Undoubtedly, he attained to his goal who purified.
15. And offered prayer remembering the name of his Lord.
16. But you prefer the living world.
17. And the Hereafter is better and lasting.
18. Undoubtedly, this is in the ancient Books.
19. In the scriptures of Ibrahim and Musa.

CHAPTER – 88

AL-GHASHIYAH

(THE OVERSPREADING)

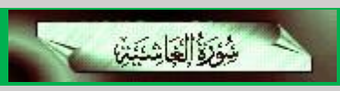
BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has one section, twenty-six verses, ninety-two words and three hundred eighty-one letters.

In this chapter the occurrence of the Day of Resurrection has been mentioned on a new style by asking a question. Nothing whether high or low would remain existing. There would be two groups on that Day, one of rejecters and deniers of truth in most wretched condition, and the other of the believers in the Messenger in most dignified position.

The attention of Arabs is diverted to ponder over the creation of four main things, the unique creation of a camel, the creation of the heaven and its firmament, the creation of high mountains and the spread of vast land. It is strange that these novel creations of God could not make them understand the Unity and widsom of Allah, the Almighty.

It is told to the Prophet to be patient and steadfast in fulfilling his mission. He is only to admonish. It is not his concern to see who accepts and who does not accept the truth. Allah is Sufficient to deal with the deniers. They would necessarily return to Allah, Who would take account of their deeds.



Surah Number 88: Al-Ghâshiyah (The Overwhelming)

Revealed at: Makkah

Total Verses: 26

ALLAH in the name of The Most Affectionate, the Merciful.

1. Undoubtedly, there has come to you the news of a calamity that shall overspread.
2. Many faces on that day shall be cast down.
3. Toiling, labouring hard,
4. They shall enter a blazing fire.
5. They are made to drink of a spring fiercely boiling.
6. They will have no food, but fire thorns.
7. Which will neither fatten nor avail against hunger.
8. Many faces on that day are in pleasure.
9. Pleased with their endeavour.
10. In a lofy garden.
11. Wherein they will hear no vain talk.
12. Therein is a running spring.
13. Therein are uplifted couches.
14. And arranged goblets.
15. And carpets spread out symmetrically.
16. And large white cloths spread over.
17. Do they not look at the camel, how created?
18. And at the heaven, how it has been raised high?
19. And at the mountains, how they have been set up?
20. And at the earth, how it has been spread out?
21. Admonish you then; you are but an admonisher.
22. You are not superintendent over them.
23. But whoever turns away and disbelieve.

24. Allah will torment him with great torment.
25. Undoubtedly, they are to return to Us.
26. Then, undoubtedly, it is for Us to take their account.

CHAPTER – 89

AL-FAJR

(THE DAWN)

BRIEF INTRODUCTION:

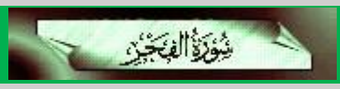
The chapter having one section twenty-nine or thirty verses, one hundred thirty-nine words and five hundred ninety-seven letters was revealed at Mecca.

It is an early revelation of Meccan life when a severe opposition and oppression of the infidels had created an alarming situation. The believers were forced fiercly to abandon new religion. These verses are revealed for providing encouragement to the believers.

Allah consoles the faithful and staunch followers by quoting the example of previous oppressors and mischief-mongers who tried their best to eliminate truth but miserably failed. The torment of Allah uprouted and erased them totally. The big ones of Mecca would face the same condition, if they would not desist from their oppressive and cruel path.

The conception that affluent powerful and well to do are favourite of Allah and the poor's and down troddens are dislikes, has been fully negated. Poverty and richness both are tests of Allah. Qaaroon and Pharaoh both were tested, they misused their wealth and power by negating the Authority of Allah, so they met their evil and disastrous ends.

Those who are thankful on the favours of Allah and submit themselves humbly before the Almighty, remained patient and steadfast in facing trials and tribulation, they are successful and honourable before Allah. The persons taking pride in their strength, status and wealth, do not take care of orphans, nor help the poor, are to be brought to task on the Day of Resurrection. Then they would know what benefit they earned from their state and wealth. But those who remember Allah day and night and get satisfaction of their hearts by mentioning Allah are chosen ones. Their souls shall be peaceful. It will be said to them, "Return to your Lord well pleased with Him, and He well pleased with you. So enter you among My chosen bondmen. And come to My Garden." 89:28-30.



Surah Number 89: Al-Fajr (The Dawn, The Day Break)

Revealed at: Makkah

Total Verses: 30

1. By the Dawn.
2. And by the ten nights.
3. And by the even and the odd.
4. And by the night when it departs,
5. Is there not in it an oath for man of understanding?
6. Have you not seen, what did your Lord with Aad?
7. The people of Iram, excessively tall.
8. The like of whom has not been created in cities.
9. And withThamud who hewed out rocks in the valley.
10. And with Firawn (Pharaoh) who pilloried.
11. Those who transgressed in the cities.
12. And spread mischief therein.
13. Therefore your Lord let down upon them the whip of torment with force.
14. Undoubtedly, nothing is absent from the sight of Your Lord.
15. But man, when his Lord tries him and honours him and bestows favour on him, he says, 'My Lord has honoured me.'
16. But when He tries him and straitens his livelihood, he says, 'my Lord has disgraced me.'
17. Not so, but you do not honour the orphan.
18. And you urge not one another to feed the poor.
19. And devour the heritage of others greedily.

20. And you love wealth exceedingly.
21. Yes, when the earth is completely broken into pieces.
22. And the Command of your Lord comes and also the angels in rows after rows.
23. And Hell is brought that day, on that day man will think, but not where is the time for thinking?
24. He will say, O would that I had sent forward some good works in my life.
25. So on that day none torments any like His torment.
26. And nor anyone binds like His binding.
27. O you peaceful soul!
28. Return to your Lord well pleased with Him, and He well pleased with you.
29. So enter you among My chosen bondmen.
30. 'And come to My Garden.'

CHAPTER – 90

AL-BALAD

(THE CITY)

BRIEF INTRODUCTION:

The chapter revealed at Mecca has one section, twenty verses, eighty- two words and three hundred twenty letters. Al-Balad is mentioned in the first verse.

Allah establishes the supremacy and sacredness of the city of Mecca on oath 'I swear by this city' (90:1). The conception of the infidels that they are powerful and wealthy has been fully negated. Allah tells that these people are wasting their money in pomp and show only and boast that the Provider knows nothing about their actions.

Islam is a natural religion, it takes care of both spiritual and physical and material development of human beings. It does not allow one to be fully absorbed in one aspect of the life and leave other.'Islam maintains a balance between both. Allah has bestowed human beings a full body with its main organs. The man should take benefit of it and use the organs for good purposes, for achieving the peak of exemplary character. The chapter mentions the good deeds, like freeing of slaves, to arrange for providing food during the time of famine, to take care of the orphans and poor. Such persons are believers, keep patience themselves and advise others to be patient and kind. They are the people of right hand. Those who deny the sings of Allah, they are men of left hand, and would become the fuel of Hell.



Surah Number 90: Al-Balad (The City)

Revealed at: Makkah

Total Verses: 20

1. I swear by this City.
2. And O beloved! You are dwelling in this city.
3. And by your father Ibrahim and his progeny that you are.
4. Undoubtedly, We created man in toil.
5. Does man think that none will overcome him?
6. He says, 'I have wested heaps of wealth.'
7. Does man think that none has seen him?
8. Have We not made his two eyes.
9. And a tongue and two lips?
10. And pointed to him the way of two raised things.
11. Then he hurried not to the steep valley without deliberation.
12. And what did you know what that valley is?
13. It is the freeing of the neck of a bondman.
14. O providing food in a day of hunger.
15. To an orphan near of kin.
16. Or to a poor man lying in the dust.
17. Again he should be of those who believed and counseled among themselves to be steadfast and counseled among themselves to be merciful.
18. These are the people of the right.

19. But those who disbelieved Our signs, they are the people of the left.
20. Over them is a fire, that after casting them therein, it has been closed from above.

CHAPTER – 91

AL-SHAMS

(THE SUN)

BRIEF INTRODUCTION:

This Meccan chapter has one section, fifteen verses, fifty-four words and two hundred forty-seven letters. Allah takes oath of many things and informs a man of his real position. Allah has created human being and has adorned him with various qualities. The human being possesses the ability to judge between right and wrong. The person who uses his ability diligently and carefully, he succeeds, but the person who becomes slave of his personal desires, and leaves right path, he would be loser and defeated in both worlds. The story of the people of Thamud has been mentioned as example. The people should take lesson from the tragic end of the people of Thamud who rejected and ridiculed their Prophet even after a clear miracle of She- camel shown to them.



Surah Number 91: Ash-Shams (The Sun)

Revealed at: Makkah

Total Verses: 15

1. By the sun and its brightness.
2. And by the moon when it follow it.
3. And by the day when it brightens it.
4. And by the night when it covers it.
5. And by the heaven and its Maker.
6. And by the earth and its Expansionist.
7. And by the soul and Him Who perfected it.
8. Then inspired its lewdness and its piety.
9. Undoubtedly, he attained to his goal who cleansed it.
10. And he failed who covered it in sin.
11. The Thamud belied in their contumacy.
12. When the most wretched of them got up.
13. Then the Messenger of Allah said, 'beware! Of the she-camel of Allah and her drinking day.
14. Then they belied him and hamstrung her, so their Lord destroyed them for their sin and levelled the town.
15. And He feared not the consequences thereof.

CHAPTER – 92

AL-LAIL

(ON THE NIGHT)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has one section, twenty-one verses seventy-one words and three hundred ten letters.

Men strive for different objects, and their effort bring different fruits. Those who strive for good enjoy facility for achieving perfection, but those who go after evil find themselves in difficulty and lag behind.

Allah has taken over Himself to call the people towards truth, but He does not compel anyone to accept it. It is upon the people to accept or reject the truth, then they would be recompensed accordingly. Those who spend their wealth to help the poor and needy for seeking pleasure of Allah only, would necessarily gain the pleasure.



Surah Number 92: Al-Lail (The Night)

Revealed at: Makkah

Total Verses: 21

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the night when it overshadows.
2. And by the day when it brightens.
3. And by Him Who made the male and female.
4. Undoubtedly, your strivings are diverse.
5. Then as for him who gave (in charity) and feared God.
6. And testified the best,
7. We shall soon provide him facility.
8. And as for him who stinted and became independent.
9. And belied the best.
10. We shall soon provide him hardship.
11. And his wealth will not avail him when he will perish.
12. Undoubtedly, upon Us rests the guidance.
13. And undoubtedly, to Us belongs the Hereafter as well as the present world.
14. So I warn you of the Fire which is flaming.
15. None shall enter it but the most wicked one.
16. Who belied and turned his face.
17. But the most pious one shall be kept far away from it.
18. Who gives his wealth to become purified?
19. And he owes no favour to anyone for recompense.
20. But he only seeks the pleasure of his Lord Who is the Most High.
21. And undoubtedly, soon he will be pleased.

CHAPTER – 93

AL-DUHA

(THE GROWING BRIGHTNESS)

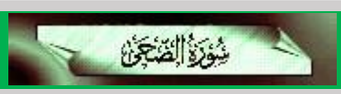
BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has one section, eleven verses forty words and one hundred seventy-two letters.

In the circumstances of its revelation it has been narrated that the revelation was not received by the Prophet for few days. The infidels began to say that Allah has left Muhammad (Sallalahu alaih wasallam), so this chapter was revealed.

This chapter mainly deals with the favours and immense rewards bestowed on the beloved Prophet by Allah. Allah has never left His Prophet. It has been declared that so much would be given to the beloved Prophet that he would be pleased.

After mentioning the favours the Prophet is commanded to be polite towards the orphans, to take care of the needy and to publicize well the favours of his Lord. By these commandments actually the followers of the Prophet are taught to act according to the commands.



Surah Number 93: Ad-Duha (The Growing Brightness)

Revealed at: Makkah

Total Verses: 11

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the growing brightness of the morning.
2. And by the night when it covers.
3. Your Lord has not forsaken you, nor He was disgust.
4. And undoubtedly, the following one is better for you than the preceding one.
5. And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.
6. Did He not find you an orphan, then gave you shelter?
7. And He found you drown in His Love, therefore gave way unto Him.
8. And He found you needy so He enriched you.
9. So put not pressure over orphan.
10. And chide not the beggar.
11. And publicize well the favours of your Lord.

CHAPTER – 94

ALAM NASHRAH AL-INSHIRAH

(THE EXPANSION)

BRIEF INTRODUCTION:

This chapter was revealed at Mecca just after the revelation of Al- Duha. It has one section, eight verses, twenty-seven words and one hundred three letters.

In this chapter Allah mentions His immense favour bestowed on the beloved Prophet. The Prophet's breast was expanded for the truth. The burden of Prophethood was not an easy burden, but the Prophet bore it as his heart was expanded. This heavy burden became light. The Prophet has been consoled by declaring that after every difficulty there is ease. The end of dark night is near, the dawn is to break soon, than every calamity shall be removed. Allah has exalted the remembrance of His Prophet for him. Wherever Allah shall be mentioned, the Prophet too shall be mentioned. It is a great honour which has been bestowed to the beloved Prophet. It has been commanded to the Prophet to remember Allah whenever he is free from immediate task and performance of prayer.



Surah Number 94: Ash-Sharh (The Expansion)

Revealed at: Makkah

Total Verses: 8

ALLAH in the name of The Most Affectionate, the Merciful.

1. Have We not expanded your breast?
2. And removed from you, your burdon.
3. Which had broken your back.
4. And We have exalted for you your remembrance.
5. Therefore, surely there is ease with hardship.
6. Undoubtedly, there is ease with hardship.
7. So when you are free after prayer, then strive hard in invocation.
8. And attend to your Lord only.

CHAPTER – 95

AL-TIN

(THE FIG)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has one section, eight verses, thirty-four words and one hundred five letters.

The chapter begins with the oaths of various things related to some resolute Messengers of Allah. In this chapter the grand creation of human being has been mentioned. They are the best creation and possess fairest stature. Therefore, the man can rise to the highest degree of eminence, if he sets before him the right principles and acts accordingly. But if he acts contrary to it, he would degrade himself to the lowest position in creation. Justice demands that the Hour must come to decide between good and bad. It shall come and everyone shall be recompensed according to his deeds.



Surah Number 95: At-Tin (The Fig)

Revealed at: Makkah

Total Verses: 8

1. By the Fig and the Olive.
2. And by Mount Sinai.
3. And by this city of Security.
4. Undoubtedly, We have made man in the fairest stature.
5. Then We restored him to the condition of the lowest of the low.

6. But those who believed and did good deeds, for them there is an unending reward.
7. What! Then now causes you to belie the judgement?
8. Is not Allah the Greatest of all rulers?

CHAPTER – 96

IQRA OR AL-ALAQ

(READ OR THE CLOT OF BLOOD)

BRIEF INTRODUCTION:

This chapter is known by two names Iqra or Al-Alaq and has one section nineteen verses, ninety-two words and two hundred eighty letters. There is consensus among commentators that the revelation began with the first five verses of this chapter. The rest of the verses were revealed afterwards.

The first five verses were revealed through Jibrael in the cave of Hira in Mecca. One night Jibrael the angel suddenly came into the cave of Hira and asked the Prophet of read. The Prophet told that I was not lettered one. The angel again told him to read and received the same answer from him. The angel pressed him third time and told to read in the name of Allah his Creator. Then Prophet read out first five verses of the chapter.

The second portion of the chapter was revealed when Prophet began to offer prayer in Haram (Kaba). This was a novel method of praying for Meccans. Abu Jahal was very much infuriated seeing the method of offering prayer, and threatened the Prophet. Allah expresses His Wrath against him and against all those who became rebellious and think themselves free from all need of God 'Who breathed into them of His spirit.



Surah Number 96: Al-`Alaq (The Clot of Blood)

Revealed at: Makkah

Total Verses: 19

ALLAH in the name of The Most Affectionate, the Merciful.

1. Recite with the name of your Lord Who created.
2. He made man from the clot of blood.
3. Recite, for your Lord is the Most Generous.
4. Who taught writing by the pen?
5. Taught man what he knew not.
6. Yes, undoubtedly, man trangresses.
7. Because, he thought himself self-sufficient.
8. Undoubtedly, unto your Lord is the return.
9. Well, you see him who forbids.
10. A bondman of Ours when he offers prayer.
11. Well, you see if he would have been on guidance.
12. Or he would have commanded piety, what a good thing it had been.
13. Well you see, if he belied and turned back, then what would be his condition.
14. Did he not know that Allah is seeing?
15. Yes, if he desisted not, We will assuredly drag him by catching his forelock hairs.
16. Forelock of what type, lying, sinful.
17. Now let him call his association.
18. Just now We call Our guards.
19. Yes, hear him not and prostrate and draw near to Us.

CHAPTER – 97

AL-QADR

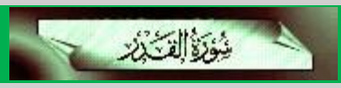
(THE BLESSED OR VALUABLE)

BRIEF INTRODUCTION:

This chapter revealed at Mecca has one section, five verses, thirty words and one hundred twelve letters.

In this chapter the importance and greatness of the night in which Quran was revealed, has been mentioned. There is consensus that the night falls within the last ten nights of the month of Ramadan. Al Qadr has various meanings, like blessed, valuable, majestic or Grandeur, greatness, destiny etc. This night is valuable and grand

and this night is to change the destiny of humanity. This night is so precious and majestic that it is better than a thousand months. The prayer, invocation, spending in the way of Allah and His mentioning is better than one thousand month's prayers and good deeds.



Surah Number 97: Al-Qadr (The Blessed of Valuable)

Revealed at: Makkah

Total Verses: 5

1. Undoubtedly, We sent it down in the blessed and valuable night.
2. And what did you know, what the blessed night is?
3. The blessed and valuable Night is better than a thousand months.
4. Therein descend angels and Jibril (the Spirit) by the command of their Lord for every affiar.'
5. That is all peace till the rising of the dawn.

CHAPTER – 98

AL-BAYYINAH

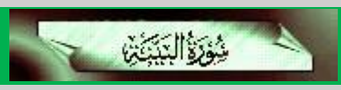
(THE CLEAR PROOF)

BRIEF INTRODUCTION:

There is difference of opinion about the place of its revelation. Majority agree that it was revealed at Madina. Ibne-Abbas says that it was revealed at Mecca. The chapter has one section eight verses, ninety-four words and three hundred ninety-nine letters.

This chapter declares that the people of the Books and polytheists would not leave their false beliefs unless and until they get a clear evidence in the shape of true Messenger. The people of the Book knew everything, but due to their selfishness and personal benefits, they left the path of truth.

It was told that all Prophets and Messengers gave the call of only one religion, i.e. faith in the Unity of God, offering prayer and paying of poor due. Those who rejected the call they are the worst people, but those who accepted it and performed their duties accordingly they are the best of the creation of Allah. Their reward is Paradise. Allah is well pleased with them and they are well pleased with Him.That is for him who fears his Lord. (98:8)



Surah Number 98: Al-Baiyinah (The Clear Proof)

Revealed at: Madinah

Total Verses: 8

ALLAH in the name of The Most Affectionate, the Merciful.

1. The infidels of the Book and polytheists were not to leave their religion until there came to them clear proof.
2. What is that? The Messenger from Allah who recites scriptures pure.
3. Therein are written straight discourses.
4. And there was no division among the people of the Book but after clear proof had come to them.
5. And they were only commanded to worship Allah, being exclusively one sided and should establish the prayer and pay the poor due (Zakat). And this is the right faith.
6. Undoubtedly, all the infidels of the Book and polytheists are in the fire of Hell, they shall abide therein. They are the worst of creatures.
7. Undoubtedly, those who believed and did good deeds, they are the best of creatures.
8. Their recompense is with their Lord, gardens of habitation, beneath which flow streams, abiding therein forever, Allah is well pleased with them and they are well pleased with Allah, This if for him who fears his Lord.

CHAPTER – 99

AL-ZILZAAL

(THE EARTHQUAKE OR SHAKING)

BRIEF INTRODUCTION:

The chapter Al-Zilzaala (Shaking or Earthquake) having one section, eight verses, thirty-five words and one hundred thirty-nine letters was revealed at Madinah.

The chapter mentions the occurrence of great shaking or earth quake at the time of Day of Resurrection. The human being thinks that his misdeeds and sins are not known to anything like tree, stone and the earth. Allah declares that when everything shall be shaken and the earth would rent asunder, then everything would be clear. The Tree Mountains, earth all would become eye-witnesses of the actions of human beings. At that time people shall be presented in groups before Allah. Everyone shall be recompensed according to his major or minor good and bad doings.



Surah Number 99: Az-Zalzalah (The Earth Quake)

Revealed at: Makkah

Total Verses: 8

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the earth is shaken as its shaking is appointed.
2. And the earth throws out its burdens.
3. And man says, 'what happened to her?'
4. That day it shall narrate all its news.
5. For your Lord has sent command to her.
6. On that day people will return towards their Lord being in different ways, so that they may be shown their deeds.
7. Then whosoever has done good of an atom's weight shall see it.
8. And whosoever has done evil of an atom's weight shall see it.

CHAPTER – 100

AL-ADIYAAT

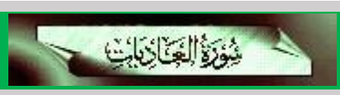
(THOSE THAT RUN)

BRIEF INTRODUCTION:

Hazrat Ibne Masood call this chapter Meccan and Hazrat Ibne Abbas calls it Madinian. There is one section, eleven verses, forty words and one hundred sixty-three letters in it.

This chapter opens certain truths on various oaths. The man being a creation of God and enjoying various benefits of his Creator in unthankful and refuses the authority of God.

The avarice and love of wealth have encircled the man. He spends his day and night in achieving and accumulating more and more wealth. He is ignorant of the fact, that his Creator before Whom he is to be presented to the Day of Judgement knows everything.



Surah Number 100: Al-`Adiyât (Those that Run)

Revealed at: Makkah

Total Verses: 11

ALLAH in the name of The Most Affectionate, the Merciful.

1. By those that run snorting.
2. Then bring out spark of fire from stone by striking their hoofs.
3. Then devastate at morning.
4. Then at time they raise clouds of dust.
5. Then penetrate into the centre of the forces of enemy.
6. Undoubtedly, man is greatly unthankful to his Lord.
7. And undoubtedly, he is himself a witness over it.
8. And undoubtedly, he is strong in the love of wealth.
9. Does he not know when those that are in graves shall be raised?
10. And that which is in the breasts shall be opened?

11. Undoubtedly, their Lord on that day is fully aware of them.

CHAPTER – 101

AL-QAARI'AH

(THE FRIGHTENING CALAMITY)

BRIEF INTRODUCTION:

The chapter having one section, eleven verses, thirty-six words and one hundred fifty-two letters was revealed at Mecca.

The chapter deals with frightening calamity,i.e. the Day of Resurrection. It mentions the terrible and horrible conditions of the Day. The human beings would be like scattered months and the mountains would be like carded wool.

Then it is told that he whose weight of goods would be heavy would enjoy a pleasant life on that Day and those having light weight would be thrown in burning fire.



Surah Number 101: Al-Qâri`ah (The Frightening Calamity)

Revealed at: Makkah

Total Verses: 11

ALLAH in the name of The Most Affectionate, the Merciful.

1. The frightening calamity.
2. What is that frightening calamity?
3. And what has made you known what is the frightening calamity?
4. The day when mankind shall be like scattered moths.
5. And the mountains shall be carded wool.
6. Then as for him whose weight is heavy.
7. He is in a pleasing life.
8. And as for him whose weight is light,
9. He is in the the lap of abyss.
10. And what made you known what the abyss is?
11. A fire blazing.

CHAPTER – 102

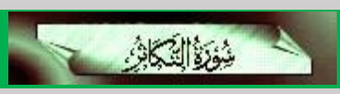
AL-TAKATHUR

(PILING OF WEALTH)

BRIEF INTRODUCTION:

Majority say that the chapter was revealed at Mecca. It has one section, eight verses, twenty-eight words and one hundred twenty letters.

The chapter condemns those who take pride on those things that are perishable and transitory. It is told that persons busy in accumulating wealth have forgotton their end. When death will encircle them, then their eyes would be opened and they would see the result of their useless efforts. They would be brought in the valley of the Hell, then their regret and repentance would avail them nothing. Trying and competing one another to have wealth and more wealth makes a man forget the real object of the life. One should be thankful to God on His favours given in the shape of wealth and sons. He would be questioned on the Day of Judgement about the favours given to him.



Surah Number 102: At-Takâthur (Piling Up)

Revealed at: Makkah

Total Verses: 8

ALLAH in the name of The Most Affectionate, the Merciful.

1. Piling of more wealth has kept you heedless.
2. Till you saw your graves.

3. Yes, soon you will come to know.
4. Again, yes, soon you will come to know.
5. Yes, if you would have known with knowledge of certainty, you would not have loved wealth.
6. Undoubtedly, you shall necessarily, see Hell.
7. Then again, undoubtedly, you shall necessarily see it with the eye of certainty.
8. Then, undoubtedly, you shall surely be asked about the favours.

CHAPTER – 103

AL-ASR

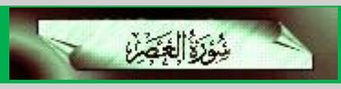
(THE TIME)

BRIEF INTRODUCTION:

This chapter revealed at Mecca comprises of one section three verses, fourteen words and sixty eights letters. The three verses prove the novelty, Uniqueness and miracle of Quran. The beautiful arrangement and short words of the chapter have astonished the eloquents of Arab. The wisdom of a man is perplexed seeing the deep thoughts mentioned in three short verses of the chapter.

The chapter tells the main objects of life, they are believing doing good, stressing for truth and exhorting one another to patience.

Allah proves the testimony of these objects taking oath of the time of the Prophet that afforded the most conclusive evidence of the success of believers and doers of good and failure of the opponents.



Surah Number 103: Al-`Asr (The Time)

Revealed at: Makkah

Total Verses: 3

ALLAH in the name of The Most Affectionate, the Merciful.

1. By the time of the beloved (Prophet).
2. Undoubtedly, man is necessarily in loss.
3. But those who believed and did good deeds and stressed one another to accept truth and counseled one another to be steadfast.

CHAPTER – 104

AL-HUMAZAH

(THE SLANDERER)

BRIEF INTRODUCTION:

This Meccan chapter has one section, nine verses, thirty words and one hundred thirty letters.

The pagans of Arab used various methods of teasing and annoying the Prophet. Some rebuked and threw rubbish over him openly, some other used secret methods of levelling unfounded charges and putting blames against him. For this libelous and slanderous charges this chapter was revealed. Those who are committing these heinous crimes and themselves culprits. They are only busy in worldly affairs of accumulating and counting wealth. They are worshipers of wealth, niggardly and devoid of wisdom and thinking. They conceived that they would not face death, though they knew the end of past people who were more stronger and wealtheir than them. Even any sign of them is not traceable. The end of such imprudent persons has been mentioned in the chapter, so that no one should remain in delusion.



Surah Number 104: Al-Humazah (The Standered)

Revealed at: Makkah

Total Verses: 9

ALLAH in the name of The Most Affectionate, the Merciful.

1. Woe is to a slanderer back biter.
2. Who gathered wealth and kept it counted.
3. Does the think that his wealth will make him immortal?

4. Never, he shall be surely thrown into the crusher.
5. And what made you known, what is the crusher?
6. Allah's fire that is blazing.
7. One which shall rise over the hearts.
8. Undoubtedly, it will be closer in on them.
9. In long columns.

CHAPTER – 105

AL-FIL

(THE ELEPHANT)

BRIEF INTRODUCTION:

This chapter having one section, five verses, twenty words and ninety- six letters was revealed at Mecca.
The title of the chapter refers to an elephant of the army of Abraha the king of Yemen and Ethiopia who led a big expedition against Mecca intending to destroy Kaba.
Abraha had built a building for worshipping at Sana in Yemen. He desired that the persons going on pilgrimage to Mecca should stop going there, but instead they come to Sana and take round of the building prepared for worshipping and thus perform their pilgrimage. Arabs disliked it. A person belonging to the tribe of Bani Kanana of Arab visited the building of Sana and answered his call of nature there and thus spread filth in the building. Abraha vowed to take revenge and decided to attack Kaba for annihilating the sacred home of Allah. He marched towards Mecca taking with him a big army in which there were many elephants whose leader was robust elephant named Mahmood. When Abrraha reached near Mecca, he captured the animals of the people of Mecca. Two hundred camels of Hazrat Abdul-Muttalib grand father of Prophet Muhammad (sallallaho alaihe wasallam) were too captured by him. Abdul. Muttalib came to Abraha and demanded to release his animals. Abraha paid full respect to him. Abraha was surprised to know that Abdul-Muttalib cared for his animals and did not care for Kaba. He asked the reason. Abdul Muttalib replied that animals belonged to him and the Owner of Ka'bah is someone else Who would Himself protect it. Abraha returned his camels. Abdul Muttalib detailed the matter to Quraish and advised the people to take refuge in the valleys of mountain and leave their places of dwelling. The people of Quraish acted accordingly. Abdul Muttalib went at the door of Ka'bah and prayed to Alimighty Allah for its safety.
Abraha prepared his army and he elephants, but the leader Mahmood did not move. Whenever Mahmood stood for movement, he moved towards other sides leaving the direction of Kaba. The entire army and elephants marching towards Kaba was completely annihilated by God. The device of Abraha met with complete disaster and God sent against them flocks of birds, striking them with stones of clay. The entire army was rendered like straw eaten up.
The chapter indicates that the struggle of the Prophet in establishing the authority of God would bear fruit and ultimately he would emerge successful in his mission.



Surah Number 105: Al-Fîl (The Elephant)

Revealed at: Makkah

Total Verses: 5

ALLAH in the name of The Most Affectionate, the Merciful.

1. O beloved! Have you not seen how your Lord dealt with the men of the Elephant?
2. Did He not cause their device to be ruined?
3. And He sent against them flocks of birds.
4. Striking them against stones of baked clay.
5. And thus made them like broken straw eaten up.

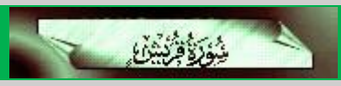
CHAPTER – 106

AL-QURAISH

BRIEF INTRODUCTION:

This chapter is considered to be connected with previous chapter as the subject matter of both is related to each other. It was revealed at Mecca just after the revelation of the previous one. It has one section, four verses, seventeen words and seventy-three letters.

Allah mentions His great favours done to the tribe of Quraish, hence they are called to worship Allah alone. The tribe of Quraish is the most famous and most dignified tribe of the people of Arab. The Prophet belonged to this respectful tribe. The Prophet says, 'Allah selected Kanana from the progeny of Ismail and from Bani Kanana Quraish was selected and from Quraish Bani Hashim was marked and from Bani Hashim I was chosen.' Allah favoured Quraish by safeguarding Ka'bah from the invaders all opened trade routes making Quraish prosperous. Not only this but Allah molded the hearts of the people to Love and pay respect to Quraish and ka'bah. Therefore, He is entitled for worship not the various lifeless deities.



Surah Number 106: Quraish (The Quraish)

Revealed at: Makkah

Total Verses: 4

ALLAH in the name of The Most Affectionate, the Merciful.

1. Beacuse Quraish was made to incline.
2. He made them incline in their journeys of winter and summer both.
3. They should therefore worship the Lord of this House.
4. Who gave them food in lunger, and bestowed them security from a big fear.

CHAPTER – 107

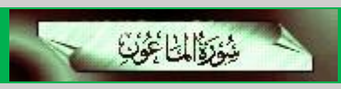
AL-MAUN

(ARTICLES OF USE)

BRIEF INTRODUCTION:

The chapter having one section seven verses, twenty-five words and one hundrad twenty-five letters was revealed at Mecca.

The chapter depicts the morality and character of the people who do not believe in the Day of Recompense. Such people do not care for orphans and needy and help not others. They even speak not kind words to others. If any good is done, it is done for show only. They refuse even to give any article of daily use to their neighbours. In Islam the prominence is given to help ihe needy and uplifting the poor. "Prayer to God and help of the poor are repeatedly spoken of in the Holy Quran as two foundations, of Isalm. The prayer becomes show if it does not create feelings of love and sympathy for humanity.



Surah Number 107: Al-Mâ`ûn (Articles of Use)

Revealed at: Makkah

Total Verses: 7

1. Well, you see him who belies the Requital.
2. Then he is the one who drives away the orphan.
3. And does not urge the feeding of the poor.
4. Then woe to those prayer performers.
5. Who are heedless of their prayers?
6. Those who make a Show of it.
7. And refuse to give articles of use.

CHAPTER – 108

AL-KAUTHAR

(THE ABUNDANCE OF GOOD)

BRIEF INTRODUCTION:

This short, beautiful and full of meaning chapter was revealed at Mecca. There is a saying of Hazrat Anas that it was revealed at Madina. But Ibne Abbas, Abdullah Bin Zubair and Ummul-Mu'minin Hazrat Aisha say that it was revealed at Mecca. It has three verses, one section, ten words and forty-two letters.

THE CIRCUMSTANCE OF ITS REVELATION:

Before, the announcement of Prophethood, the Meccans paid great respect to Muhammad (Sallallahu alaihi wasallam) seeing his exemplary character, honesty and behaviour. He was called the most trusted and true

man. But just after declaring himself a Prophet of Allah, Arabs and even near relations became enemies, and began to tease, torture and humiliate the Prophet. All became busy in seeking opportunity to defame him and to dislodge him from his position.

The Prophet had two sons Qasim and Abdullah from Ummul Muminin Hazrat Khadija. Both sons died in their childhood. The enemies of the Prophet became very happy as they thought after Muhammad (Sallallaho alaihe wasallam) his name and family shall be eiminated, there will be no one from the progeny of the Prophet to forward and propagate his religion.Thus they would get rid of his wrong conception. They used to call him Abtar a man who possesses no son. One whose race is cut off is known as Abtar.

Allah revealed the chapter declaring immense favour and abundance good given to the Prophet. The Prophet is not secluded or cut off but rather his enemies are cut off from every good. All followers of the faith belong to the progeny of the Prophet. The name and fame of the Prophet will remain till the Day of Judgement. His name and works shall be mentioned every where but the names of the enemies Abu Jahal, Abu Lahab, Utba and Shaida etc. shall be extinguished. No one claims that he belongs to the Progeny of Abu Jehal or Abu lahab. The Muslims take pride in calling themselves followers of the Prophet.

The chapter shows that abundance of good can be attained by two means, i.e. offering prayer and giving sacrifice. God has bestowed abundance of good to His beloved Prophet therefore, the Prophet offer more and more prayer and give sacrifice in His way. The entire followers of the Prophet have been directed to adopt these means for attaining abundance of good and real success in life.



Surah Number 108: Al-Kauthar (The Abundance of God)

Revealed at: Makkah

Total Verses: 3

ALLAH in the name of The Most Affectionate, the Merciful.

1. O beloved! Undoubtedly, We have bestowed you abundance of good.
2. Therefore offer prayer for your Lord, and do the sacrifice.
3. Undoubtedly, one who is your enemy, he is cut off from every good.

CHAPTER – 109

AL-KAAFIROON

(THE INFIDELS)

BRIEF INTRODUCTION:

The chapter was revealed at Mecca. It has one section, six verses, twenty-six words and ninety-four letters.

The infidels of Mecca were very much perturbed and annoyed by the preaching of the Prophet. They tried their level best to desist the Prophet from his mission and used various means to stop him from propagating the true religion, but their efforts failed.

Allah revealed this chapter to end the controversy for ever. The Prophet recited the chapter with great courage openly before the infidels. They were told clearly that there was no question of compromise on their terms, they should do their work and Prophet would perform his work. Thus they were silenced for ever.



Surah Number 109: Al-Kâfirûn (The Infidels)

Revealed at: Makkah

Total Verses: 6

ALLAH in the name of The Most Affectionate, the Merciful.

1. 'Say you, O infidels!
2. 'I worship not that you worship.
3. 'And nor you worship whom I worship.
4. 'And I shall not worship what you worshipped.
5. 'And nor you shall worship whom I worship.
6. For you, your religion, and for me, my religion.'

CHAPTER – 110

AL-NASR

(THE HELP)

BRIEF INTRODUCTION:

The Chapter is important as it is the full chapter revealed at Mecca after migration. It was revealed after migration so it is said that the chapter belongs to Madina. There are two opinions regarding time and place of its revelation. It has been said that it was revealed at the time of victory of Mecca the most auspicious occasion for the Prophet and his followers. When Prophet left Mecca for Madina only one person Siddiqu Akbar was with him, but when the returned back to Mecca, there was a huge army comprising of ten thousand devoted faithful with him. This was a very formidable favour of Allah bestowed to the Prophet and his zealous followers. The enemies were trembling with fear, but bloodshed was strictly prohibited by the Prophet who showed his magnanimity on that glorious day of the victory. All were granted amnesty and pardoned. This was the behaviour of a glorious Prophet the conqueror at this happy occasion the chapter was revealed during last pilgrimage of the Prophet. This was too a unique and historical time. The ground of Mina was full of believers. Everyone was mentioning Allah and His Messenger. Entire Arab had accepted Islam. The Prophet was delivering his last sermon a charter of fundamental rights, liberty, equality and fraternity.

At this important occasion the chapter was revealed and the faithful were commanded to glorify Allah and beg His forgiveness. The Prophet has been asked to pray for the forgiveness of his followers.



Surah Number 110: An-Nasr (The Help)

Revealed at: Madinah

Total Verses: 3

ALLAH in the name of The Most Affectionate, the Merciful.

1. When the help of Allah and victory come.
2. And you see men entering the religion of Allah in troops.
3. Then praising Allah glorify Him and beg His forgiveness. Undoubtedly, He is Most Relenting.

CHAPTER – 111

AL-LAHAB

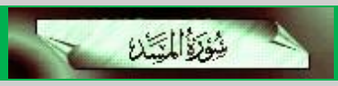
BRIEF INTRODUCTION:

This chapter having one section, twenty words and seventy seven letters was revealed at Mecca in early period. The chapter deals with the end of a wicked man and a wicked woman. Abu Lahab and his wife Arwa Umme Jamil have been condemned and cursed by Allah. The theme of the chapter is the cruelty ultimately ruins the cruel. "It is the common experience that people persist by the very means by which they seek to destroy others". When opposition to the truth reaches to its highest pitch, brings this terrible disaster. Abu Lahab was the real uncle of the Prophet. It was expected that he would not be harsh and furious towards Prophet like others. But contrary to this, he proved himself the most wretched opponent who left no stone unturned in teasing, annoying and torturing the Prophet. The same attitude was adopted by his wife.

This chapter was revealed naming the most wicked man to show his end. By mentioning his name Allah warns other such persons.Those would dare to act like Abu Lahab and his wife would meet the same end. Even a least disgrace of the Prophet can never be tolerated. Such persons would face heart burning in this life and painful fire in the Hereafter.

When the Prophet for the first time delivered his divine message by calling together all his relatives, Abu Lahab was the man who cried "Mayset thou perish! Was it for this that thou didst summon us"? This wicked man called the prophet his mad relative. Abu Lahab faced an abnomible death, his body was rotten, no relative even his sons did not touch his body. After three days of his death, his body was thrown in a pit by some Abyssinian slaves. His wife died by being strangled by the very rope in which she used to bring thorns for spreading in the way of the Prophet.

It has been said that for subduing opponents, its recitation in abundance is useful.



Surah Number 111: Al-Masad or Al-Lahab (The Flame)

Revealed at: Makkah

Total Verses: 5

ALLAH in the name of The Most Affectionate, the Merciful.

1. Perished be the two hands of Abu Lahab and he is already perished.
2. His wealth and what he earned availed him not.
3. Now he enters into a blazing fire;
4. And his wife too, carrier of firewood.
5. There is a rope of palm fibre in her neck.

CHAPTER – 112

AL-IKHLAS

(THE SINCERITY OR PURITY)

BRIEF INTRODUCTION:

This is the most famous, most important and most effective chapter of Quran. Its grandeur and high status are depicted by its various names, mentioned by commentators. Some are:

1. Chapter of Unity of God (Tauhid) as the faith about Unity of God has been comprehensively and beautifully mentioned in it.
2. Chapter of cure from diseases (Maqsh-qashah). It cures from the disease of infidelity and polytheism.
3. Chapter of base (Al-Asas). The structure of believing and deeds is based on the conception of Unity of God.
4. Chapter of safety (Al-Manish). It saves is reciter from the punishment of Hell.
5. The chapter of Light (Al-Noor). Its light brightens both worlds of a believer and his mind and heart are enlightened.
6. The chapter of Protection (AI-Aman).The believer in this chapter gets protection from the wrath of Allah the Almighty.
7. The chapter of Sincerity of Purity (Al-lkhlas). This name is most famous as the Unity of God has been discussed with sincerity and purity in all comprehensiveness.

The chapter has four or five verses, fifteen words and forty seven letters. There is difference of opinion in its place of revelation. Some say that it was revealed at Mecca, other say it was revealed at Madina. Both groups have authentic versions and traditions of the Prophet. The controversy has been ended by accepting that it was revealed two times in Mecca and Madina both.

This chapter has fully cleared all doubts and misconceptions about the authority and Unity of God. The basic faith of Islam is believing in the pure Unity of God. He is one and alone, no other is associated with Him in any manner neither in His entity or existence nor in his attributes.

The Attributes and Importance

In a tradition of the Prophet it has been said that this chapter is equal to one third of Quran. If anyone recites it three times, it means that he has recited complete Quran.

Abu Horaira narrates through Prophet that Prophet saw a person praying to God and uttered the words. (I request you, O Allah, 0 One, O carefree 0 One Who begot none, nor was He begotten) then Prophet declared that he has been forgiven, he has been forgiven, he has been forgiven.'

Sahal Bin Saadus Saedi says that a person complained about his poverty to the Prophet. The Prophet told him that when he entered his house, he should salute the persons present, but if there was none, he should send peace on me and then recite this chapter. The man acted accordingly, Allah provided him in abundance and he became able to help his neighbours too.



Surah Number 112: Al-Ikhlâs or At-Tauhîd (The Sincerity or Purity)

Revealed at: Makkah

Total Verses: 4

ALLAH in the name of The Most Affectionate, the Merciful.

1. Say you, He is Allah, the One.

2. Allah the Independent, Carefree.
3. He begot none; nor was He begotten.
4. And not anyone is equal to Him.

CHAPTER – 113 & 114

AL-FALAQ (THE DAY BREAK)

AL-NAS (THE MANKIND)

BRIEF INTRODUCTION:

These two chapters were revealed at one time. Both to greater extent carry same meaning. Both are connected and related to each other that their separation is difficult. Both are known as (The two refuges).

There is some controversy about the place of revelation, but consensus is that both were revealed at Madina.

There is very long discussions about these two chapters in the commentaries of Quran. Some doubts were created that these two chapters were not part of Quran. The commentators have proved on authenticity and clear and correct tradition of the Prophet that these two were part of Quran.

It has been narrated that these two chapters were rehearsed by Jibrael to the Prophet who was asked to recite them for removing enchantment from over him. The Prophet was enchantment from over him. The Prophet was enchanted by some Jews. This fact is proved on authentic source. Therefore, it has been said that magic is a fact, but its practice is banned. The commentators have discussed in length this matter in their commentators have discussed in length this matter in their commentaries. Then the matter relating to blowing over anyone after reciting Quran or the names of Allah or words of Prophet has been discussed. This is an accepted fact that such blowing is permissible.

The Prophet used to do this thing himself. It has been narrated that Prophet used to pass his both hands over his entire body after reciting chapter Ikhlas and two refuges and blowing over his pious hands every night before going to his bed.

Anyhow these chapters are very important as they form concluding portion of Quran. It has been said finally that protection from any calamity can only be provided by Allah. Every believer is directed to take refuge in Him. The real Controller of the hearts of men and their affairs is Allah. The gravest mischief is of the devil who comes stealthy and casts evil suggestions into the hearts of men. From this severe mischief, one can be saved by Allah, the Nourisher, King of mankind and Allah, Who alone deserves to be worshipped.The calamities and mischiefs should not make muslims terror stricken and disappointed. They should seek refuge of Allah through these chapters.



Surah Number 113: Al-Falaq (The Day Break)

Revealed at: Madinah

Total Verses: 5

ALLAH in the name of The Most Affectionate, the Merciful.

1. Say you, 'I take refuge with the Lord of Day break;
2. 'From the evil of all His creatures;
3. 'And from the evil of the darkening one when it sets.
4. 'And from the evil of those women who blow in the knots.
5. 'And from the evil of the envier when he envies me!'



Surah Number 114: An-Nâs (The Mankind)

Revealed at: Madinah

Total Verses: 6

ALLAH in the name of The Most Affectionate, the Merciful.

1. Say you, 'I came in the refuge of the Lord of all mankind.
2. 'King of all,
3. 'God of all,
4. 'From the evil of him who whispers evil designs in the heart and slinks away.
5. Those who whisper in the hearts of mankind.
6. 'Jinn and men.

دعا ختم القرآن

اَللّٰھُمَّ اٰنِسْ وَحْشَتِیْ فِیْ قَبْرِیْ۔ اَللّٰھُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْہُ لِیْٓ اِمَامًا وَّ نُوْرًا وَّ ھُدًی وَّ رَحْمَۃً۔ اَللّٰھُمَّ ذَکِّرْنِیْ مِنْہُ مَا نَسِیْتُ وَ عَلِّمْنِیْ مِنْہُ مَا جَھِلْتُ وَارْزُقْنِیْ تِلَاوَتَہٗٓ اٰنَآءَ الَّیْلِ وَ اٰنَآءَ النَّھَارِ وَاجْعَلْہُ لِیْ حُجَّۃً یَّا رَبَّ الْعٰلَمِیْنَ۔ اٰمِیْن۔