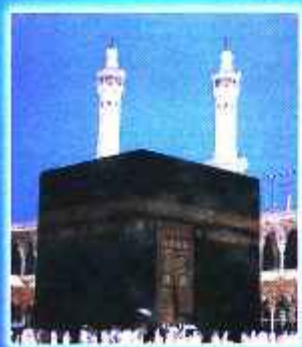


In the name of Allah, the most Benevolent, the most Merciful



*"Laqad yas sir nal Qur-aan fit  
Zikr. fa-hul min mu-dak-kir."*

[We (Allah) have made Qur-aan  
easy to understand. Is there any  
one who shall take Advice?.]

(Sura 54 Aa-yaat  
17, 22, 32 & 40)

# GUIDANCE AND WISDOM FROM HOLY QUR-AAN

VOLUME-I BOOK-I TO BOOK-X

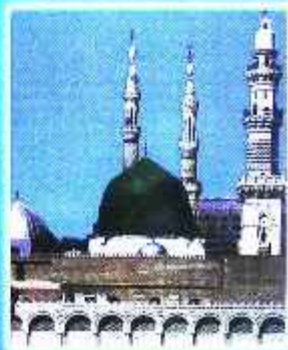
BY

AKHTAR MAHMUD, ADVOCATE,  
KARACHI-75500, PAKISTAN.

*"Wa ma ar-sal-na-ka ill-la  
Rehmat ul lil Aa-la-meen"*

[We (Allah) have sent you  
(SAW) primarily as a  
benefactor (boon) for all the  
Worlds.]

(Sura 21, Aa-yat 107).







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## Guidance and Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK I TO BOOK X CORRIGENDUM.

It is extremely regretted that inspite of all attempts by me for accuracy, many errors of different nature have occurred in 1000 copies out of 2500, initially printed. I have, therefore, prepared this Corrigendum, and got a booklet of the same printed separately, and shall try to supply, as far as possible, a copy of this booklet to all those to whom my Volume I has been distributed so far ; and shall distribute the rest along with the Corrigendum.

In the revised Edition, I hope these errors shall be removed.

PAGE #	LINE	FOR THIS	READ THIS
4	5	wi-sdom	Wisdom
4	23	2,500	1,000
4	26	Revised Edition	1500 Copies. Jan. 2002
4	31	Karachi, Pakistan	Telephone. Delete ph
5	2	<i>No-ham-da-hu</i>	<i>Noh-ma-do-hu</i>
30	81	Attribute e	Attributes
6	35	Experiance	experience
11	10	Sam	Same
11	25	Add. P.S. In January 2002, while starting work on my Volume II, I got CD of Aa-lim, and noticed that in the English Translation of Holy <i>Qur-aan</i> by Pickthall, the number of Revelation of Sura is also mentioned, which is exactly the same as stated by Hafiz Nazar Ahmed, as well as by Mr. Raa-shid Farooqui. (Reference Para 8 above).	
14	3	<i>Qur-aans</i>	<i>Qur-aan</i>
22	10	Hig- -ay	High Way

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146	5	<i>---re</i>	there
146	14	<i>-nique</i>	unique
146	20	<i>si--le</i>	simple
146	21	<i>-s</i>	is
148	31	of	for
161	7	<i>'promise' and</i>	<i>'promise', and</i>
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208	14	mentioned	mentioned in
210	2	Revelation	Revelation of
213	1	<i>Zakat</i>	<i>Zakaat</i>
213	5	Believer	Believers
213	20	Sw-ar	Swear
214	29	fo-	for
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### Guidance and Wisdom from Holy *Qur-aan*

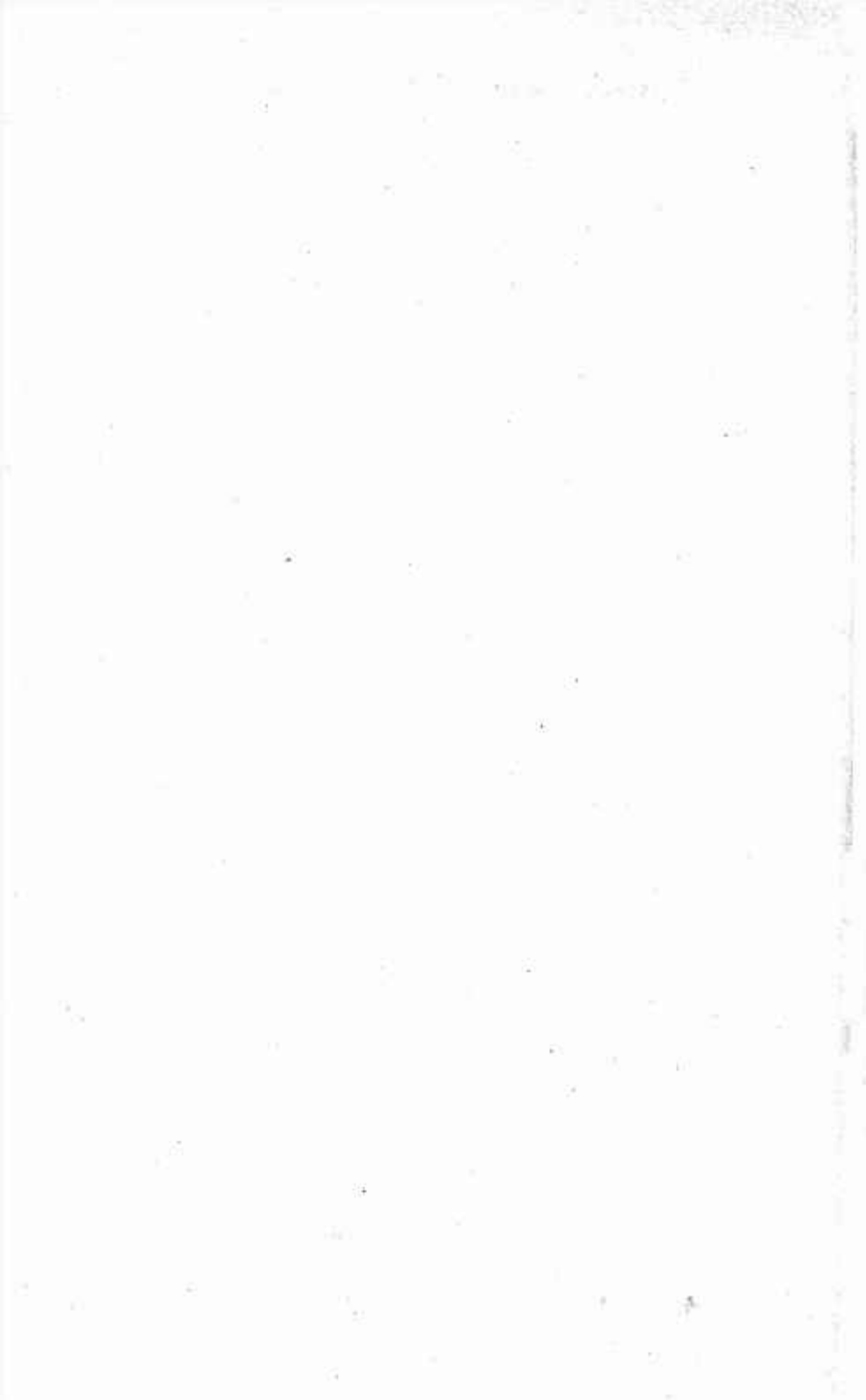
216	17	bo	be
216	17	?	.
216	32	Good	good
217	20	<i>Ibrahim</i>	Ibrahim
218	11	Believer	Believers
218	26	f-om	from
219	20	?	.
220	4	you	you ( <i>SAW</i> )
227	11	tha	that
228	3	then made	the I made
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251	22	understd	understand
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### Guidance and Wisdom from Holy *Qur-aan*

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306	22	bes-	best
308	4	Ang-ls	angels
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309	4	fulfil	fulfill
309	6	t-ose	those
311	13	so-ls	souls
312	1	prayets	prayers
324	30-31	# 3 delete and substitute as under : <i>Allah</i> shall not accept Tauba from tyrants. (30 / 84 : 51).	
326	11	achieve-	achieved
326	25	Zik-	<i>Zikr</i>
330	5	-irst	First
331	14	westfully	wastefully
332	32	Respe-t	Respect

Akhtar Mahmud, Advocate,  
Karachi. 75500, Pakistan.

Januarry 22, 2002 A.D. *Zee-quad* 7, 1422 A.H.



**Guidance & Wisdom from Holy *Qur-aan***

In the name of *Allah*, the most Benevolent, the most Merciful

**GUIDANCE AND WISDOM FROM  
HOLY *QUR-AAN***

**VOLUME I - BOOK I TO BOOK X**

**COMPLIMENTARY COPY**

Presented by Author with best wishes

To,

in the hope that, *Insha Allah*, Guidance and Wisdom  
from Holy *Qur-aan* shall be gained,  
by the Grace of *Allah*, by reading it.

لفظ محمود عفو عنه

( Akhtar Mahmud )

Karachi - 75500, Pakistan.

**DO YOU KNOW ?**

**Whatever rights men have over women, the same `rights  
women have over men. (2 : 228).**

## Guidance & Wisdom from Holy *Qur-aan*

### *ALLAH JAL-LE-SHA-NA-HU.*

O Allah ! There is no god but He the living. The self-subsisting and Eternal, Who is holding every thing. No slumber can seize Him nor sleep. His are all things in the Heavens and on Earth. Who can intercede for another in His presence except as permitted by Him. He knows what is in front and what is at the back of His creatures. Nor can they compass any thing about His knowledge except that much which He permits. His Throne extends over the Heavens and the Earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, The Supreme (in glory). Sura Al Baq-ra (2 / 87 : 255). This is the famous Aa-yat ul Kursi.

He is Allah ; there is no god but He, Who knows the unknown or hidden, as well as the known or visible. He is Benevolent, ever-Merciful (22). He is Allah ; there is no god but He, the King, the Holy, the Preserver, the Protector, the Guardian, the Strong, the Powerful, the Omnipotent. Far too exalted is Allah for what they associate with Him (23). He is Allah, the Creator, the Maker, the Fashioner. All His names are beautiful. Whatever is in Heavens and in Earth sings His praises. He is all-Mighty and all-Wise. (24). Sura Al Hashar (59 / 101 : 22 to 24).

Allah is the Light of the Heavens and the Earth. The parable of His Light is as if there were a Niche and within it a Lamp : the Lamp enclosed in glass ; the glass as it were a brilliant star; lit from a blessed tree, an olive, neither of the East nor of the West, whose oil is well-nigh luminous, though fire never touched it ; Light upon Light ! Allah guides whom He wishes to His light ; Allah sets forth Parables for Men ; and Allah knows all things. Sura Al Noor (24 / 102 : 35).

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful



*"Laqad yes sir nal Qur-aan fiz  
Zikr, fa-hal min mu-dak-kir."*

[We (*Allah*) have made *Qur-aan*  
easy to understand. Is there any  
one who shall take Advice ? .]

(*Sura 54, Aa-yaat*  
17,22,32 & 40)

## GUIDANCE AND WISDOM FROM

### HOLY *QUR-AAN*

## VOLUME-I- BOOK-I TO BOOK-X

BY

AKHTAR MAHMUD, ADVOCATE,  
KARACHI - 75500, PAKISTAN.

*" Wa ma ar-sal-na-ka ill-  
la Rehmat ul lil Aa-la-  
meen "*

[We (*Allah*) have sent you  
(*SAW*) primarily as a  
benefactor (boon) for all the  
Worlds.]

(*Sura 21, Aa-yaat 107* ).



## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

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1. This Volume is published for Free distribution only to those who genuinely, sincerely and honestly seek Guidance and Wisdom from Holy *Qur-aan*. It can be collected on request, from the Author from his address.
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Author .....	Akhtar Mahmud, Advocate, Mooni Terrace, 10-B, 1 <sup>st</sup> South Street, DHA, Karachi - 75500, Pakistan. ☎ : 538 2228 ; 589 4958 ; 588 8896. E-mail - < amkmoon@hotmail.com > Fax - 588 7790.
First Edition .....	2,500 Copies. December, 2001 AD . Ram-zaan ul mo-ba-rik, 1422 AH.
Distribution .....	Free
Composed by .....	Mr. Mohammad Shareef.
Published by .....	<b>REHMAT</b> Printing & Book Binding Nazimabad No. 2, Ph: 628113



## Guidance & Wisdom from Holy *Qur-aan*

### VOLUME I - BOOK I TO BOOK X INTRODUCTION BY AUTHOR

In the name of *Allah*, the most Benevolent, the most Merciful

1. *No-Ham-da-hu wa No-Sall-lu a-laa Ra-sool-e-hil-ka-reem*. [All praise is for *Allah* ; and *Da-rood* and *Sa-laam* upon Holy Prophet *Mohammad (SAW)*,\* who is very kind]. *Am-ma baad* (Now my submissions).

2. I am lucky that I was born on August 12, 1919, in a decent middle class family, with a very strong Islamic religious background. I very often look back with satisfaction and pleasure on my early years, when my mother, who was deeply religious, used to tell us stories from Holy *Qur-aan* ; and of Heroes of Islam ; and made us recite and memorize parts of the famous '*Shahnama Islam*' by Hafeez Jalindhari, which I remember even now. She had a great love for Holy Prophet *Mohammad (SAW)*. My mother kindled the flame of love of *Allah*, and Holy Prophet *Mohammad (SAW)* in my heart in my early childhood, which has now grown into a burning fire. I am deeply indebted to her for this.

3. I also look back at my life from June 1943, when I was a Gazetted Government servant upto December 1955 ; and thereafter as an extremely busy lawyer ; and how during all those years I was busy, trying only to arrange for '*roti, kapra aur makan*' (food, clothing and house) for my family ; and had no time to study or ponder over religious affairs.

4. I suffered a massive heart attack on October 8, 1991, and underwent a cardiac bypass surgery with aneurysm in left ventricle on December 6, 1991 in U.S.A as an almost hopeless case. On the way to recovery, I reflected on how *Allah* had Blessed me with a 'new lease of life', and became convinced that it must be for some Purpose. There was a very strong urge in me to study and understand Holy *Qur-aan* and write something new and useful about it. This became stronger and stronger day by

## Guidance & Wisdom from Holy *Qur-aan*

day, and I started serious study of Holy *Qur-aan*. It took me 10 years to actually collect my thoughts and compile this Volume I.

5. I have consulted several translations and *ta-fa-seer* (commentaries) to have a greater perspective of the subject. This Volume I is intended for the younger generation, not well conversant with Urdu language, so that they may appreciate and realize what *Allah* Commands us to do, and start doing it before it is too late for them.

6. It is necessary to mention, as to how the idea of undertaking such a difficult, delicate and challenging task of writing Volume I, containing Ten independent Books came to my mind ; what challenges and difficulties I faced ; and how best I tried to resolve them. I also came across difficulties in understanding Holy *Qur-aan* ; and thought that other Believers might be facing the same difficulties. It occurred to me that, may be, if I put my experience in the form of a Book, it may prove helpful to others, and they may be able to understand the Guidance and Wisdom from Holy *Qur-aan*. It is purely from this point of view, that I have undertaken to publish my humble effort in one Volume.

7. As a lawyer by profession for more than 46 years, I became trained to collect Case Law upon one point from different Superior Courts, and to present the same in a systematic and logical manner before the Court. It came to my mind, that I should utilize this experience for collecting information from Holy *Qur-aan*, which is so beautifully scattered over its pages. In Law, it is the latest Statute or Law which holds the field, and supercedes all earlier provisions of law, which are either in conflict or are in derogation with it. I thought that this principle could be applied to Holy *Qur-aan*. The last Command Revealed by *Allah* on a particular point should prevail, and should be presumed to have altered, modified or even superceded the earlier Command (s) on that particular point, to the extent *Allah's* last

## Guidance & Wisdom from Holy *Qur-aan*

Command requires. To apply this principle to Holy *Qur-aan*, it was necessary to ascertain the time of *Nuzool* (Revelation) of a particular Command contained in Holy *Qur-aan* ; because this alone could finally determine as to which Command of *Allah* in Holy *Qur-aan* is the last Command on a particular point, and has therefore to be followed by the Believers.

8. Main difficulty was, to find out the sequence of *Sura* according to *Nuzool*, as this is not usually mentioned by the learned Authors in their Holy *Qur-aan*. This problem was solved by preparing a list of all the 114 *Sura* of Holy *Qur-aan* according to *Nuzool*, based on Holy *Qur-aan* in Urdu by Hafiz Nazar Ahmad, published at Lahore, Pakistan in December 1987 ; supported by '*Khu-la-sa Ma-za-meen Qur-aan*', by Mr. Raa-shid Farooqui, published at Karachi, Pakistan in June, 2000. I have attached this List in the beginning of this Volume. I have made two exceptions on the basis of Consensus. *Sura Al-Mod-das-sir* is kept as number 2 as against 4, and *Sura Al Qalam* is kept as number 4 as against 2 by them.

9. The total period of *Nuzool* of Holy *Qur-aan* upon Holy Prophet *Mohammad* (SAW) is 23 Lunar years (610 to 632 A.D). First 13 years of *Nuzool* were in Makka before Hijrat, when the first 86 *Sura* were Revealed. Next 10 years of *Nuzool* were in Madina after Hijrat, when remaining 28 *Sura* were Revealed.

10. *Nuzool* of Holy *Qur-aan* by *Wahee* through angel Gib-ra-eel, was usually in the form of a few *Aa-yaat* of a particular *Sura* ; when the name of the *Sura* was also Revealed. *Aa-yaat* Revealed in batches on different occasions, were Commanded by *Wahee*, to be attached at a particular place in the earlier Revelation. The time of *Nuzool* of the *Sura*, is based on the time, when either the complete *Sura* or its few *Aa-yaat* were Revealed for the firsttime.

11. The editing and compilation of Holy *Qur-aan* is totally different from its Revelation. This is illustrated by a few examples. *Sura Al-Fa-te-ha* is the First *Sura* in Holy *Qur-aan*,

## Guidance & Wisdom from Holy *Qur-aan*

while it is 5 according to Revelation. *Sura Al-Baq-ra* is the Second *Sura* in Holy *Qur-aan*, while it is 87 according to Revelation. First 5 *Aa-yaat* out of 19 of *Sura Al-Aa-laq* were the First Revelation, while it is *Sura* 96 in Holy *Qur-aan*. Last *Sura* Revealed is *Al-Nasr*, which is 110 in Holy *Qur-aan*.

12. There is another list of 114 *Sura*, as they appear in Holy *Qur-aan*, in the Table of Contents. These two lists, I hope, shall be of great assistance, for the purpose of understanding and appreciating my humble effort, and considering the different Commands of *Allah* in their order of *Nuzool*.

13. I have given two Serial numbers to each *Sura*. First indicates the number of the *Sura* as it appears in Holy *Qur-aan*. Second indicates the number of the *Nuzool* of the *Sura*. This will help to find out, both its present Serial number in Holy *Qur-aan*, as well as the Serial number of its *Nuzool*.

14. The next problem was, as to how the Guidance and Wisdom from Holy *Qur-aan* should be collected and presented ? There is so much Guidance and Wisdom in Holy *Qur-aan*, that the selection was an extremely difficult task. This difficulty was solved, by first selecting Ten Topics ; and there after it was easy to select the relevant *Aa-yaat*, in Chronological order of their *Nuzool*, relevant to the selected Topic. By this method, a correct picture emerges, in respect of all the Commands of *Allah* on the selected Topic, as to in what manner or sequence different Commands were Revealed. In Parts I and II of Book I on Holy *Qur-aan*; *Aa-yaat* have Not been mentioned according to their *Nuzool*, as it did not seem necessary or relevant.

15. For Volume I, I have selected Ten Topics. I have kept each Topic completely self sufficient and independent of the other. I have named each Topic as a separate Book, on the pattern of *Sa-he* Al Bu-khari. I have included all these Ten Books in this one Volume.

16. The Ten Books are :-

## Guidance & Wisdom from Holy *Qur-aan*

> Book I is 'The Holy *Qur-aan*', subdivided into 3 Parts. Part I is 'Importance and significance of Holy *Qur-aan*'. Part II is 'Importance of certain *Sura* and *Aa-yaat* of Holy *Qur-aan*'. Part III is 'Invitation by *Allah* to Reflect and Ponder over Holy *Qur-aan*'.

> Book II is 'Holy Prophet *Mohammad (SAW)*', subdivided into 2 Parts. Part I is 'Holy Prophet *Mohammad (SAW)* as seen through Holy *Qur-aan*'. Part II is 'Special aspects about Holy Prophet *Mohammad (SAW)* as seen through Holy *Qur-aan*'.

> Book III is '*In-saan (Man)* as depicted in Holy *Qur-aan*', subdivided into 3 Parts. Part I is 'Why and how *Allah* created Man?' Part II is 'Purpose for which *Allah* created Man, and what *Allah* expects Man to do in this world?' Part III is 'How the character and weaknesses of Man are depicted in Holy *Qur-aan*?'

> Book IV is '*Amar bil Ma-roof*' and '*Nahi- a'nil-Munkar*' selected from Holy *Qur-aan*, subdivided into 2 Parts. Part I is '*Amar bil Maroof*'. Part II is '*Nahi- a'nil- Mun-kar*'.

> Book V is 'Persons liked by *Allah*' and 'Persons disliked by *Allah*', subdivided into 2 Parts. Part I is 'Persons liked by *Allah*'. Part II is 'Persons disliked by *Allah*'.

> Book VI is '*Ha-laal* and *Ha-raam* as mentioned in Holy *Qur-aan*'.

> Book VII is '*Mut-ta-qeen* as defined and mentioned in Holy *Qur-aan*'.

> Book VIII is '*Wuzoo / Ta-yum-mum*, and *Sa-laah* as mentioned in Holy *Qur-aan*', subdivided into two Parts. Part I deals with '*Wuzoo* and *Ta-yum-mum*'. Part II deals with '*Sa-laah*'.

> Book IX is '*Tau-ba* as mentioned in Holy *Qur-aan*'.

> Book X is '*Zikr* of *Allah* as mentioned in Holy *Qur-aan*'.

## Guidance & Wisdom from Holy *Qur-aan*

17. This Volume contains, in a broad, concise, clear and emphatic manner, the '*Hi-da-yut*' (Guidance) and '*Hik-mut*' (Wisdom), spread over entire Holy *Qur-aan*, on the Ten Topics dealt by me in this Volume. Its reading can be commenced from any place, and can be ended at any place, without any problem or difficulty, or having fear of losing the context.

18. I honestly and sincerely believe, that even in the extremely busy schedule of modern day hectic life, especially in Foreign Countries, it is still possible, for a willing Believer, to formulate his or her life according to *Sha-riah*, without much difficulty. The only tested way, to get peace of mind as well as peace of Soul, is by coming near to *Allah*. This can be achieved only by offering daily Prayers punctually and regularly ; by recitation of *Zikr* of *Allah* profusely daily ; and by following the Teachings and the life pattern of Holy Prophet *Mohammad* (SAW). By doing so, the Believers shall get peace of mind and Soul, and benefit in both the Worlds.

19. For quick distinction, I have written in *italics* all Arabic words or expressions, appearing in the text. In addition I have also put in *italics* '*Allah*' and '*Mohammad* (SAW)'.

20. I have added in the beginning of this Volume, a list in alphabetical order, of Arabic words or expressions used in this Volume very frequently, with their translation in English language.

21. I am no professional writer, scholar or any authority on Islam. However, I have attempted to compile this Volume I of Guidance and Wisdom on the basis of an almost life long ambition to do something to contribute towards my *Deen Islam*. I offer this *naz-rana* to *Allah*, hoping that by His Grace, He may accept my humble effort, and it may benefit people in understanding Holy *Qur-aan*, the great Book of *Allah*.

## Guidance & Wisdom from Holy *Qur-aan*

22. If on reading this Volume I, even one single person is affected in such a way that he or she becomes one of the *Mut-taqeen*, I will feel that all my effort was well worth it.

23. I thank *Allah* for His Grace and Mercy, for giving me courage, Guidance, and showing me the way to complete this humble effort, which originally seemed impossible to complete. The seemingly impossible has, by the Grace of *Allah*, become certainly possible and an absolute reality !! If *Allah* allows me time, health and Guidance, I may be able to write some more Books on additional Topics in the same manner, and add another Volume to my humble effort.

24. May *Allah*, in His infinite Grace and Mercy, accept my humble effort ; forgive all the sins and shortcomings of a humble and sinful creature like me ; and make this humble effort the cause of my Salvation ; and a source of obtaining Guidance and Wisdom from Holy *Qur-aan* for others. *Aa-meen* !!

25. O *Allah* ! Accept this service from me. Verily, You hear every thing and You know every thing. (2 : 127).

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## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK I TO BOOK X DEDICATION

This Volume I is Dedicated to the following four persons :-

First, to my late father Khan Sahab Amir Ahmad Khan, who taught me so many good morals ; and showed me, through his own personal life, as to how a person can live honestly in adversity, if only he has patience and Faith in *Allah* and His Holy Prophet *Mohammad (SAW)*. May *Allah* in His infinite Grace grant him a suitable place in Heaven. *Aa-meen !!*

Second, to my late mother Mahmuda Begum, who died in 1932 at the young age of 36, and who kindled love of *Allah* and His Holy Prophet *Mohammad (SAW)* in my heart in my early childhood. She was a very good example of self sacrifice, and taught me the same. May *Allah* in His infinite Grace grant her a suitable place in Heaven. *Aa-meen !!*

Third, to my wife Maimoona Akhtar, who has been my life partner ever since we were married on December 3, 1944. The love of *Allah* and His Holy Prophet *Mohammad (SAW)* is engrained in her Soul. She has always persuaded me to earn an honest livelihood (*Ak-le-Ha-laal*), and has always been prepared to lead a life, within the means of honest livelihood. She has helped me in so many ways, and whatever I have been able to do, is due to her. May *Allah* grant her necessary reward for this. *Aa-meen !!*

Fourth, to my daughter Dr. Shaheen Khan, practicing Medicine at Fresno, California, U.S.A., who is mainly responsible for persuading me, not only to undertake, but also to complete, this difficult and delicate task. She has immense love of *Allah* and His Holy Prophet (*SAW*) in her heart. May *Allah* grant her necessary reward for this. *Aa-meen !!*

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December , 2001 A.D. *Ram-zaan ul mo-ba-rik*, 1422 A.H.



## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK I TO BOOK X ACKNOWLEDGEMENTS

1. My special thanks are due to my wife, Maimoona Akhtar, who has been a great help to me all along in preparation of this humble effort especially in reading the print outs, correcting their errors, giving me valuable guidance, and above all, providing me the peaceful and suitable atmosphere in the house to complete this difficult and delicate task, with out any disturbance, worry or any other handicap. May *Allah* reward her for same. *Aa-meen !!*
2. My very special thanks are also due to Mr. Syed Arif Hussain, a serving Engineer in USA, who took keen interest in my humble effort; and found time to format its 111 pages on his Computer, and to send me a print out of the same along with its diskette. This helped me to get my work completed. May *Allah* reward him for the same. *Aa-meen !!*
3. My special thanks are also due to Mr. Muhammad Shareef, one of my Staff members, who has assisted me extremely well all along, to compile this work on my Computer, with diligence, keen interest, sincerity and hard labour. May *Allah* reward for the same. *Aa-meen !!*
4. My special thanks are also due to many others, to whom I sent this humble effort in installments by E-mail as it progressed, and who gave me very valuable suggestions from time to time, pointed out my errors, and also gave me courage. May *Allah* reward them also. *Aa-meen !!*
5. Lastly, my special thanks are also due to my grand daughter Samreen, who helped me considerably in the Final checking of the entire Volume I on my computer, before sending the same for Publication. This was a tedious job and saved lot of my time. May *Allah* reward her also. *Aa-meen !!*

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December, 2001 A.D. *Ram-zaan ul mo-ba-rik, 1422 A.H.*

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

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1. *Al-Qur-aan-ul-Ha-keem* by Maulana Ashraf Ali Thanvi.
2. *Al-Qur-aan-ul-Ha-keem* by Shaikh-ul-Hind Maulana Mahmoodul Hasan. Tafseer written by Maulana Shabbir Ahmad Usmani.
3. *Al-Qur-aan-ul-Aa-zam* by Maulana Shah Abdul Qadir.
4. *Kanz-ul-Ei-maan* by Aa-laa Hazrat Ahmad Raza Khan.
5. *Qur-aan-ul-Ma-jeed* by Hafiz Nazar Ahmed.
6. The Message of *Qur-aan* by Maulana Muhammad Asad
7. *Al-Qur-aan* by Professor Ahmed Ali.
8. *Al-Qur-aan ul Kareem* by Allama Abdullah Yusuf Ali

**Note : # 1 to # 8, each in one Volume.**

9. *Mua - rif -ul-Qur-aan* by Mufti Mohammad Shafi in 8 Volumes.
10. *Taf-heem-ul-Qur-aan* by Maulana Abul Aala Maudoodi in 6 Volumes.
11. *Ta-dab-bur-ul-Qur-aan* by Maulana Amin Ahsan Islahi in 9 Volumes.
12. *Zia-ul-Qur-aan* by Peer Mohammad Karam Shah Al- Azhari in 5 Volumes.
13. *Anwar-ul-Qur-aan* by Dr. Malik Ghulam Murtaza in 2 Volumes.
14. *Israr- ul -Tan-zeel* by Maulana Malik Mohammad Aa-waan in 10 Volumes.

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December, 2001. A.D. *Ram-zaan ul mo-ba-rik*, 1422 A.H.

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In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK I TO BOOK X

List of Arabic Words or Expressions used  
in this Volume with their English Translation

Explanatory Notes.

► In this Volume many Arabic words and expressions have been used, some very frequently, while others very rarely. Those which have occurred very rarely, have Not been included in this list, and their English translation has been given in brackets along with them where they appear. Those which have occurred very frequently have been included in this list in order to save repetition.

► Even those words or expressions which have been included in this list, have been translated in English within brackets in the Volume, where I thought that their meanings should be clarified at the spot to save time and botheration.

► I have arranged these words and expressions Alphabetically. For convenience, I have put only the first Alphabet of the first word or expression **bold** in case of each Alphabet, and have given space between two new Alphabets; so that it could easily be seen from where the next Alphabet starts.

*Aa-khe-rut* (The world hereafter, where accountability shall be taken by *Allah* for deeds done during life time).

*Aa-la-meen* (All the Worlds, known or unknown, including the world here after or *Aa-khe-rut*).

*Aa-maal-e-Saleh* (Good deeds done during life time)

*Aa-yaat* (Plural of *Aa-yat*).

*Aa-yat* (One sentence of Holy *Qur-aan*).

*Aa-yat-ul Birr* (A very famous *Aa-yat* 2 :177).

*Aa-yat-ul-Kursi* (A very famous *Aa-yat* 2 : 255).

*Aa-zaab* (Punishment by *Allah* after accountability).

*Aa-zaan* (Call for Prayers)

## Guidance & Wisdom from Holy *Qur-aan*

*Ajar* or *Sa-waab* (Reward by *Allah* after accountability).

*Allah-O-Akbar* (*Allah* is Great).

*Asar Prayer* (Afternoon Prayer).

*Darood* or *Sa-laam* [Special way of sending blessings upon Holy Prophet *Mohammad (SAW)*].

*Deen* (Code of life).

*Dua* (Humble request to *Allah*)

*Ei-man* [Absolute Faith and belief in *Allah*, His Prophet *Mohammad (SAW)*, Holy *Qur-aan*, other Prophets and the Books Revealed upon them, and Day of Judgement).

*Fajar Prayer* (Morning Prayer before Sunrise)

*Ha-dees* [Sayings or actions of Holy Prophet (*SAW*)]

*Ha-laal* (Permitted by *Allah*).

*Ha-raam* (Prohibited by *Allah*).

*Hazrat* (A prefix used to show respect)

*Hida-yat* (Guidance by *Allah*).

*Hik-mat* (Wisdom. Refers to *Ha-dees*).

*Iblees* (*Shai-taan*, who induces Believers to do Evil and restrains them from performing Good deeds).

*Insan* (Man).

*Insha-Allah* (If *Allah* so wishes).

*Isha Prayer* (Night Prayer)

*Kalma-e-Sha-ha-dat* (Words which are recited to proclaim that the person reciting them is a Believer).

*Khalifa* (Authorised Nominee)

*Laah-e-Mahfooz* (Safe place in Heaven).



## Guidance & Wisdom from Holy *Qur-aan*

*Mai-raj* [Visit of Holy Prophet *Mohammad (SAW)* with his (*SAW*) body to meet *Allah* in Heaven to see His Signs. One of his (*SAW*) Miracles].

*Maghrib Prayer* (Prayer immediately before sunset).

*Moh-kam* (clear and firm).

*Muna-fe-qeen* (Double dealing persons).

*Mush-re-keen* (Those who worship other things along with and in addition to *Allah*).

*Mut-a-sha-be-haat* (Ambiguous or not clear in details).

*Mut-ta-qeen* (Believers who 'fear' *Allah* and are Pious).

*Nafas* (Instinct or desire).

*Na-jis* (Unclean Spiritually).

*Noor* (Light).

*Nuzool* [Revelation of any portion of Holy *Qu-raan* upon Holy Prophet *Mohammad (SAW)*].

*Rabb* (*Allah*, who is Creator, Preserver, Maintainer, and Destroyer, at one and the same time).

*Rak-aat* (One single portion of *Sa-laat*).

*Rasool* (Prophet).

*Reh-mat* (Grace or boon).

*Riba* (Usury or excessive interest on Loan).

*Rooh* (Spirit in a living human body)

*Ru-koo* (A portion of Holy *Qur-aan* separated on the basis of one topic or subject matter for convenience).

*Sa-laam* [Special way of sending blessings upon Holy Prophet *Mohammad (SAW)*].

*Sa-laat* (Prayers offered to *Allah*).

*Salah-e-Da-ran* (Betterment of both the Worlds).

*Sabar* (Patience in adversity).

## Guidance & Wisdom from Holy *Qur-aan*

- Saum* (Fasting in the name of and for *Allah*).
- Sa-waab* (Reward or *Ajar* by *Allah* after accountability).
- SAW* [Abbreviation of *Sall-lul-la-ho A-leh-e-Wa-sal-lum*, written out of great respect for Holy Prophet *Mohammad*].
- Sha-riah* (Islamic Law and Injunctions).
- Shai-taan* (See *Iblees* above).
- Shi-fa-awt* (to intercede for others on the Day of Judgment).
- Shirk* (To worship other things along with and in addition to *Allah*).
- Sirat-ul-Mus-ta-qeem* (Right Path and High Way to Heaven).
- Subhan-Allah* (All praise is for *Allah*)
- Sura* (One complete Chapter of Holy *Qur-aan*, of 114).
- Taf-seer* (Interpretation of Holy *Qur-aan* by Scholars).
- Ta-haj-jud Prayer* (Late night prayer before *Fajar*).
- Ta-yam-mum* (Ablution by clean dry dust before Prayers).
- Taqwa* (Piety along with 'fear' of *Allah*).
- Tau-ba* (Repentance before *Allah* after committing some Sin).
- Tau-heed* (Unity and Oneness of *Allah*).
- Um-mah* (Islamic brotherhood).
- Wahee* (Revelation from *Allah* upon a Prophet).
- Waseela* (Source for getting nearness to *Allah*).
- Wuzoo* (Ablution by water before offering *Sa-laah*).
- Yaum-id-deen* (Day of Judgement for accountability).
- Za-kaat* (Payment in the name of *Allah* of 2½% from savings for the year).
- Zikr of Allah* (Recitation of Praise or name of *Allah*).
- Zul-mat* (Darkness).
- Zuhar Prayer* (Noon Prayer).
- Akhtar Mahmud, Advocate, Karachi - 75500, Pakistan.  
December, 2001. *Ram-zaan ul mo-ba-rik*, 1422 A.H.

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In the name of *Allah*, the most Benevolent, the most Merciful

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### Promise with *Allah* for Salvation in *Aa-kherut*.

*Allah* Reveals, that on the Day of Judgment, no person shall have the power of *Shi-fa-aat* (Intercession), except those persons who have obtained a promise from *Allah*. (19 : 87).

► Holy Prophet *Mohammad* (SAW), once asked his Companions, whether they would like to Please *Allah*, by making a 'promise' to Him, every morning and evening. The Companions inquired, as to how this could be done ?. He (SAW) recited a Prayer in Arabic and asked them to repeat that Prayer every morning and evening. Its English translation is given as under :-

"Oh! *Allah*, the Creator of Skies and Earth, Who knows *Ghaib* and *Sha-ha-da*, I place before You (*Allah*) a 'promise' in this world, that I am a witness, that there is no One to worship except *Allah* ; He is One ; there is none to worship other than Him or along with or in addition to Him ; and I am a witness that Holy Prophet *Mohammad* (SAW) is His *Abd* (creation) and *Rasool*. Oh! *Allah*, Please do not leave me in the clutches of my *Nafas* (desires), because if *Allah* would leave me in the clutches of my *Nafas*, my *Nafas* shall keep me away from Piety, and shall



## Guidance & Wisdom from Holy *Qur-aan*

take me near Evil ; and I can not have confidence or faith in anything except the *Rehmat* of *Allah*. Kindly treat this Declaration by me as a 'Promise', and keep it safe, and hand it over to me on the Day of Judgment. Verily *Allah* shall not break His promise".

### You should remember,

- > *Allah* is forgiving for Believers (41 : 43).
- > *Allah* shall double in *Aa-khe-rut* the Good deeds pefermed by Believers (42 : 23).
- > *Allah* alone gives Guidance to Believers who offer *Tau-ba* to Him (71 : 11).
- > *Allah* Guides to Himself those who turn to Him in *Tau-ba* (13 : 27).

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful  
VOLUME I - BOOK I - PART I  
HOLY *QUR-AAN*, ITS IMPORTANCE  
AND SIGNIFICANCE

Explanatory Notes.

▶ Holy *Qur-aan*, its importance and significance, is a necessary part of *Ei-maan* for a Believer. This is, in modern technology, the Permanent and Unalterable Constitution of Islam. It is Permanent and Unalterable till the Day of Judgment, because it is Revealed by *Allah* upon Holy Prophet *Mohammad (SAW)* (32 : 2). No law or *Ha-dees*, even though it may be attributed to him (*SAW*), can prevail upon, or should be acceptable to, Believers, which is, even in the slightest degree or manner, in conflict with, or in derogation of, any Command of *Allah* contained in Holy *Qur-aan*. In my humble opinion, this can be considered to be the safest and best criterion to judge the authenticity of a '*Za-eef*' *Ha-dees*.

▶ In my humble opinion, every Believer should have a clear idea as to what is the significance and importance of Holy *Qur-aan* for him / her, and what Guidance and Wisdom can be obtained from it for '*Sa-lah-e-Da-ran*'. This Volume is devoted to this effort.

▶ What is the importance and significance of Holy *Qur-aan*, can best be expressed only in the Revelations made in it by *Allah*. I have tried to do the same.

▶ *Aa-yaat* are Not cited according to *Nuzool*.

Detailed Discussion.

1. Holy *Qur-aan* is, without any doubt, a Divine Book ; and it has Guidance for Believers. (2 : 2).
2. Holy *Qur-aan* is a Guidance and good news. (2 : 97).
3. Holy *Qur-aan* is a Guidance for all persons; and it differentiates between Truth and Falsehood. (2 : 185).
4. Holy *Qur-aan* has been Revealed as Truth

## Guidance & Wisdom from Holy *Qur-aan*

- (3 : 3).
5. Some of the *Aa-yaat* of Holy *Qur-aan* are '*Moh-kam*' ; while some *Aa-yaat* are '*Mu-ta-sha-be-haat*' (3 : 7). Believers have been ordered by Holy Prophet *Mohammad (SAW)* not to indulge in investigation of the missing details etc., for the simple reason, that when *Allah* and His *Ra-sool (SAW)* did not want the Believers to know those missing or ambiguous details, why should the Believers be curious about them.
  6. Holy *Qur-aan* describes Guidance and Advice for *Mut-taqeen*. (3 : 138).
  7. *Allah* is a witness that Holy *Qur-aan* has been Revealed by *Allah*. (4 : 166).
  8. Holy *Qur-aan* is '*Noor*'. (4 : 175).
  9. Holy *Qur-aan* is an Auspicious Book. (6 : 92) and also in 6 : 155.
  10. Holy *Qur-aan* is Guidance for all the Worlds (6 : 90)
  11. Holy *Qur-aan* invites persons to reflect and ponder over the Universe. (6 : 99).
  12. Blessed is this Book (Holy *Qur-aan*), which *Allah* has Revealed ; so follow it and protect yourself from Evil, that you may qualify for Grace (6 : 155).
  13. Holy *Qur-aan* is a Warning, a Guidance and a '*Reh-mat*'. (6 : 157).
  14. Holy *Qur-aan* is a '*Zikr*' for Believers. (7 : 2).
  15. Holy Prophet *Mohammad (SAW)*, and through him (*SAW*) the Believers, are Comanded, to follow the Teachings of Holy *Qur-aan*. (7 : 3).
  16. Holy *Qur-aan* is Guidance / '*Reh-mat*' (7 : 52).
  17. Holy *Qur-aan* is an evident proof from *Allah*, and a Guidance and Grace for Believers. (7 : 203).

## Guidance & Wisdom from Holy *Qur-aan*

18. When Holy *Qur-aan* is being recited, the Believers should listen to it silently. (7 : 204).
19. Holy *Qur-aan* is a Book of Wisdom. (10 : 1).
20. Holy *Qur-aan* is a Guidance for all. (10 : 7).
21. Holy *Qur-aan* is Advice, is the cure for all the ailments of heart ; and complete Guidance and '*Reh-mat*' (Boon). (10 : 57).
22. *Allah* Commands the Believers to celebrate and rejoice the Revelation of Holy *Qur-aan*. (10 : 58).  
▶ I would like to add here that this *Aa-yat* is proof of *Allah* allowing celebration and rejoicing of the Revelation of Holy *Qur-aan*. It can also justify the holding of *Mee-laad Sha-reef* by Believers, to celebrate the Birthday of Holy Prophet *Mohammad (SAW)*.
23. Holy *Qur-aan* is Advice and reminder for Believers. (11 : 120).
24. Holy *Qur-aan* is '*Zikr*' for inhabitants of all the Worlds. (12 : 104).
25. Holy *Qur-aan* is a clear exposition of Guidance and Grace for Believers. (12 : 111).
26. Holy *Qur-aan* is Truth. (13 : 1).
27. *Allah* Commands that He has Revealed Holy *Qur-aan* and that He shall guard it. (15 : 9).
28. Holy *Qur-aan* is a Guidance, '*Reh-mat*' and Good News for Believers. (16 : 89) ; and again in 16 : 102.
29. Holy *Qur-aan* is Advice. (17 : 3).
30. Holy *Qur-aan* guides Believers towards *Si-raat-ul-Musta-qeem*. (17 : 9).
31. *Allah* Commands that Holy *Qur-aan* has been Revealed by *Allah* and that it is absolute treatment for all ailments as well as *Reh-mat*. (17 : 82).
32. Holy *Qur-aan* gives good tidings to Believers (18 : 2 and 3).

## Guidance & Wisdom from Holy *Qur-aan*

33. Holy *Qur-aan* warns *Mush-re-keen* at the proper time (18 : 4 - 5).
34. Holy *Qur-aan* deals with all types of subjects (18 : 54).
35. *Allah* has made Holy *Qur-aan* easy so that Holy Prophet *Mohammad* (SAW) may give good tidings to *Mut-ta-qeen* (19 : 97)
36. Holy *Qur-aan* is Advice for those who 'fear' *Allah* (20 : 3).
37. Holy *Qur-aan* has been Revealed by *Allah* who is the Creator of the Earth and the Sky (20 : 4).
38. *Allah* Commands that Auspicious Holy *Qur-aan*, which is full of Guidance, has been Revealed by *Allah* (and yet persons deny it) (21 : 50).
39. Holy *Qur-aan* is a warning for all the people in the world (25 : 1).
40. In *Aa-yaat* 25 : 32 to 34, replying to the objections of the Unbelievers, as to why Holy *Qur-aan* was not Revealed at one and the same time, and was Revealed in pieces ; *Allah* explains the Wisdom for not Revealing the Holy *Qur-aan* at one and the same time. The reason is that the heart of Holy Prophet *Mohammad* (SAW) was to be kept strong by Revealing only Pieces of Holy *Qur-aan* upon it ; and further, that Holy *Qur-aan* may be read in small pieces, slowly and after stopping to allow him (SAW) to ponder and reflect over it. The last portion is now to be followed by Believers while reading or reciting Holy *Qur-aan*.
41. Holy *Qur-aan* was Revealed upon the heart of the Holy Prophet *Mohammad* (SAW) (26 : 192 to 195).
42. Holy *Qur-aan* is good tidings regarding Guidance and *Reh-mat* for Believers (27 : 1 and 2).
43. Holy *Qur-aan* teaches Knowledge and Wisdom to Holy Prophet *Mohammad* (SAW) (27 : 6) (and through him (SAW) the Believers).

## Guidance & Wisdom from Holy *Qur-aan*

44. Holy *Qur-aan* contains information about every-thing in Sky and Earth (27 : 75).
45. Holy *Qur-aan* is absolute and complete Guidance (27 : 77).
46. Holy *Qur-aan* contains *Rehmat* and Guidance for the Believers (29 : 51).
47. Holy *Qur-aan* is Book of Wisdom (31 : 2).
48. Holy *Qur-aan* is Guidance and *Rehmat* for Believers (31 : 3).
49. Holy *Qur-aan* had been Revealed by *Allah* who is *Rabb-ul-Aa-la-meen*, and it shall remain as a source of Guidance and Wisdom till the Day of Judgment (32 : 2).
50. The object of Holy *Qur-aan* is to awaken persons from slumber of darkness (32 : 3).
51. Holy *Qur-aan* has been Revealed upon Holy Prophet *Mohammad (SAW)* by *Wa-hee* ; and it is a Book of Truth (35 : 31).
52. *Allah* selects persons for becoming followers or inheritors of Holy *Qur-aan* (35 : 32).
53. Holy *Qur-aan* is Revealed by *Allah* (36 : 5).
54. Holy *Qur-aan* is Guidance for all the living persons (36 : 69 - 70).
55. *Allah* says that Holy *Qur-aan* has been Revealed so that persons may Reflect and Ponder over it, and should get Guidance from it (38 : 30).
56. Holy *Qur-aan* is Guidance (38 : 49).
57. Holy *Qur-aan* is Guidance for all the Worlds (38 : 87).
58. Holy *Qur-aan* has been Revealed by *Allah* with Truth (39 : 1 - 2).
59. Holy *Qur-aan* is a Good Revelation from *Allah* (39 : 23).

## Guidance & Wisdom from Holy *Qur-aan*

60. Holy *Qur-aan* is completely protected by *Allah* from the attack by Evil, either from front or from back; and it is Guidance and Cure for Believers (41 : 44).

61. Holy *Qur-aan* is inscribed in *Lauh-e-Mah-fooz* (safe place in Heaven), and *Allah* considers this Book to be of a very high class and full of Wisdom (43 : 4).

62. The Holy *Qur-aan* has been Revealed by *Allah* [(36 : 5) ; (39 : 1) ; (40 : 2) ; (41 : 2) ; (41 : 42) ; (45 : 2) and (46 : 20)].

63. *Allah* says that Holy *Qur-aan* has been made easy for receiving Guidance [(54 : 17) ; (54 : 22) ; (54 : 32) ; and (54 : 40)].

64. Holy *Qur-aan* has been taught by *Allah* to Holy Prophet *Mohammad* (SAW) (55 : 2).

65. Holy *Qur-aan* can be touched only by those who are Pure and Clean (the Believers) (56 : 79).

▶ The Unbelievers are *Najis*. (9 : 28).

66. Holy *Qur-aan* has been Revealed by *Rabb-ul-Aa-la-meen* (56 : 80).

67. Holy *Qur-aan* has been Revealed by *Allah* upon Holy Prophet *Mohammad* (SAW) so that he (SAW) may bring those persons towards 'Noor' who are struggling in 'Zul-maat' (57 : 9).

68. *Allah* says that if Holy *Qur-aan* would have been Revealed upon a mountain, it would have been blown to small pieces (69 : 21).

▶ This *Aa-yat* shows yet another unique and exalted position of Holy Prophet *Mohammad* (SAW), that Holy *Qur-aan* was Revealed upon his (SAW) heart, and yet he (SAW) sustained it, *Subhan Allah wa Allah o akbar !!*

69. *Allah* says that persons should have complete *Ei-maan* on Holy *Qur-aan*, which is 'Noor' (64 : 8).

70. *Allah* says that He has taken upon Himself the responsibility to get Holy *Qur-aan* memorized by Holy Prophet

## Guidance & Wisdom from Holy *Qur-aan*

*Mohammad (SAW)*, as well as to explain or clarify its contents to him (*SAW*) (75 : 16 to 19).

71. Holy *Qur-aan* is a Guidance for any person who wants to accept that Guidance (74 : 54-55) ;(80 : 11-12).

72. Holy *Qur-aan* is Guidance (76 : 29).

73. Holy *Qur-aan* is a *Zikr* for all the Worlds (81 : 27).

74. Holy *Qur-aan* is kept securely in *Lauh-e-Meh-fooz* (85 : 21-22).

75. Holy *Qur-aan* is a very firm and final Revelation from *Allah* and is not a joke (86 : 11 to 14).

End of Part I of Book I - Importance & significance of Holy *Qur-aan*.

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I -- BOOK I -- PART II IMPORTANCE OF CERTAIN SURA AND AA-YAAT OF HOLY *QUR-AAN*

Explanatory Notes.

▶ I have made Part II of Book I, exhaustive and meaningful by almost covering all the *Aa-yaat* of a *Sura* which are in any manner relevant and helpful to obtain Guidance and Wisdom from Holy *Qur-aan* ; or may help the Readers to appreciate the 10 Topics selected for detailed study by me in this Volume. My attempt is to make Part II of Book I completely independent of other Parts contained in this Volume.

▶ Part II of Book I has its own advantages as it covers the entire Holy *Qur-aan* ; while other Books deal only with detailed discussion on selected Topic covered by that Book only.

▶ Part II of Book I contains, in a broad, concise, clear and emphatic manner, the Guidance and Wisdom spread over so beautifully over the entire Holy *Qur-aan*. It does not need any reference to any other Book of my humble effort. I hope and pray



## Guidance & Wisdom from Holy *Qur-aan*

that Readers shall treat this Part II, as well as any other Book, with this idea in their mind, and I am confident that, *Insha Allah*, they shall be benefited immensely, both in this world, as well as in the world hereafter (*Aa-khe-rut*).

▶ Part II of Book I is a complete Summary of the Holy *Qur-aan* and can be utilized for obtaining Guidance and Wisdom from Holy *Qur-aan*, by reading it from anywhere, even though a person may have only a few minutes time at his or her disposal. Detailed discussion *Sura* wise.

### 1 / 5 - *SURA AL-FA-TE-HA*

Importance.

▶ Holy Prophet (*SAW*) is reported to have said that this *Sura* is the most important *Sura* of Holy *Qur-aan*. He (*SAW*) further observed that this *Sura* is cure for every disease (Spiritual).

▶ This is the first complete *Sura* Revealed upon Holy Prophet *Mohammad* (*SAW*), and is fifth in point of Revelation.

▶ It is mandatory to recite this complete *Sura*, containing seven *Aa-yaat*, in every *Ra-kaat* of *Sa-laah*. Without reciting this complete *Sura* in the beginning of each *Rak-aat*, the *S-alaah* shall not be complete.

▶ This is the solitary *Sura* in the entire Holy *Qur-aan*, which is Revealed as if it is being uttered by a Believer in the form of a *Dua* to *Allah*, seeking His '*Hi-da-yat*' for showing *Si-raat-ul-Mus-ta-qeem*. When the Believer recites this complete *Sura* in every *Rak-aat* of *Sa-laah*, he or she thereby declares unconditionally, and quite voluntarily, that he or she fulfils all the pre-requisite necessary qualifications of being a Believer. The entire Holy *Qur-aan* is, in fact the reply to this Prayer from *Allah*, and asserts at several places that Guidance shall come from *Allah* alone and not other wise.

### 2 / 87 - *SURA AL-BAQ-RA*

Importance.

▶ This is the first *Sura* Revealed at Madina after *Hijrat*.

## Guidance & Wisdom from Holy *Qur-aan*

▶ Divorce, *Khula* and family matters are dealt in 2 : 222 to 242.

▶ *Allah* says that some Prophets have been given preference by *Allah* over other Prophets (2 : 253). This clearly supports the view expressed by Scholars that Holy Prophet *Mohammad (SAW)* has been given preference by *Allah* over all other Prophets.

▶ This *Sura* also contains the famous *Aa-yat-ul-Kur-see* (2 : 255). Holy Prophet *Mohammad (SAW)* is reported to have said that the expression "*Al-Hai-ee Al-Quai-yoom*" in this *Aa-yat* is the '*Ism-e-Aa-zam*'. This *Aa-yat* shows that *Allah* is not only self existing, but is also maintaining and controlling the entire Universe. *Allah* neither doses nor sleeps, and keeps awake constantly to see that every thing is working according to His Commands. Nobody can dare to plead for intercession for another before *Allah*, except with His permission. Believers believe that such permission has been granted by *Allah* to Holy Prophet *Mohammad (SAW)* to plead for his *Ummah* (brotherhood) on the Day of Judgement. No body can even conceive to know about the depth of knowledge of *Allah*, except that much which *Allah* in His Grace allows a human being to conceive.

▶ This *Sura* contains the longest *Aa-yat* 282 in the Holy *Qur-aan*.

▶ This is the longest *Sura* containing 286 *Aa-yaat*.

▶ Scholars have, perhaps, rightly said that this *Sura* is a mini *Qur-aan* and contains almost everything important that is contained in Holy *Qur-aan*.

Detailed discussion :

1. Who are *Mut-ta-geen* as defined in the Holy *Qur-aan* ? And what they are required to do ? Is mentioned in sufficient detail in 2 : 3-5 and in 2 : 177. The latter is popularly known as *Aa-yat-ul-Birr*. (See Book VII for details).

2. *Allah* Commanded Prophet Adam and Mother Eve to leave Heaven (after they had disobeyed *Allah* and had eaten the

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forbidden fruit) ; and to go to the World where Man shall be enemy of each other, and shall stay in the world for a predestined period, and shall also earn his livelihood (2 : 36).

3. *Allah* says that whenever in the world His Guidance is sent to Man, those who shall obey it, shall have no fear nor shall they be at all aggrieved (2 : 38).

4. First reference about wine and gambling is contained in Holy *Qur-aan* in this *Sura* (2 / 87) in *Aa-yat* 219, wherein *Allah*, addressing Holy Prophet *Mohammad* (*SAW*), says that people ask him (*SAW*) about wine and gambling. He (*SAW*) should reply to them, that in both these, there is great loss (*Sin*), although there is some profit also, but the loss (*Sin*) is much greater than the profit.

▶ Second reference is in *Sura Al-Nisa* (4 / 92) in *Aa-yat* 43.

▶ Last reference is in *Sura Al-Maa-ae-y-da* (5 / 112) in *Aa-yaat* 90 to 92.

5. *Allah* does not make any promise with cruel persons (2 : 124).

6. The famous expression '*In-na lil-la-hey wa in-na e-Ie-hay ra-je-oon*' (We are only for *Allah* and we shall return to *Allah*) appears in 2 : 156.

▶ Believers are directed to recite this expression on hearing about the death of a Believer ; and also whenever a Believer finds himself / herself in extreme difficulty.

7. *Hajj* is dealt in 2 : 158 and in 2 : 197 to 203.

8. *Ha-raam* and *Ha-laal* are dealt in 2 : 172. (See Book VI for details).

9. *Saum* (Fasting) is dealt in 2 : 183 to 187.

▶ Here I want to clarify one very important point, that there is difference of opinion between certain extremely learned Authors / Scholars in translation as well as *Taf-seer* of "*Yu-tee-qoo-na-hoo*" appearing in *Aa-yat* 183.

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▶ Peer Mohammad Karam Shah Al-Azhari, in Volume I of his *Zia-ul-Qur-aan*, at page 124, line 2, translates this as "Bau-hat mush-kil say ada kar sa-kain" (the *Saum* could only be kept with great difficulty). In Note 214, at the bottom of page 124, he says that in the opinion of certain *Ulema*, the above expression refers to those persons who can keep Fast only with great difficulty, and that need not Fast, but should pay *Fid-ya* (compensation in the form of providing food for one poor hungry person). The learned Author / Scholar gives examples of persons falling in this category ; as an old person ; a person suffering from a serious permanent ailment ; a pregnant woman ; or a woman feeding a child. He asserts that this concession is for such category of persons and is in force even today. This appears to me to be the most reasonable meaning, keeping also in mind the oft quoted phrase that Islam is *Deen-e-Fit-rat* (a natural Religion) ; as well as the Command of *Allah* in Holy *Qur-aan* at several places, that only so much burden shall be put by *Allah* upon a person, which he or she can reasonably bear. So how can the burden of keeping Fast be put upon the above mentioned four categories of persons, when such persons can not bear that burden, and keep Fast !!

10. Holy *Qur-aan* was Revealed in the month of *Ram-zaan*, and clearly identifies Truth from Falsehood (2 : 185).

11. *Allah* Commands in Holy *Qur-aan* that your wife is your clothes and you are the clothes of your wife (2 : 187).

▶ I would like to point out that clothes not only protect a person from weather and are very close to the body, but are also a symbol of decency, honour and position. Clothes also cover the body as well as all its short comings. What a great honour has been bestowed upon women by *Allah* in such a beautiful language, which is full of Guidance and Wisdom for us.

▶ It is very interesting to note here in contrast, as to how people in different Countries have treated woman. Iranians call

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her 'Zann', which means 'beat her'. In English she is called a 'woman' (trouble for man). In France she was declared to be a human being for the first time in 586 A.D only to serve Man. In contrast to this, see what Holy *Qur-aan* has said about woman. This, as well the next citation given by me (2 : 228) (See # 19 below), should be an eye opener for those who think that the position of woman in Islam is not safe guarded, and they cry for rights of woman!!

12. Prohibition of bribery is mentioned in 2 : 188.

13. *Allah* authorizes a Believer to take revenge only to the extent he or she has been wronged ( 2 : 194 ).

14. *Allah* loves those who do good deeds (*Aa-maal-e-Saleh*) (2 : 195).

15. This *Sura* contains the famous prayer *Rabb-bana Aa-tena Fid Dun-ya Ha-sana wa fil Aa-kherat-e Hasa-na* recited by every Believer for seeking good in this world as well as in the world hereafter ( 2 : 201 ).

16. *Allah* says that He gives Guidance towards *Si-rat-ul-Mus-taqeem* ( 2 : 213 ).

17. *Allah* says that it is quite possible that you want to have something which may ultimately prove to be harmful to you and vice versa (2 : 216).

18. Prohibition of marriage with Unbelievers is mentioned in 2 : 220 - 221.

19. Whatever rights Man has over woman, the same rights woman has over man (2 : 228).

► Can there be a better expression regarding women than this ? Can there be a better protection of the Rights of woman than this ? No.

20. *Allah* Commands that He helps the Believers and takes them from *Zul-maat* (darkness) towards *Noor* (light) ( 2 : 257 ).

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21. *Allah* Commands that to speak nicely and to forgive the mistake of a person is much better than to give charity after teasing a person (2 : 263).

22. *Allah* Commands that do not waste your charity by showing, as if you are doing some favour to somebody ; nor give charity after teasing a person ; or to show it off to others ( 2 : 264 ).

23. Prohibition of *Riba* is mentioned in 2 : 275 to 281 and again in 2 : 284 to 285.

24. The best prayer which can be recited by a Believer (2 : 286).

▶ It is worth remembering by heart, and to be recited after completing every daily Prayer.

### 3 / 89 - *SURA AAL-E-IM-RAN*

#### Importance.

▶ In the beginning of this *Sura* it is mentioned by *Allah* that Holy *Qur-aan* contains two types of Commands. First, those which are absolutely clear in their meaning and are known as *Moh-ke-maat*. Second, those which are not so clear, and are either ambiguous in their meaning, or some details are lacking, or are not otherwise understandable by worldly standards, which are known as *Mo-ta-sha-be-haat*. It may be pointed out that Holy Prophet *Mohammad (SAW)* said that a Believer should Not waste his or her time in seeking explanation, or clarification, or the missing details of the *Mo-ta-sha-be-haat*, because, if *Allah* or he (*SAW*) wanted to explain or clarify the same, *Allah* or he (*SAW*) would have certainly done so. It is because of unnecessary importance given to these *Mo-ta-sha-be-haat* by certain persons, that different sects and different groups and parties have divided Believer *Ummah* (brotherhood) (3 : 7- 8).

▶ At this stage it will be profitable to mention about the third type of Revelations also, known as *Mo-qat-te-aat* (3 : 1). 29 *Suras* begin with some alphabets, namely, *Alif Laam Meemm* ;

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*Alif Laam Ra* ; *Haa Meem* ; *Swad* ; *Quaaf* ; *Noon* ; *Taa-ha* etc. It is reported that whenever the Companions of Holy Prophet *Mohammad (SAW)* asked him (*SAW*), as to what is the meaning of these alphabets, which were at that time known as *Mo-qat-te-aat*, Holy Prophet (*SAW*) replied that they referred to some secret Message from *Allah* to him (*SAW*) not to be mentioned or divulged to anybody by him (*SAW*).

▶ Three main topics Revealed in this *Sura* are:-

First, that *Allah* had sent Islam as *Deen* (Code of life) for all humanity. Its Principles have been Revealed by *Allah* for all times to come, to save Humanity from Personal, National, Selfish and other evils (3 : 19).

Second, that *Riba* is prohibited to save the people from uneconomic imbalance (3 : 130).

Third, that the concept that Prophet Issa (Jesus Christ) was the Son of *Allah* has been strongly denounced, and it is asserted that he was a human being, but was a *Rasool* (Prophet) of *Allah* (3 : 59 - 60).

Detailed discussion.

1. *Mut-ta-qaan* are given good tidings by *Allah* ; and what qualities should they possess are mentioned in 3 : 15 to 18. (See Book VII for details).

2. *Allah* bestows the kingdom (Power) to who ever He pleases, and takes away the kingdom from who ever He pleases ; and *Allah* gives honour to who ever He decides and disgrace to who ever He decides, for verily *Allah* has Power over all things (3 : 27).

3. Believers have been prohibited by *Allah* to make Unbelievers as their friends instead of Believers (3 : 28).

4. *Allah* Commands Holy Prophet *Mohammad (SAW)* to tell Believers that if they love *Allah*, they should follow him (*SAW*), and in that case *Allah* shall start loving them ( 3 : 30 ).

▶ Full of Guidance and Wisdom !!

## Guidance & Wisdom from Holy Qur-aan

5. *Allah* Commands Holy Prophet *Mohammad (SAW)* to tell Believers, that if they love *Allah*, they should obey him (*SAW*), and as a result *Allah* shall start loving such persons, and shall forgive their sins and send them to Heaven. *Allah* further Commands him (*SAW*) to tell Believers to obey *Allah* and His Holy Prophet (*SAW*), and if they do not do so, *Allah* does not keep friendship with such persons and treats them as Unbelievers (3 : 31- 32).

▶ Full of Guidance and Wisdom !!

6. Some of the qualities of *Mut-ta-qaen* are stated in 3 : 76. (See Book VII for details).

7. *Allah* shall not accept any *Deen* (Code of life) except Islam (3 : 85).

8. *Ha-raam* and *Ha-laal* are mentioned in 3 : 93. (See Book VI for details).

9. *Hajj* is made compulsory for every Believer, who has the means to perform *Hajj* (3 : 97).

10. *Allah* Commands that there should be a group among Believers who should induce persons to do Good deeds, and to avoid Evil deeds ; and such people shall be ultimately benefited (3 : 104).

11. *Allah* Commands Believers to remain united and not to divide themselves into small groups or parties (3 : 103) and (3 : 105).

12. *Allah* declares Believers to be the Best Group in this world, whose duty is to give Guidance and to improve the Spiritual condition of other persons by instructing them to do Good deeds and to avoid Evil deeds, and to have also *Ei-maan* (3 : 110).

13. *Riba* is mentioned in 3 : 130.

▶ It is important to mention here that in Note 140, at page 274, Volume I of *Zia-ul-Qur-aan*, it is mentioned that this *Aa-yat*



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- 3 : 130 was Revealed prior to *Aa-yaat* 2 : 275 and 2: 281 of *Sura Al-Baqra*, relating to *Riba*.
14. *Allah* Commands Believers to obey *Allah* and His *Rasool* [Prophet *Mohammad* (SAW)] ( 3 : 132 ).
15. Certain qualities of *Mut-ta-qeen* are mentioned in 3 : 133 to 136. (See Book VII for details).
16. Holy *Qur-aan* is Guidance for *Mut-ta-qeen* (3 : 138).
17. *Allah* Commands that the time of death of every person is fixed by *Allah*. It is also stated that any person who is interested in this world, *Allah* fulfills the desire of such person, and any person who desires profit in *Aa-khe-rut* (the world hereafter), *Allah* shall reward him in *Aa-khe-rut* ( 3 : 145 ).
18. *Allah* loves those who put their trust in Him (3 : 159).
19. If *Allah* wants to help any person, nobody can overcome or defeat him ; similarly, if *Allah* leaves a person with out help, nobody can help him. For this reason, Believers should have complete faith (*Ei-maan*) in *Allah* ( 3 : 160 ).
20. There are different grades for persons before *Allah* ( 3 : 163 ).
21. The Role of Holy Prophet *Mohammad* (SAW) is mentioned, that before his (SAW) arrival the entire world was in utter darkness. His (SAW) main duties are, to recite to the people, the *Aa-yaat* of Holy *Qur-aan* Revealed upon him (SAW) by *Allah* ; explain the same to people as '*Mo-al-lim*' (Professor) appointed by *Allah* to teach Holy *Qur-aan*, as well as to teach *Hik-mat* (Wisdom) ; and also to purify the Souls of Believers (by giving them Spiritual training).(3 : 164).
22. *Allah* does not let go waste the good deeds of Believers ( 3 : 171 ).
23. There is great reward on the Day of Judgment for Believers and *Mut-ta-qeen* ( 3 : 179 ).

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24. All those persons who are delighted with their performance and want other persons to praise them, *Allah* does Not like such persons, and they shall receive severe punishment on the Day of Judgment ( 3 : 188 ).

25. Those persons are wise who remember *Allah* by recitation of *Zikr*, while they are standing or sitting or lying down on their sides (3 : 191).

26. A very nice *Dua* (3 : 193 - 194).

27. *Allah* says that He shall not let go waste the Good deeds of any person, whether male or female, and that male and female belong to the same class.

▶ I would like to point out, that here also *Allah* classifies both man and woman as belonging to the same class, thereby asserting that they have the same Rights. Nothing better could be said in this behalf ( 3 : 195 ).

28. Always 'fear' *Allah* so that you may be ultimately successful (3 : 200).

▶ 'Fear' of *Allah* can be of two kinds. First, the 'fear' can be of torture, physical injury, Hell fire etc. Second, 'fear' can be in the shape of displeasing *Allah*, whom a Believer should keep in extreme respect, and should never displease Him. The 'fear' of *Allah*, in the opinion of several learned Scholars is in the second sense and Not in the first sense. This completely changes the entire concept generally believed.

### 4 / 92 - *SURA AL-NISA*

#### Importance.

▶ After the wonderful and unbelievable victory in Battle of Badar in 2nd A.H, the foundation of the Islamic State was firmly laid down, and its glorious future could be easily foreseen. In *Sura Al-Baqra* (2 / 87) were Revealed many Commands for the improvement of the Moral and Social Values in the new Islamic State according to *Sha-riah*, and they continued in this *Sura* also.

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The requirements of a Welfare, peaceful and honest State were revealed in this *Sura*.

- ▶ This *Sura* begins with an appeal to the solidarity of Mankind, the rights of women and orphans, and the implications of family relationship, including an equitable distribution of property after death (4 : 1 to 14).
- ▶ The laws of family life should be respected. Women should be held in honour and their rights should be recognized, in marriage, property and inheritance ; and this principle of fairness and goodness should be extended to all. (4 : 15 to 42).
- ▶ The persons in Madina, not yet converted to Islam, were Commanded by *Allah* not go after false gods, but should accept the authority of the Prophet (SAW), and obey him (SAW). Then it will be their privilege to be admitted to a great and glorious *Ummah* (4 : 43 to 70).
- ▶ The Believers are taught Wisdom, to organize in self-defense against their enemies ; to beware of the secret plots of 'Mu-na-fe-qeen' ; and how to treat the deserters. (4 : 71 to 91).
- ▶ Warning is given by *Allah* about taking of life of any human being, which proves how much importance *Allah* attaches to human life, irrespective of faith, colour or any other consideration. Believers are advised by *Allah* to migrate from the place inimical to Islam ; and also not to forget to perform their religious duties even during the midst of war (4 : 92 to 104).
- ▶ Treachery and the lure of evil are explained by *Allah* in *Aa-yaat* 105 to 126).
- ▶ Women and orphans to be justly dealt with; Faith must go with justice, sincerity, and moderation in speech is explained in *Aa-yaat* 127 to 152.
- ▶ Permission to Believers to marry four women at a time is granted by *Allah*, provided equality and justice is maintained among them. *Allah* further commands that if you can not do justice and equality between them, then marry only one.

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Detailed discussion.

1. *Allah* created the first Man, Prophet Adam from clay (without mother or father) ; thereafter He created the first woman Mother Eve from a part of the body of Prophet Adam, (also without mother or father) ; and thereafter innumerable men and women were born and spread over the entire world (4 : 1).

▶ The first *Aa-yat* is extremely important especially for two reasons. First, it is recited at the time of *Nikah* by the *Qazi* in the marriage of every Believer. Second, it completely destroys the theory of Blue Blood and Royal Blood. How can any person claim to have Blue Blood or Royal Blood in circumstances when every person claims his or her origin from Prophet Adam and Mother Eve.

2. Verily, *Allah* is very generous in accepting *Tau-ba* (Repentance) (4:16).

3. Only *Allah* can accept *Tau-ba* from those who commit a sin, without knowing its consequences, and then quickly offer *Tau-ba* to *Allah* (4 : 17).

4. *Allah* does not accept *Tau-ba* from a person who continues doing Evil deeds during his entire life and offers *Tau-ba* only when he or she is on death bed.. Nor does *Allah* accept *Tau-ba* from Unbelievers (4 : 18).

5. *Allah* declares that He is extremely Forgiving and most Merciful (4 : 23).

6. *Allah* has created Man as extremely weak (4:28).

7. *Allah* prohibits Believers Not to take over or usurp the property of others by illegal and unlawful means (4 : 29).

8. If a Believer avoids doing big deeds prohibited by *Allah*, as a result, *Allah* shall erase the Sins of that person and will enter him in Heaven (4 : 31).

9. Women are authorized by *Allah* to keep their earnings for themselves (4 : 32).

10. Man is '*Qaw-wa-moon*' (Guardian) of Woman. (4 : 34).

## Guidance & Wisdom from Holy *Qur-aan*

► I may point out that Dr. Malik Ghulam Murtaza in Volume I of his *Anwaar-ul-Qur-aan* at pages 133-134, gives reason for the preference being given by *Allah* to Man over Woman. He says that Man has been Commanded by *Allah* to provide for the livelihood of Woman. He further says that *Allah* has given preference to Woman over Man in the sense that Woman can not be forced to earn her livelihood by Man ; because this duty has been cast upon Man by *Allah*. In the same Volume at pages 135-136, the learned Author writes, that Man has been Commanded by *Allah* to be '*Wali-ul-Amar*' (Guardian) for Woman. The father is '*Wali-ul-Amar*' of an unmarried daughter. The husband is '*Wali-ul-Amar*' of a married woman. If the father or husband is no more, in that case the real brother or grandfather or adult son of the woman become her '*Wali-ul-Amar*'. Woman is entitled according to the Command of *Allah* to claim maintenance from her '*Wali-ul-Amar*'. In case there is No '*Wali-ul-Amar*' of any woman, the State becomes her '*Wali-ul-Amar*' and is bound to provide maintenance to her. Can there be a better provision or protection for the rights of woman than what has been provided by Islam ?

11. *Allah* declares that He is aware of everything and knows about what is happening (4 : 35).
12. *Allah* dislikes arrogant and proud persons (4 : 36).
13. *Allah* Commands Believers not to offer *Sa-laah* if they are intoxicated after drinking wine (4 : 43).

► It will be profitable to clarify at this stage, that prohibition of drinking wine (as well as gambling, betting etc.) gradually came in three stages as under:

► The First reference about them is contained in Holy *Qur-aan* in *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 219, wherein *Allah* addressing Holy Prophet *Mohammad* (*SAW*) says, that people ask you (*SAW*) about wine and gambling. You (*SAW*) reply to them that in both there is great 'loss' (*Sin*), although there is some

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profit also for persons ; but the 'loss' is much greater than the profit.

▶ Thereafter, this Command came (4 : 43), which required Believers not to offer *Sa-laah* when intoxicated (by drinking wine).

▶ Finally complete prohibition came for drinking wine. Gambling, betting etc. in *Sura Al- Maa-ae-y-da* (5 / 112) in *Aa-yaat* 90 to 92, which is the latest Command of *Allah*, now to be followed by all Believers with out any exception.

14. *Allah* allows *Ta-yam-mum* for sick persons, travelers and when water is not available. (4 : 43).

15. *Allah* treats *Shirk* is a great Sin and *Allah* shall never forgive the same (4 : 48).

16. *Allah* addresses Holy Prophet *Mohammad* (*SAW*), and after taking oath of *Rabb* (*Allah*) declares, that a person can not be a Believer unless he or she brings his or her dispute for adjudication to him (*SAW*), and then gladly accepts whatever decision is given by him (*SAW*).

▶ In my humble opinion this is applicable even today with reference to *Qur-aan* and *Sunnah*, especially when we see *Aa-yaat* (4 : 105) where *Allah* says addressing the Holy Prophet *Mc'hammad*(*SAW*), that *Allah* has Revealed the truth in the form of Holy *Qur-aan* upon him (*SAW*), so that he (*SAW*) may decide the disputes among people according to Guidance given by *Allah* (4 : 65).

17. Who ever, obeys Holy Prophet *Mohammad* (*SAW*), certainly obeys *Allah* (4 : 80).

18. *Allah* prohibits a Believer to kill or murder another Believer ; and if a Believer kills or murders another Believer intentionally, the punishment is Hell fire, where that person shall remain for ever, and *Allah* shall be extremely angry with such person, and award him the severest punishment, and shall

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withdraw all His Kindness and Grace from that person (4 : 92-93).

19. *Allah* permits Believers to shorten their daily Prayers during travel (4 : 101).

20. *Allah* Commands Believers to recite His *Zikr* while standing, sitting or lying down after they have finished their *Salaat* (4 : 103).

21. *Allah* does not love persons who are either dishonest or have a bad character (4 : 107).

22. *Allah* does not love a person who openly talks Evil (4 : 148).

23. Law of inheritance in respect of *Kalala* (a person who, at the time of death, does not leave any parent or child, whether male or female) is dealt in (4 : 177).

### 5 / 112 *SURA AL-MAA-AEY-DA*

Importance.

▶ This *Sura* (5 / 112), is last but two in Revelation, the last but one being *Sura Al-Tau-ba* (9 / 113), and last being *Sura Al-Nasr* (110 / 114).

Detailed discussion.

1. The Believers have been Commanded by *Allah* to fulfill their promises when made (5 : 1).

▶ This shall include Promise made with *Allah* as a Believer ; and also any promise made with another human being. If this Command of *Allah* alone is strictly followed, almost all disputes and litigation shall come an end. Full of Guidance and Wisdom !!

2. All four legged animals are declared *Ha-laal* (permitted to eat), except those which have been earlier declared as *Ha-raam* (prohibited to eat) (5 : 1).

3. Believers are Commanded by *Allah* to help each other in Good deeds and Not in Evil deeds (5 : 2).

4. What is *Ha-raam* food is clarified in (5 : 3).

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5. The last Revelation upon Holy Prophet *Mohammad (SAW)* is the last portion of *Aa-yat* 3 where *Allah*, addressing Holy Prophet (*SAW*), declares that He had completed the *Deen* (Code of life) for him (*SAW*) on that day, and had completed His Grace upon him (*SAW*), and had also accepted Islam as *Deen* for him (*SAW*).

6. *Allah* Commands that everything nice and clean is declared *Ha-laal* (5 : 5).

7. Believers are Commanded by *Allah* to perform *Wuzoo* before offering *Sa-laah*; and *Ta-yam-mum* is also allowed under special circumstances (5 : 6). (See Book VIII for details).

It is also mentioned in 5 : 6 that *Allah* does not want to make the life of a Believer difficult. He wants to purify the Believers and to bestow His Grace upon them so that perhaps they may become thankful to Him.

8. Believers are Commanded by *Allah* to give truthful evidence in the name of *Allah*; and they are directed always to do Justice, because Justice is nearer to piety. They should never do injustice to anybody because of enmity (5 : 8).

9. It is laid down that if a person kills another person for creating disturbance or law and order situation, such a person kills the entire Humanity. Similarly if a person saves one human life, he actually saves the entire Humanity (5 : 32).

10. *Tau-ba* is dealt in 5 : 34. (See Book IX for details).

11. Believers are Commanded to 'fear' *Allah* and to 'search' for *Wa-seela* (some one through whom one can reach near *Allah*). (5 : 35)

► I would very respectfully emphasize on the word 'search' used in this *Aa-yat*. The word 'search' shall certainly Not apply to *Allah* and His Holy Prophet *Mohammad (SAW)*. If we refer to an earlier Command of *Allah* (3 : 104) that there should be a Group among Believers who should devote their lives completely in preaching *Amar-bil-Marooif* and *Nahi-anil-Munkar*,



## Guidance & Wisdom from Holy *Qur-aan*

the 'search' would clearly refer to searching a person for *Wa-seela* from such Group.

12. Theft is considered to be a very serious crime in Islam and the punishment for theft, for a man or a woman, is chopping off the hand of that person, with the exception of those who offer *Tau-ba* and leave the Evil deeds and start doing Good deeds (5 : 38-39).

13. *Allah* loves those who do Justice (5 : 42).

14. *Allah* Commands that whosoever does not do Justice according to the Holy *Qur-aan* Revealed by *Allah*, is an Unbeliever (5 : 44-45).

15. If a person forgives another for the wrong done by that person to him, such forgiveness shall result in erasing many Sins of such person (5 : 45).

16. *Allah* Commands that who ever does not do Justice according to Holy *Qur-aan*, that person is a '*Fa-siq*' (Wrongdoer) (5 : 44).

17. Believers have been Commanded by *Allah* not to make friends with the Jews and the Christians, and if any one does so, that person shall be considered to be one of the Jews or Christians (5 : 51).

18. Some of the qualities of *Mut-ta-qeen* are mentioned in 5 : 55-56. (See Book VII for details).

19. Wine and Gambling are completely prohibited by *Allah* in (5 : 90-92). I would like to mention here that this is the Third and the Last Command of *Allah* regarding Wine and Gambling. First is in *Sura Al- Baq-ra* (2 / 87) in *Aa-yat* 219 ; Second is in *Sura Al- Nisa* (4 / 92) in *Aa-yat* 43 ; and this Last Command is to be followed now with out any exception by all Believers.

20. *Allah* shall declare on the Day of Judgment that this is the day when Truthfulness shall benefit the persons who followed Truth, and they shall enter Heaven (5 : 119).

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### 6 / 55 - *SURA AL-IN-AAM*

Importance.

▶ It is important to note that this complete *Sura* consisting of 165 *Aa-yaat* was Revealed at one and the same time. So is the case with *Sura Yusuf* (12 / 53) containing 111 *Aa-yaat* Revealed a little earlier.

▶ There are two main topics Revealed in this *Sura*. First is the denouncement of *Shirk* (to consider any other thing worthy of worship along with or in addition to *Allah*) and Idolatry. Second is emphasis on accepting *Tau-heed* (Unity of *Allah*).

Detailed discussion.

1. Life in this world is just like a game or play ; and verily, life in the world hereafter (*Aa-khe-rut*) is much better for those who 'fear' *Allah* (6 : 32).
2. Whosoever becomes a Believer, becomes decorated (Spiritually) ; and he shall have neither 'fear' nor grief on the Day of Judgment (6 : 48).
3. Only *Allah* removes all the troubles of Man, and still persons worship other things along with and in addition to *Allah* (6 : 64).
4. Whatever *Allah* Reveals in Holy *Qur-aan* is absolute Truth and Justice ; and that no one has any authority or right to alter or modify the same (6 : 115).
5. *Allah* knows very well all those persons who have gone astray from the Right Path ; and *Allah* also knows those person very well who have obtained Guidance from Him (6 : 117).
6. *Ha-raam* and *Ha-laal* (Food) are dealt in 6 : 119-120, and again in the beginning of 6 : 122 ( See Book VI for details).
7. *Allah* Commands all persons to give up doing Evil deeds (Sins) either openly or secretly, because all such persons who are committing Sins or doing Evil deeds shall be punished (on '*Yaum-id-Deen*') (6 : 120).

## Guidance & Wisdom from Holy *Qur-aan*

8. *Allah* does not love those persons who spend their wealth unnecessarily, uselessly and without any purpose. (6 : 143).
9. *Ha-raam* Food is again dealt in detail in 6 : 146.
10. *Ha-raam* deeds (Evil deeds) and *Aa-maal-e-Saleh* are mentioned in 6 : 151-153).
11. *Allah* does not put more burden upon any person than that person can easily bear. (6 : 153).
12. *Mut-ta-qeen* are defined in 6 : 151 to 154. (See Book VII for details).  
▶ *Aa-yat* 153 is very important. *Allah* says that Holy *Qur-aan* is the *Sirat-ul-Mustaqeem*, and Believers should follow it and should not try to follow any other Path. If they follow any other path, they are likely to loose the Right Path and shall be divided into several Groups or Sects. How enlightening and full of Guidance and Wisdom !!
13. *Allah* says that Holy *Qur-aan* has been Revealed by Him, and that it is a blessing to follow ; and Commands Believers to 'fear' *Allah*, so that *Allah* may be Merciful to them (6 : 156).
14. *Aa-yat* 6 : 160 contains one of the most important Commands given by *Allah* in Holy *Qur-aan*, and being totally ignored by different Sects now created in Islam. *Allah* says, verily, those persons who have created rift in their *Deen* (Code of life), and have divided themselves into several Groups or Sects, you [Holy Prophet *Mohammad (SAW)*] should have no concern with such persons. *Allah* shall deal with such persons and shall tell them what they had been doing in the world. This Command should be publicized again and again, to make it well known to every Believer, and also to leave an ever lasting impression upon him to follow it, and thereby considerably improve the schism and Law and Order situation.
15. Who ever shall bring one Good deed before *Allah* (on the Day of Judgment), shall be given the benefit of Ten Good deeds ; and whosoever shall bring one Evil deed (on the Day of

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Judgment) shall be given the punishment for only one Evil deed, and that no injustice shall be done to any person. (6 : 161).

▶ How encouraging and full of Guidance !!

16. A very nice *Dua* is mentioned in 6 : 63-164, which is worth remembering by heart.

17. Who ever does any Good deed or Evil deed shall receive *Sa-waab* or *Aa-zaab* respectively, and that no person shall carry the load (of Sins) of another person (6 : 165).

### 7 / 39 - *SURA AL-AEY-RAAF*

Importance.

▶ The main point Revealed in this *Sura* is to invite people to accept Islam in their own interest. The Jews are especially Commanded by *Allah* to accept Islam. Believers are Commanded to have patience and not to loose temper at the instigation of Unbelievers.

Detailed discussion :

1. *Allah* Commands Man that whenever a person prepares to offer *Sa-laah* before *Allah*, that person should be properly dressed and should behave in a meek and humble manner (7 : 3).
2. *Allah* Complains that Man thanks *Allah* very rarely. (7 : 10).
3. Piety is the best dress for a person (7 : 26).
4. *Allah* never Commands a person to do indecent or unlawful acts (as defined in *Sha-riah*) (7 : 28).
5. *Allah* Commands Believers to Pray to and seek *Dua* (Prayer) from Him with humility and in private, because *Allah* does not like those who trespass beyond bounds (7 : 55).
6. A very nice *Dua* worth remembering by heart (7 : 155-156).
7. Some qualities of *Mut-ta-qaen* are mentioned in 7 : 156-157. (See Book VII for details).
8. *Allah* Commands the Believers that He has sent a Prophet (*SAW*), so believe in *Allah* and His Prophet (*SAW*), who is

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unlettered, who believes in *Allah* and His words ; follow him (*SAW*), so that you may receive Guidance (7 : 157-158).

9. *Aa-khe-rut* is much better for *Mut-ta-qeen* (7 : 169).

10. Some qualities of *Mut-ta-qeen* are mentioned in 7 : 170. (See Book VII for details).

11. *Allah* Commands Believers to hold fast Holy *Qur-aan*, and whatever is written therein should be followed, so that persons may be saved from *Aa-zuab* on the Day of Judgment (7 : 171).

12. *Aa-yaat* 7 : 175-176 are extremely important from two aspects. First, these two *Aa-yaat* establish that even a person following the Right Path of *Allah*, can go astray, by discontinuing to perform Good deeds, and instead by starting to perform Evil deeds. Continuity to perform *Aa-maal-e-Saleh* is absolutely necessary for a Believer ; and at the same time abstinence from Evil deeds is also absolutely necessary. Second, this is one of the *Muta-Sha-Be-haat* where *Allah* and His Holy Prophet *Mohammad* (*SAW*) did not disclose the name of the person about whom this was being narrated. A Believer should not waste time to try to find out the name of the said person or other missing details.

13. Many are the *Jinns* and men *Allah* has made for Hell ; they have hearts wherewith they understand not ; eyes wherewith they see not ; and ears wherewith they hear not. They are like cattle, nay more misguided; for they are heedless (of warning) (7 : 179).

▶ *Allah* gives a very beautiful and exhaustive description in 7 : 179 about persons not following the *Sirat-ul-Mus-ta-qeem*, inspite of having all the advantages given by *Allah* to them.

▶ Full of Guidance and Wisdom !!

14. The same Topic regarding the creation of Prophet Adam and Mother Eve by *Allah*, without father and mother, as mentioned earlier in 4 : 1 is mentioned with more details about human creation in 7 : 189.

## Guidance & Wisdom from Holy *Qur-aan*

15. In case, *Shai-tan (Iblees)* attempts to dissuade or misguide a Believer from the Right Path, that Believer should immediately seek Guidance from *Allah* by reciting *Aa-Oozo-Bil-Lahe-Mi-nush-Shai-tan-ur-Ra-jeem* (We seek aid of *Allah* from the machinations or tricks of *Shai-tan*, who has fallen from the Grace of *Allah*) (7 : 200).

16. When Holy *Qur-aan* is being recited, persons present there should keep silence, and should listen to it with keen attention, so that *Allah* may bestow His Grace upon them (7 : 204).

17. The recitation of *Zikr* of *Allah* is also mentioned in sufficient detail in (7 : 204). (See Book X for details).

### 8 / 88 - *SURA AL-IN-FAAL*

Importance.

► Revealed immediately after *Sura Al-Baq-ra* (2 / 87) after Battle of Badar in 2 A.H. This is the Second *Sura* Revealed after *Hijrat*.

► Main Commands by *Allah* in this *Sura* relate to obedience, discipline, zeal, faith, and gratitude to *Allah*, which are true passports to success and protection from the assaults of Evil. Evil will be piled up with Evil but will be ultimately destroyed (8 : 20 to 37).

► Steadfastness and obedience; faith; courage and fearlessness ; due preparation and free expenditure of resources and energy ; these are expected from Believers by *Allah*, and His help is all-sufficient (8 : 38 to 64).

► Even tenfold odds against Believers do not count if they are fighting for Truth and Faith against enemies of Truth and Faith; but remember clemency and consideration in the hour of victory (8 : 65 to 73).

Detailed Discussion :

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1. *Allah* Commands Believers to obey *Allah* and His *Rasool* if they are Believers ; to 'fear' *Allah*, and also to keep peace among themselves (8 : 1).
2. Some of the qualities of *Mut-ta-qeen* are mentioned. (8 : 2 to 4). (See Book VII for details).
3. While referring to Battle of Badar, *Allah* addresses Holy Prophet *Mohammad* (*SAW*), and Commands, that it was not you (*SAW*) who slew them, it was *Allah* Who actually did so. Similarly, when you (*SAW*) threw (a handful of dust) ; it was not your (*SAW*) act, but it was the Act of *Allah* ; in order that He might test the Believers by a gracious trial ; for *Allah* is He Who hears and knows (all things). (8 : 17).
4. *Allah* Commands obedience to Him and Holy Prophet *Mohammad* (*SAW*), and further Commands the Believers never to disobey him (*SAW*) (8 : 20).
5. *Allah* does not take away His Grace bestowed upon a Nation, unless that Nation changes its ways of life contrary to the Commands of *Allah* (8 : 53).
6. *Allah* says that He favours those who have *Sabar* (patience) (8 : 66).

### 9 / 113 - *SURA AL-TAUBA* or *SURA AL-BARAA-AAT*.

#### Importance.

▶ This is the last but one *Sura* to be Revealed ; the last is *Sura Al-Nasar* (110 / 114). The first nine *Ru-koos* were revealed in 9 A.H. At this stage the Islamic State was completely established.

▶ This is the Only *Sura* in Holy *Qur-aan*, which does Not begin with *Bism-Allah*. The reason is that Holy Prophet *Mohammad* (*SAW*), while dictating this *Sura* to the Scribe, did not order him to write *Bism Allah* in the beginning of this *Sura*, and hence it was Never written. He (*SAW*) also never objected to it later, and thereby confirmed this practice.

## Guidance & Wisdom from Holy Qur-aan

Detailed discussion :

1. *Allah* Proclaims complete disassociation on behalf of *Allah* as well as Holy Prophet *Mohammad* (SAW) in respect of the treaties made earlier with *Mush-ri-keen* (refers to Suleh Ho-dai-bia) (9 : 1).

2. *Allah* treats *Mut-ta-qeen* as His friends (9 : 4).

3. *Allah* Proclaims three Commands to judge the correct religious status of any person, who was an Unbeliever, but claims that he or she has become a Believer, after offering *Tau-ba* to *Allah* and accepting Islam. These three Tests should be taken. First, whether he or she has actually offered *Tau-ba* openly. Second, whether he or she offers *Sa-laat* regularly. Third, whether he or she pays his or her *Za-kaat* regularly. If he or she passes these Tests, he or she has duly entered the Islamic *Ummah*, and no person should harass him.

▶ I would like to emphasize that this criteria fixed by *Allah* is binding and ever lasting, and is Guidance for all of us.

4. *Allah* treats *Mut-ta-qeen* as His friends.(9 : 7).

5. Some of the qualities of *Mut-ta-qeen* are mentioned. (9 : 17 to 19). (See Book VII for details). In these three *Aa-yaat*, *Allah* has Commanded three other points. First, it is not proper for *Mush-re-keen* to visit or enter Mosques. Second, Mosques should only be visited by *Mut-ta-qeen*, whose certain qualities are also mentioned. Lastly, no Good deeds done in this world by Unbelievers shall be acceptable to *Allah*, because they do not possess *Ei-maan*. (9 : 17 to 19).

▶ The Last one is extremely important and should be an eye opener to Unbelievers.

6. No Guidance by *Allah* to cruel persons (9 ; 19).

7. Believers are prohibited to keep friendship with their nearest relations who are Unbelievers; and if they disobey, they do injustice to themselves (9 : 22-23).



## Guidance & Wisdom from Holy *Qur-aan*

- 8 Believes should not allow *Mush-ri-keen* to enter *Kaa-ba* after the year 9 A.H, because *Mush-ri-keen* are considered *Najis* (unclean spiritually) (9 : 28).
9. No Guidance to Nation of Unbelievers (9 : 37).
10. *Allah* knows *Mut-ta-qeen* very well (9 : 44).
11. *Allah* does Not accept the offerings from Unbelievers (9 : 53).
12. Those persons on whom *Sad-qaat* can be spent are beggars, imbecile persons, those officials who are managing *Za-kaat* funds, those who deserve help, for freeing the slaves, for removing the burden of debtors, for religious works in the name of *Allah*, for wayfarer (travelers who need help) (9 : 60).
14. *Allah* Commands to send in Hell fire all *Muna-fe-qeen*, whether male or female, as well as Unbelievers, as they did not obey *Allah* and Holy Prophet *Mohammad (SAW)* (9 : 68).
15. Holy Prophet *Mohammad (SAW)* has been forbidden to seek forgive-ness from *Allah* for *Muna-fe-qeen* ; and he *(SAW)* is further informed by *Allah*, that if forgiveness was asked by him *(SAW)* even seventy times for them, *Allah* shall Not forgive them. (9 : 79 - 80).

► A close examination of these two *Aa-yaat* shows, that Holy Prophet *Mohammad (SAW)* has the authority from *Allah* to ask for forgive-ness of other class of persons (especially Believers), who are neither '*Muna-fe-qeen*' nor Unbelievers.

16. *Allah* Forbids Holy Prophet *Mohammad (SAW)*, either to offer '*Namaz-e-Ja-na-za*' (funeral Prayer for salvation) of *Muna-fe-qeen*, or to visit their graves ; because they did not obey *Allah* and him *(SAW)*, and died as Unbelievers. (9 : 84).

17. *Aa-yaat* 9 : 107 - 108 are extremely important from this point of view, that in case a Mosque is constructed with ulterior motives and evil intentions to create dissentions etc., it is not to be treated as a Mosque, and should be demolished as was done by Holy Prophet *(SAW)* in this case. He *(SAW)* was directed by

## Guidance & Wisdom from Holy *Qur-aan*

*Allah* not to even stand in that Mosque, which was constructed with evil intentions and ulterior motives.

18. *Allah* has purchased the lives and properties of Believers in consideration of being sent to Heaven. Some qualities of *Mut-ta-qeen* are also mentioned here. (See Book VII for details) (9 : 111-112).

19. It is not proper for Holy Prophet *Mohammad* (SAW), or for Believers, that they should pray for the forgiveness of *Mush-re-keen*, even though such *Mush-re-keen* may be their closest relation, because such *Mush-re-keen* are destined to go to Hell (9 : 113-114).

20. The Believers by their self-surrender obtain eternal favour. *Allah* shall turn in Mercy even upon those who, though they waiver or fail in their duty towards *Allah*, but turn at least to Him in *Sa-laat* (Prayer) and or *Tauba* (9 : 100 to 118).

21. *Allah* does not let go waste the Good deeds performed by *Mut-ta-qeen* (9 : 120).

22. *Allah* is with *Mut-ta-qeen* (9 : 123).

### 10 / 51 - SURA YUNUS

Importance.

► This *Sura* deals with two subjects. First, *Tau-heed*. Second, *Aa-khe-rut*, when *Aa-zab* or *Sa-waab* shall be given based on deeds done in this world.

Detailed discussion :

1. *Allah* Invites all persons towards the House of Safety (Paradise), and shows *Si-raat-ul-mus-ta-qeem* to who ever He chooses (10 : 25).

2. Whims are not at all useful when compared to Truth (10 : 36).

3. *Aa-yaat* 10 : 62 - 63 are very important and describe *Wali Allah* (friends of *Allah*) as persons with *Ei-maan*, and those who avoid committing sins. Such people shall have no fear on the Day of Judgment.

## Guidance & Wisdom from Holy *Qur-aan*

► I would like to clarify about the expression '*Wali Allah*' used here, as well as at several other places in Holy *Qur-aan*. Peer Muhammad Karam Shah Al-Azhari in Volume 2 of his *Zia-ul-Quram* at Pages 313-315 in Note No. 90, explains '*Wali Allah*' in a very clear and exhaustive manner. I give a Summary of what he says. '*Wali*' in Arabic means one who is near (*Qurb*) ; friendly (*Mo-hibb*) ; truthful (*Siddiq*) ; and helpful (*Ma-dad-gaar*). Nearness to *Allah* is of two kinds. First, 'nearness' which everything or living being Created by *Allah* has with *Allah*, because of the relationship of *Allah* being the '*Rabb*' (Creator, Maintainer, Preserver, Sustainer and Destroyer, all put together). This 'nearness' is automatic and requires no effort on the part of the thing or living being. It is perhaps for this reason that *Allah* says in Holy *Qur-aan*, that *Allah* is nearer to Human beings than their '*Hab-lul-wa-reed*' (jugular vein) (50 : 16). Second class of 'nearness' to *Allah* is not automatic, but is acquired by extreme devotion, complete faith, absolute obedience, excessive Prayers and immense Love for *Allah*, which is to be found only in *Mutta-qaan*. The primary and absolutely necessary condition for nearness to *Allah* is *Ei-maan*. Without *Ei-maan* and *Aa-maal-e-Saleh*, and complete abstinence from Evil deeds as defined in *Sha-riah*, nearness to *Allah* is Not at all possible. The necessary minimum qualification for '*Wali Allah*' is *Ei-maan* and *Taqwa* (Piety). It is further clarified in the said Note that Holy Prophet *Mohammad* (SAW) is reported in *Sa-hee* Bukhari to have said, that *Allah* says that a person attains nearness to *Allah*, by offering *Nafil* (extra) Prayers to *Allah* ; and because of these extra Prayers, *Allah* starts loving that Person ; with the result that the ears of that person from which he hears, become the ears of *Allah* ; and the eyes of that person, through which he sees, become the eyes of *Allah* ; and such a person, at that stage feels the presence of *Allah* all around him / her. This is confirmed by referring to 8 : 17, where *Allah* addresses Holy Prophet *Mohammad* (SAW),

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and says that actions actually taken by him (SAW) were not his (SAW) actions, but were the acts performed by *Allah*.

► I would also like to add here the Summary of the view on 'Wi-la-yat', 'Ei-maan' and 'Taq-wa' expressed by Dr. Malik Ghulam Murtaza in Volume I of his *Anwar-ul-Qur-aan* at Page 260. He says that *Ei-maan* and *Taq-wa* (Piety) are the foundation of 'Wi-la-yat' (being a 'Wali Allah'). He has further added that strength in *Ei-maan* and *Taq-wa* can only be acquired by a person by loving Holy Prophet *Mohammad* (SAW), more than any other person or thing in this world, and following his noble life and deeds, as far as possible.

### 11 / 52 SURA HOUD

Importance.

► About this *Sura* according to *Sa-hee Bukhari* Holy Prophet (SAW) is reported to have said, that the gravity, importance and thought provoking nature of the Commands conveyed by *Allah* in this *Sura* and similar other *Sura*, had made him (SAW) look old.

► This *Sura* deals with *Tau-heed* (Unity of *Allah*) as well as avoidance of *Shirk*.

► This *Sura* also Commands a Believer to live in this world in such a manner that he or she may not feel disgraced in the world hereafter (*Aa-khe-rut*).

► The pomp and splendor in this world will not at all help in the world hereafter (*Aa-khe-rut*).

Detailed discussion.

1. *Allah* alone provides sustenance to all living creatures ; and also knows where that creature is to live ; and where its life is to come to an end (11 : 6).

2. Man is extremely proud and is pleased with his own performance (11 : 10).

3. Performance of *Aa-maal-e-Saleh* by a person, erases the Evil deeds performed by that person earlier (11 : 114). This is applicable only to Believers.

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### 12 / 53 - *SURA YOUSUF*

Importance.

▶ This *Sura* is mentioned in Holy *Qur-aan* as the best story (*Ahsan-ul-Qusas*). It is important to note that very few people in Arabia knew about this story and as such its Revelation was considered as a Miracle by many persons.

▶ Some learned Scholars have suggested that this was revealed when the activities of Holy Prophet (*SAW*) and his associates, including Uncle Abu Talib, were kept restricted for about three years to Shoeb-e- Abu Talib, a small area belonging to Uncle Abu Talib.

▶ This complete *Sura* consisting of 111 *Aa-yaat* was revealed at one time, and was a clear suggestion from *Allah* to Holy Prophet *Mohammad* (*SAW*), that he (*SAW*) will ultimately be victorious over his (*SAW*) enemies, inspite of all the opposition and conspiracies against him (*SAW*) by his near relations ; just as Prophet Yusuf became successful in the end, inspite of all the machinations and tricks of his real brothers.

Detailed discussion.

1. Who ever becomes *Mut-ta-qee* and shows *Sabar*, is ultimately successful, because *Allah* does not let go waste the Good deeds of *Mut-ta-qeen* (12 : 90).

2. Holy *Qur-aan* gives details of everything mentioned therein, and is absolute *Hidayat* and *Rehmat* for the Nation who become Believers (12 : 111).

### 13 / 96 *SURA AL-RAAD*

Importance.

▶ The Main Topics Revealed in this *Sura* are :-

▶ Holy *Qur-aan* is a Divine Book Revealed by *Allah* upon Holy Prophet *Mohammad* (*SAW*) as a blessing for Humanity.

▶ *Tau-heed* is impressed upon Humanity.

▶ *Ri-sa-lat*, which means that Holy Prophet *Mohammad* (*SAW*) was the *Rasool* (Prophet), appointed by *Allah* ; and Holy

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*Qur-aan* was Revealed upon him (SAW) by *Wahee* through angel *Gib-ra-eel* to guide Humanity towards '*Noor*' from '*Zul-maat*'.

► *Aa-khe-rut*, which means that there is another life after death, in which *Allah* shall take accounts from everybody on the Day of Judgment, for all acts done in this World ; *Sa-waab* shall be awarded for *Aa-maal-e-Saleh* ; and *Aa-zaab* shall be given for every Evil deed (Sin) as defined in *Sha-riah*.

Detailed discussion :

1. The only correct way for a Believer is, always to remember *Allah* ; to Pray to Him, and also to seek His Guidance (13 : 13-14).

► I would like to point out here, that this very theme of seeking Guidance from *Allah*, had earlier been mentioned in *Sura Al-Fa-te-ha* (1 / 5) in *Aa-yat* 4.

2. Only wise persons accept the advice given by *Allah* through Holy *Qur-aan* (13 : 19).

► Those persons, who do not accept the advice given in Holy *Qur-aan*, are not wise persons.

3. *Allah* deals with three important points. First, that *Allah* shows the *Si-ra-tul-Mus-ta-qeem* only to those who have the inclination to seek Guidance from *Allah*. Second, it is asserted, that a person can achieve complete contentment of Heart, only by repeatedly reciting the *Zikr* of *Allah*. Lastly, those people who accept the Guidance from *Allah*, and perform *Aa-maal-e-Saleh* are the only fortunate persons, and *Allah* shall reward them for the same. (13 : 27 to 29).

4. A *Rasool* has no power to perform any Miracle without the express power given to him by *Allah* in this behalf (13 : 39).

► It is for this reason that Holy *Qur-aan*, while mentioning about the Miracles performed by Prophet *Issa* (Jesus Christ), in reviving to life a dead body, always said "Stand up by the Command of *Allah*," and the corpse miraculously stood up in obedience !!

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5. *Allah* erases whatever He likes to erase, and substitutes in its place, whatever He likes to substitute (13 : 39).

► It would be useful for the Readers to know the background in which this Command of *Allah* was Revealed. At that time one main objection asserted before Holy Prophet *Mohammad (SAW)*, by Jews and Christians, who possessed the Divine Books *Tau-raat* and Bible respectively, was, as to how could those two Divine Books be replaced or substituted by *Allah* by Holy *Qur-aan* ? The second objection raised at that time generally by the Unbelievers was, as to how could the Commands Revealed in Holy *Qur-aan* from time to time, be modified or altered or completely replaced by new Commands ? This is the short reply given by *Allah* to the above two objections. At several other places in Holy *Qur-aan*, further detailed reply is found in respect of these two questions.

### 14 / 72 - *SURA 'IBRAHIM*

Detailed Discussion.

1. Believers should have complete trust and Faith in *Allah* alone (14 : 12).
2. Unbelievers shall be crushed ; and the Believers shall ultimately be victorious (14 : 13).

### 15 / 54 - *SURA AL-HIJR*

Detailed Discussion.

1. Holy *Qur-aan* has been Revealed by *Allah* and He shall guard the same (15 : 9).
2. Only those who are misguided persons lose complete Faith and hope in respect of the Mercy of *Allah* (15 : 56).
3. The great importance of *Sura Al-Fa-te-ha* (1 / 5) is mentioned in 15 : 87-88.

### 16 / 70 *SURA AL-NE-HEL*

Importance.

- Its last two *Aa-yaat* were Revealed after Battle of Uhud.

Detailed discussion.

## Guidance & Wisdom from Holy *Qur-aan*

1. Man can not count the unlimited favours bestowed upon or granted to him by *Allah* (16 : 18).
2. There is Only One *Allah* who should be worshipped (16 : 22).
3. On the Day of Judgment, *Allah* shall call from every *Ummah* a witness to testify for the Good or Evil deeds performed by each individual of that *Ummah* ; and call Holy Prophet *Mohammad* (*SAW*) as a witness to testify for the Good or Evil deeds performed by each individual of Islamic *Ummah*. Holy *Qur-aan* is *Hidayat* and *Rehmat* for all Believers (16 : 89).  
▶ The Consensus of Scholars about the witness on the Day of Judgment is, that the *Rasool* of each *Ummah* shall be the witness to testify about the Good or Evil deeds of the individuals for his *Ummah*.
5. Believers should keep their promise with *Allah* as well as with human beings (16 : 95 to 97).
6. *Allah* Commands Believers to perform Good deeds and to avoid doing Evil deeds (16 : 90).
7. Believers men and women, shall get *Ajar* (on the Day of Judgment) for their Good deeds (16 : 96).
8. When a Believer starts reading Holy *Qur-aan*, he should always seek help of *Allah* from the tricks and machinations of *Shai-tan* by reciting *Aa-Oozo-bill-lahe-mi-nash-Shai-tan-ur-ra-jeem* (I seek the assistance of *Allah* from the tricks and machinations of *Shai-tan*, who has fallen from the Grace of *Allah*) (16 : 98 to 100).
9. Guidance by *Allah* is given only to those persons who become Believers (16 : 104).
10. If a person makes *Shai-tan* his leader, *Allah* shall never give Guidance to such a person (16 : 107 to 109).
11. The concept of *Tau-ba* is explained (16 : 110). (See Book IX for details).



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12. *Allah* Commands Believers to eat only *Ha-laal* and pure food and thank *Allah* for the same (16 : 116).

### 17 / 50 - SURA BANI IS-RA-EEL

Importance.

► Revealed immediately after *Mai-raaj*.

Detailed discussion :

1. In *Aa-yat* 17 : 1 is mentioned about *Mai-raaj*. Further details about *Mai-raaj* are given in *Sura Al-Najam* (53 / 23), and shall be dealt while dealing with that *Sura*.

2. Holy *Qur-aan* shows the *Sirat-ul-Mustaqeem* (17 : 9-10).

3. Any person who travels on the Right Path, does so for his own benefit, and any person who does not do so, shall himself suffer for the same (17 : 13 to 15).

4. *Allah* promises *Ajar* for Believers (on the Day of Judgment) for their *Aa-maal-e-Saleh* (17 : 19).

5. *Allah* Commands the worship of One and the Only *Allah* (17 : 22-23).

6. Good treatment with parents (17 : 23 to 25).

7. Believers to pay their due share, to other relatives, poor persons and the wayfarers, from out of the wealth bestowed upon them by *Allah's* Grace and Bounty (17 : 26).

9. *Allah* Prohibits Believers to spend their wealth beyond their reasonable means, because those persons who do so, are brothers of *Shai-tan* (17 : 26-27).

10. Believers are Commanded by *Allah* not to go near rape or other indecent and Evil deeds (17 : 32).

11. *Allah* Commands Believers to fulfil their promises to all, for which there shall be accountability on the Day of Judgment (17 : 34).

12. *Allah* Commands Believers not to accept that thing about which they have little or no knowledge (17 : 36).

13. *Allah* Commands Believers not to feel proud or exhibit their pomp and splendor (17 : 37).

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14. Time fixed by *Allah* for *Sa-laat* (17 : 78-79).
15. '*Muqaam-e-Mahmood*' is mentioned (17 : 79). (See Book II for details).
16. A very good *Dua*, which is worth remembering by heart for recitation. Believers are also persuaded to recite Holy *Qur-aan* at the time of *Fajar* Prayer. *Ta-haj-jud* is also mentioned (17 : 80).
17. Holy *Qur-aan* is the Cure (of all Spiritual Evils), and is also Mercy by *Allah* for Believers (17 : 82).
18. *Rooh* (Spirit) in a living Human body (17 : 85).

### 18 / 69 SURA AL-KE-HEF

#### Importance.

► The Unbelievers had put three questions to the Holy Prophet *Mohammad* (SAW). First, who were Ashab-e-Ke-hef ? ; Second, who was Khizr ? ; and Last who was Zul-qar-nain ? All these three questions are answered by *Allah* in this *Sura*.

#### Detailed discussion.

1. *Allah* prohibits Believers to say that they shall perform some act or deed in future, except by adding the words *Insha-Allah* (if *Allah* so wishes). (18 : 23-24).
2. Holy Prophet *Mohammad* (SAW) is a human being like others, but in addition, he (SAW) has the unique distinction, that *Allah* sends *Wa-hae* upon him (SAW), to convey and pass on the Messages of *Allah* contained in Holy *Qur-aan* to the entire Humanity, with special reference to Believers (18 : 109-110). (See Book II for details).

### 19 / 44 - SURA MAR-YAM

#### Importance.

► In the end of this *Sura* Three important points are mentioned. First, the earth and sky and whatever is in them, shall bow in obedience before *Allah* on the Day of Judgment. Second, every human being shall have to appear individually before *Allah* on the Day of Judgment for accountability. Last, every human

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being shall be alone on the Day of Judgment, except those who have *Ei-maan*, and they had also done Good deeds according to *Sha-riah* ; such Believers shall Not be alone.

Detailed discussion.

1. In *Aa-yaat* 19 : 6 to 9 an unusual phenomena is mentioned. Prophet Zakaria was an extremely old person, and his wife was infertile and could not conceive a child. In spite of these worldly handicaps, two angels came to him and informed him, that *Allah* shall bestow a son to them, whose name shall be Yahya. On hearing of this unusual news, both of them were extremely surprised, and said from the worldly point of view, that they could not have a son, because of the aforesaid handicaps. The angels replied that these worldly handicaps mean nothing to *Allah*, for if *Allah* Commands that a child should be born to them, no earthly reason could stop it from happening. History is witness that a son Prophet Yahya was actually born to them.

▶ At several places in Holy *Qur-aan*, it is mentioned that for *Allah* it is sufficient to say '*Kun*' (so be it) ; and that Command of *Allah* is carried out instantaneously ('*Fa-Ya-Koon*'). Some instances of this are mentioned here from Holy *Qur-aan* for ready reference. Prophet Adam was created by *Allah* without a father or mother. Mother Eve was created out of a small portion of the body of Prophet Adam, again without any father or mother. Prophet Yahya was born at a time when his father Prophet Zakeria was an extremely old person, and his wife was old and infertile. Prophet Issa (Jesus Christ) was born without a father to Virgin Mother Maryam (Mary).

2. A detailed description is given of how Prophet Issa (Jesus Christ) was born without a father from Virgin Mother Maryam (Mary). (19 : 27-34).

3. *Allah* declares twice, that Prophet Issa (Jesus Christ) was not His son ; in 19 : 35 and again in 19 : 90-91.

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4. The Day of Judgment is near, when *Mut-ta-queen* shall be entertained before *Allah* as His Guests (19 : 85). (See Book VII for details).

5. *Aa-yat* 19 : 86 deals with qualities of *Mut-ta-queen* (See Book VII for details).

6. *Allah* Reveals an important proposition, that on the Day of Judgment, no person shall have the power of *Shi-fa-aat* (Intercession), except those persons who have obtained a promise from *Allah*. (19 : 87).

▶ I would like to explain, as to who are those persons who have obtained a promise from *Allah*. Peer Muhammad Karam Shah Al-Azhari, in Note 82 at page 98 of Volume III of his *Zia-ul-Qur-aan*, gives an elaborate description about this. He says that Holy Prophet *Mohammad* (SAW), is reported to have once asked his Companions, whether they would like to please *Allah*, by making a 'promise' to *Allah*, every morning and evening. His (SAW) Companions inquired, as to how this could be done ?. He (SAW) thereupon recited a Prayer in Arabic and asked them to repeat that Prayer every morning and evening. The English translation of the Prayer is given as under :-

"Oh! *Allah*, the Creator of Skies and Earth, Who knows *Ghaib* (everything hidden or unknown) and *Sha-ha-da* (everything apparent and known), I place before You (*Allah*) a promise in this world, that I am a witness, that there is no One to worship except *Allah* ; *Allah* is One ; there is none to worship other than *Allah* or along with or in addition to *Allah*; and I am a witness that Holy Prophet *Mohammad* (SAW) is *Abd* (creation) and *Rasool* (Prophet) of *Allah*. Oh! *Allah*, Please do not leave me in the clutches of my *Nafas* (desires), because if *Allah* would leave me in the clutches of my *Nafas*, my *Nafas* shall keep me away from Piety, and shall take me near to Evil ; and I can not have confidence or faith in anything except the *Rehmat* of *Allah*. Kindly treat this Declaration by me as a Promise, and keep it

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safe, and hand it over to me on the Day of Judgment. Verily *Allah* shall not break His promise”.

► It is this Promise that *Allah* has referred above. Believers who act as directed above by Holy Prophet (SAW), shall be governed by this Command.

### 20 / 45 *SURA TAA-HAA*

Importance.

► Companion *Umer* embraced Islam after reciting the opening *Aa-yaat* of this *Sura*.

► This *Sura* deals with morals, recitation of *Zikr* of *Allah*, Guidance, Good deeds, purifying the Soul and daily *Sa-laah*. Believers are Commanded not to indulge in falsehood, disobedience of *Allah*, and or Holy Prophet *Mohammad* (SAW).

Detailed discussion.

1. Believers who also do Good deeds shall have lofty stations in Heaven (20 :75).

2. *Allah* is extremely forgiving to those Believers who continue to perform Good deeds, and remain firm upon the Guidance (received from Holy *Qur-aan*) and offer *Tau-ba* for any Evil deed done by them (20 : 82).

3. Believers who perform Good deeds shall have no fear of any loss or hardship on the Day of Judgment (20 : 112).

4. Holy *Qur-aan* has been Revealed by *Allah* to save persons from committing sins and also to provide Guidance to them (20 : 113).

5. *Tau-ba* offered to *Allah* by Prophet Adam in Heaven, for disobeying *Allah* by eating the forbidden fruit, was accepted by *Allah* (20 : 121- 126).

► I would like to add here that the *Tau-ba* offered by Prophet Adam was, by accepting his guilt or sin, unconditionally and without trying to give any explanation, or trying to justify the same. On the other hand *Shai-tan* (*Iblees*) had also disobeyed *Allah* by not prostrating himself before Prophet Adam as

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Commanded by *Allah* ; but instead of accepting his guilt or sin, and offering unconditional *Tau-ba* before *Allah* for the same as was done by Prophet Adam ; *Shai-tan*, not only started to give explanations and justification for his not obeying the Command of *Allah*, but also expressed Pride by comparing himself to Prophet Adam, and showing the superiority of his origin from fire, while the origin of Prophet Adam was from clay. The result was that *Shai-tan* (*Iblees*) fell from the Grace of *Allah*, and was turned out in utmost disgrace till the Day of Judgement ; and after under going such utter disgrace for such a long time, he shall be finally punished by *Allah*.

► The Guidance that we get, and the useful lesson that we learn from the action taken by *Shai-tan* ; as well as by the action taken by Prophet Adam, after both had disobeyed the Command of *Allah* is, that if a Believer happens to disobey any Command of *Allah*, or happens to do anything against *Sha-riah*, or happens to commit any Sin ; the Believer should neither try to give any explanation nor justification for that act like *Shai-tan* did ; but should unconditionally offer *Tau-ba* before *Allah*, without any explanations or justification, like Prophet Adam did. If the Believer behaves in the manner *Shai-tan* did, there is no chance of his or her *Tau-ba* being accepted by *Allah* ; and he or she is likely to be treated just as *Shai-tan* was treated by *Allah*. On the other hand, if he or she offers *Tau-ba*, without any explanation or justification being offered for the same, like Prophet Adam did, he or she is likely to be treated in the same manner as *Allah* treated Prophet Adam, and the *Tau-ba* offered by he or she is very likely to be accepted. This is the Golden Principle of Guidance and Wisdom that we receive from Holy *Qur-aan*.

6. Human Beings, while living in the world, shall become enemies of each other; but those persons who accept the Guidance sent by *Allah*, and follow it properly and continuously, shall not go astray, nor shall they face any difficulty. On the

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other hand, those who shall not accept the Guidance sent by *Allah*, shall face difficulties in this world, and shall also be brought to life blind in the world hereafter (*Aa-khe-rut*) (20 : 121 to 126).

7. In *Aa-yaat* 20 : 130-131, two subjects are dealt. First, the timings of the daily *Sa-laah*. Second, Believers are Commanded not be impressed by the pomp and show of other persons, because the pomp and show has been given to those persons by *Allah*, to test those persons.

8. *Allah* Commands Holy Prophet *Mohammad* (*SAW*) to regularly perform the daily *Sa-laah* and to order his family members to do the same. (20 : 132).

▶ This Command, in my humble opinion, is addressed to all Believers and equally applies to them even now. This further shows the importance *Allah* attaches to daily *Sa-laah* (See Book VIII for details).

9. *Allah* provides sustenance for every living soul. Believers should concentrate on Prayers and doing Good deeds, instead of running after and spending all their time in earning their livelihood (20 : 132).

### 21 / 73 - *SURA AL-AM-BI-YAA*

Importance.

▶ This *Sura* mainly deals with the objections raised by people before Holy Prophet *Mohammad* (*SAW*) in accepting his (*SAW*) Message.

Detailed discussion.

1. *Allah* hits Truth upon Falsehood, with the result that the head of falsehood is broken, and Falsehood immediately disappears (21 : 18).

2. Unbelievers wrongly allege that *Allah* has a Son. *Allah* is absolutely Pure and has neither any son nor any daughter (21 : 26).

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► Same assertion was Revealed earlier twice in *Sura Maryum* in 19 : 35 and 19 : 90-91.

3. No one dare speak in the presence of *Allah*; and everyone obeys the Command of *Allah* (21 : 27).

4. A Scientific discovery made in 20th Century, that the Skies and the Earth were originally one and were separated by *Allah* is mentioned. Another Scientific discovery, made centuries after the Holy *Qur-aan* was revealed, that every Living Being has been created out of water, is also mentioned (21 : 30).

5. *Allah* Commands that He has not bestowed eternal life upon anybody including Holy Prophet *Mohammad* (SAW) (21 : 34-35).

6. In *Aa-yat* 21 : 36 appears the proverbial saying *Kul-lun-Naf-sun-Zaiqa-Tul-Maut* [Every living being shall ultimately taste Death (die).]

7. On the Day of Judgment every one shall find, present before him / her, the minutest deed done by him / her, Good or Evil: and no injustice shall be done to anybody (21 : 47).

8. In *Aa-yat* 21 : 87 appears the famous *Aa-yat-ul-Ka-ri-ma*, namely, *La-Ila-ha-Il-la-Anta-Sub-ha-Naka-Inni-Kunto-Mi-nuz-Za-le-meen* (there is no one to worship except *Allah*, who is Pure, and all praise is for Him; verily, I am the person at fault).

► I would like to clarify in some detail as to why this portion of *Aa-ya* 21 : 87 is known as *Aa-yat-ul-Ka-ri-ma*. The Consensus of Scholars is that Prophet Yunus, who is also famous as *Zun-Noon*, became disgusted with the people among whom he was preaching, and left the place without getting any indication or permission from *Allah*. He reached the bank of a river, and embarked on a boat, which was full of passengers. A big fish started attacking the boat again and again. In such circumstances, all the passengers decided, that one of the passengers should be thrown off board in the water, so that the big fish may swallow him and not harm the entire boat. Three times lots were drawn



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as to who should be the person from among the passengers, who should be thrown off board in the water as food for the big fish. Every time the lot was drawn in the name of Prophet Yunus as the person to be thrown off board in the water. Accordingly Prophet Yunus was thrown in the water, and the big fish immediately swallowed him. Prophet Yunus realized his mistake and recited this *Aa-yat-ul-Karima* several times inside the stomach of the big fish to offer his *Tau-ba* to *Allah*. It is to be noted that his *Tau-ba* was also unconditional, and *Allah* accepted his *Tau-ba*, with the result that the big fish came to the shore, and vomited Prophet Yunus from its stomach on the shore, safe and sound.

▶ The Holy Prophet *Mohammad* (SAW) is reported to have said about this *Aa-yat-ul-Ka-ri-ma*, that whenever any Believer should find himself / herself in any great difficulty, he or she should recite this *Aa-yat-ul-Ka-ri-ma* very frequently, and *Allah* shall, *Insha-Allah*, accept the Prayer of the Believer, and remove the great difficulty.

9. The efforts (Good deeds) of the Believers shall not go waste on the Day of Judgment. (21 : 94).

10. Holy Prophet *Mohammad* (SAW) has been sent as a *Rehmat* for all the Worlds (21 : 107).

▶ This *Aa-yat* is extremely important, wherein *Allah* bestows a unique and special honour and dignity upon him (SAW). *Allah* is the *Rabb* of all the Worlds ; and he (SAW) is *Rehmat* for all the Worlds, (See Book II for details).

### 22 / 103 *SURA AL-HAJJ*

Importance.

▶ This *Sura* mainly deals with the performance of *Hajj*.  
Detailed discussion.

1. *Allah* Commands that some Human Beings are recalled by Him early (they die) ; while some others are taken to an

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- extremely bad old age when, after knowing everything they did, they forget everything (22 : 5).
2. *Allah* alone is the Ultimate Truth, because He alone brings the dead to life ; and He alone has the Power to Will and Do any and every thing (22 : 6).
  3. Some of the qualities of *Mut-ta-qeen* are described. (See Book VII for details) (22 : 14).
  4. If *Allah* disgraces anybody, no other person can give honour and dignity to that person (22 : 18).
  5. Prophet Ebrahim was Commanded by *Allah* to declare that performance of Hajj was mandatory for Believers. Now it is mandatory to perform Hajj by every Believer, who has means to bear its expenses (22 : 27 to 33).
  6. *Allah* shall ward off all evil from those who have *Ei-maan*. *Allah* does not love any one who betrays His trust and has no gratitude for *Allah* (22 : 38).
  7. Qualities of *Mut-ta-qeen*, when they gain power in the world, are given (22 : 41). (See Book VII for details).
  8. Persons who do not follow the Right Path are not blind by their eyes ; they are blind by their hearts (22 : 46).
  9. One day for *Allah* is equal to one thousand years according to our calculations (22 : 47).
  10. Those who attain to Faith and do righteous deeds shall be granted forgiveness of sins and a most excellent sustenance (22 : 50).
  11. Some qualities of *Mut-ta-qeen* are mentioned. (22 : 77-78). (See Book VII for details).

### 23 / 74 *SURA AL-MOU-MAY-NOON.*

#### Importance.

- ▶ This *Sura* was revealed when Makka was in the grip of famine (23 : 75-76).
- ▶ Faith coupled with humility in Prayers ; charity; abstinence from vanity ; indulgence in appetite; and strict probity

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; must lead to final success, even though people mock and accuse the righteous of false motives, as did the contemporaries of Prophet Nooh (Noah) ; of Prophet Moosa (Moses) ; and of Prophet Isaa (Jesus Christ) (23 : 1 to 50).

Detailed discussion :

1. Evil must be repelled by Goodness and Faith in *Allah* ; for the *Aa-khe-rut* is sure ; and those who disbelieve, shall wish for another chance, when it would be too late (23 : 93).

2. Some qualities of *Mut-ta-qeen*. (See Book VII).

3. The minutest details about how a human being is created, developed and born are given (23 : 12 to 16).

▶ The repetition of this Topic several times in Holy *Qur-aan*, clearly suggests that *Allah* wants to impress upon Human Beings their origin and development, so that nobody should feel proud about or boast of his or her Royal or Noble or Blue Blood or Race, or Colour or Family etc.

4. How on the Command of *Allah*, the rain falls from the sky as estimated, and there after the sub soil of earth soaks all the large quantity of excess water and preserves it as pure and good water (23 : 18).

▶ This is full of Guidance and Wisdom from Holy *Qur-aan*, and tells us a unique method of preserving large quantities of water.

▶ I would like to clarify the Guidance and Wisdom in this Command of *Allah*. The excess rain water is preserved in sub soil after being soaked by earth. Water is not only the most important item for human and any other life, but is also an absolute necessity for vegetation and all other needs of the world. Preservation of large quantities of water for the world free of cost is No problem for *Allah*. It may be noted that after the water is soaked by the sub soil of earth, it is completely preserved there, in as much as neither it has any bad smell nor it becomes unsuitable for human or animal consumption or for any

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other use. The Wells and Tube wells, are sufficient proof of this statement.

▶ Apart from this method of preservation of water, *Allah* has shown to Humanity, Two other methods of preserving water in large quantities, which are described in some detail here after.

▶ First method is Natural mixing of huge quantities of Salt in the water of Oceans and Seas, which makes the water very Salty and unpalatable, but at the same time, this excess salt preserves the large quantities of water. Without this Grace and Bounty of *Allah*, these large quantities of water in the Oceans and Seas, would surely have become stagnant, impure and started giving bad smell. In this Miraculous and Wonderful way, extremely huge quantities of water are preserved in Oceans and Seas free of cost.

▶ Another Wonder and Miracle is shown by *Allah* that, when the water evaporates from Oceans and Seas, the salt is left behind, and only pure water evaporates, and thereafter falls on the ground in the shape of rain or heavy rain. This rain water is absolutely pure, without any Salt or smell, and is fit for human or animal consumption or vegetation or any other need.

▶ Second method of preservation of pure water, again provided by *Allah* Free of cost, is in the shape of snow or ice frozen on top of high mountains, because of very cold temperature. The pure water is preserved in the shape of snow or ice frozen on top of high mountains. When hot weather comes, this snow or ice melts, and provides huge quantities of pure and good water through rivers etc.

▶ This is the Guidance and Wisdom we get from the Holy *Qur-aan*, provided we keep our minds open and study the Holy *Qur-aan* very carefully and methodically.

5. *Allah* Commands Holy Prophet *Mohammad* (SAW) to eat pious food and to do Good deeds (23 : 51).

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▶ This Command is mainly directed to all the Believers, who are also always Commanded to follow his (SAW) noble life and deeds.

6. *Allah* does not put more burden upon any Human Being than that person can carry (23 : 62).

7. *Allah* points out another formula for Believers to save themselves from the tricks and machinations of *Shai-tan*. The Believer should say, O! *Allah*, I seek *Allah's* help from tricks and machinations of *Shai-tan*, and I come before *Allah* to save myself from them (23 : 97-98).

▶ These *Aa-yaat* are worth remembering and reciting by Believers, when ever necessary.

8. In 23 : 118 is a very nice *Dua* worth remembering and reciting after daily *Sa-laah*.

### 24 / 102 SURA AL- NOOR

Importance :

▶ A very important fact known as 'incident of *ifak*', is the background of the Revelation of this *Sura*. Dr. Malik Ghulam Murtaza in Volume 1 of his *Anwar-ul-Qur-aan*, at pages 425-426, narrates this incident in the words of Mother Ayesha, which is summarized by me for the convenience of the Readers. It was the usual practice of Holy Prophet *Mohammad* (SAW), that whenever he (SAW) was proceeding for a journey, he (SAW) used to take one of his wives along with him (SAW). He (SAW) used to make this selection by drawing of lots. When he (SAW) was proceeding to Battle of *Bani-al-Mus-Talaq*, the usual lots were drawn, and Mother Ayesha's name came in the lots for going with him (SAW). She accordingly accompanied him (SAW). While on the way back to Madina, he (SAW) camped for the night at a barren place, and ordered that the Camp shall move onwards early in the morning. Accordingly, all the Camp moved onwards early in the morning, when it was still dark. The camel in which Mother Ayesha was travelling, was also moved with the Camp,

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under the impression that she was sleeping inside the covered arrangement, which had been made for her on the back of camel. Mother Ayesha, however, before the departure of the Camp, had gone in the wilderness for call of nature, and unfortunately dropped her necklace {which had been given as a present to her by the Holy Prophet (SAW)}. She started searching for her necklace quite for some time, and found it after some time. When she returned back to the Camp site, she found that the entire Camp, including the camel on which she was so far traveling, had gone away, under the impression that she was on it. She was completely perplexed, and did not know what to do alone, at that time and place. She, therefore, covered herself with her *Chadar* (sheet of cloth) and sat down at a place ; and knowing not what to do, she fell asleep. One of the Companions Safwan Bin Maa-tal, who had been left behind by Holy Prophet (SAW) at the Camp site according to the usual practice, to come back and join the rest of the Camp later, after searching the Camp site after Sun had risen, and making sure that nothing had been left behind at the Camp site. While searching the Camp site, he suddenly noticed the presence of Mother Ayesha at the Camp site. He was extremely shocked and surprised and recited '*Inna-Lil-Lahe-Wa- Inna-Elehe-Rajeoon*' (to Allah we belong and to Allah shall we all return), which is the usual recitation done on the happening of some very unusual or extraordinary incident. He brought his camel where Mother Ayesha was, and requested her to sit on the back of his camel ; and he himself traveled all the way on foot holding the rope of the camel. When they joined others in this manner, it was discovered that Mother Ayesha had been left behind, and had come later, alone with Companion Safwan. The *Mu-na-fe-geen*, as well as some of the Companions of Holy Prophet (SAW), started bad and slanderous rumors about this incident, and created a horrible atmosphere of bad and dirty rumors about the noble and extremely respected wife of Holy

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Prophet *Mohammad* (SAW), whereupon this *Sura* was Revealed by *Allah* to clarify the innocence, and justify the position of Mother *Ayesha* ; and also to show displeasure, resentment and anger of *Allah*, as to why such bad and dirty rumors were at all entertained and allowed to be circulated without sufficient proof. The entire code of conduct was revealed to cover such a situation in future (24 : 11 to 21).

▶ Sex offences should be severely punished, but the strictest evidence should be required, and false slanderers are also worthy of punishment. Light talk about women is denounced (24 : 1 to 26).

▶ Privacy inside the residence of each Believer, as well as the residence of other Believers is essential and should be respected ; and Believers should observe the utmost decorum in dress and manners (24 : 27 to 34).

▶ First Command of *Allah* about *Purdah* (Veil for women) was Revealed in *Aa-yat* 59 of *Sura Al-Ah-zaab* (33 / 90). This *Sura* (24 : 102) deals with the last Command about *Purdah* (24 : 30-31).

▶ Domestic manners, manners in public, collective life, all contribute to highest virtues, and are part of spiritual duties leading Believers to *Allah*. They are dealt in sufficient detail in 24 : 58 to 64.

Detailed discussion :

1. What is *Allah* is described in a most beautiful language in Holy *Qur-aan* as *Allah* is the Light of the Heavens and the earth. The comparison of His light is, as it were, that of a niche containing a lamp ; the lamp is enclosed in glass ; the glass is shining like a radiant star ; a lamp lighted from the oil of a blessed tree ; an olive tree that is neither of the east nor of the west ; the oil whereof is so bright that it would well-nigh give light of itself even through fire had not touched it ; light upon light. *Allah* guides into His light, only those who wish to be

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guided ; and *Allah* gives examples to make men, understand ; since *Allah* alone has full knowledge of all things. (24 : 35).

2. What would be the position of Good deeds done by Unbelievers, only for worldly purposes, not having been done for *Allah* ? Such Good deeds shall not be acceptable to *Allah* (24 : 39-40).

3. *Allah* has created every living being from water (24 : 45).

▶ The same point is also mentioned in *Sura Bani Is-ra-eel* in *Aa-yat* 21 : 30.

4. *Allah* guides on to a straight Path only those who desire and have the will to be guided through Holy *Qur-aan*, which is Truth Revealed by *Allah* (24 : 46).

5. The only response of Believers, whenever they are summoned before *Allah* and His Prophet (*SAW*) in order that the Divine Writ may judge between them, can be no other than, "We have heard, and we pay heed!" - and it is they, who shall attain to a happy state (24 : 51).

6. Believers who shall 'obey' *Allah* and His Holy Prophet *Mohammad* (*SAW*), and continue to remain pious, shall ultimately succeed in the end (Day of Judgment) (24 : 52).

7. The time of 'privacy', even inside our own house is essential (24 : 56 to 58).

8. *Allah* allows old women to move inside their house without covering their heads, but they should be careful about other parts of their body (24 : 60).

9. *Allah* Commands Believers to have utmost respect for Holy Prophet *Mohammad* (*SAW*), and also to obey his (*SAW*) orders (24 : 63).

### 25 / 42 . *SURA AL-FUR-QAAN*

Importance.

▶ *Allah's* highest gift to Man is, that He has furnished a Criterion for Judgment between Right and Wrong, in His Revelation (Holy *Qur-aan*), which teaches us the true significance



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of our eternal Future (25 : 1 to 20). I may point out that Holy *Qur-aan* is also known as '*Al-Fur-qaan*', because it distinguishes between 'Truth' and 'Falsehood', 'Right' and 'Wrong.'

Detailed discussion.

1. *Shai-taan* always betrays Man (25 : 29).
2. Holy *Qur-aan* has been Revealed by *Allah* to make the hearts of Believers strong ; and *Allah* Commands the Believers to recite the Holy *Qur-aan* slowly and not in a hurry (25 : 32).
3. The condition of a person who has become the slave of his desires is compared to an animal or even lower than an animal (25 : 43-44).
4. *Allah* has created Man from water, and thereafter gave him ancestry and relatives (25 : 54).
5. *Aa-yaat* 25 : 65 to 69 deal with certain qualities of *Mut-taqeen* (See Book VII for details).
6. *Aa-yaat* 25 : 70-71 deal with *Tau-ba* (See Book IX for details).
7. *Aa-yaat* 25 : 72 to 76 also deal with certain qualities of *Mut-taqeen* (See Book VII).

### 26 / 47 *SURA AL-SHAU-RAA*

Importance.

▶ The conflict of Falsehood with Truth is in vain; so was the conflict of Pharaoh with Prophet *Moosa* (Moses) ; Pharaoh's magicians bowed to the Truth and became Believers ; while Pharaoh and his army followed Falsehood and were drowned (26 : 1 to 69).

Detailed discussion.

1. *Allah* has created Man and gives him Guidance, Food, Water, and cures him when he is taken ill (78 - 80).
2. Holy *Qur-aan* has been Revealed by *Allah*. (26 : 192).
3. Trustworthy divine inspiration (Holy *Qur-aan*) has been Revealed by *Allah* (26 : 193).

## Guidance & Wisdom from Holy *Qur-aan*

4. Believers are informed by *Allah*, that *Shai-taan* takes control of every sinful liar, and also of those who listen to incorrect news and believe them to be true. Only those persons who have gone astray, follow the poets, because the poets say and preach those things, which they themselves do not follow (26 : 221 to 227).

5. In *Aa-yat* 26 : 227 some of the qualities of *Mut-ta-qeen* are mentioned. (See Book VII for details).

### 27 / 48 *SURA AL-NA-MAL*

Importance.

▶ Great emphasis has been laid in this *Sura* upon *Ei-maan* on *Aa-khe-rut*, and accountability on the Day of Judgment, because these two are the foundation of *Ei-maan* and belief of Believers. If this belief is shaken or becomes weak, the concept of life in this world, and life in *Aa-khe-rut* is completely changed, and a Believer becomes enamoured of the life in this world, and becomes the slave of his *Nafas*, with the result that he becomes extremely selfish, and, therefore, is of no use for others.

▶ Two stories of two Prophets are narrated in this *Sura*. Each story has a very important moral to tell. In Prophet Saleh's story, Fools foolishly ascribe ill luck to godliness. In Prophet Loot's story, they fall into their lusts with their eyes open. But in both these cases their schemes and anger are foiled by *Allah* (27 : 45 to 58).

▶ *Allah's* Glory and Goodness are Supreme over all Creation ; No faith shall yield to Faith in the final adjustment of values; so follow the Revelation (Holy *Qur-aan*), serve *Allah*, and trust in Him (27 : 59).

▶ *Aa-yaat* 27 : 60 to 64 are extremely important in the sense that *Allah* Commands us to have a good look around us and see the water, the plants, the trees, the orchards, the mountains, the rivers, etc. as to how all these have been created by *Allah*, and how are they functioning according to His Commands. Dr.

## Guidance & Wisdom from Holy *Qur-aan*

Malik Ghulam Murtaza, in Volume 1 of his *Anwar-ul-Qur-aan* at Page 473, while discussing about these *Aa-yaat*, observes that Holy *Qur-aan* is the First Divine Book, which is scientific in nature and persuades us to observe around us and to make deductions therefrom. According to him this is known as 'Induction'.

Detailed discussion.

1. These are Messages of Holy *Qur-aan*, a Divine Writ, clear in itself and clearly showing the Truth, a Guidance and a glad tiding to Believers, who are constant in prayer, and spend in charity; for it is they, who in their innermost are certain of the life to come (27 : 1 to 3).

2. A very fine *Dua* which is worth remembering and reciting after daily *Sa-laah* (27 : 19).

3. Holy *Qur-aan* is a guidance and a grace for all who believe in it (27 : 77).

### 28 / 49 *SURA AL-QA-SASS*

Importance.

► In this *Sura* the story of *Qaa-roon*, is mentioned with a special purpose. Excess of money and other worldly authority, usually results in the person possessing the same becoming proud, arrogant, tyrant and completely oblivious to the sufferings and difficulties of others. *Qaa-roon* acquired enormous wealth and used to say that he had acquired that wealth because of his Wisdom and sagacity, and not because of any Grace or Bounty from *Allah*. The basic difference between the thinking of a Believer, and that of an Unbeliever is, that the Believer believes that whatever he has acquired is because of the Grace and Bounty of *Allah*, and that his only contribution was sincere and genuine effort, which is crowned with success by *Allah*. On the other hand the Unbeliever thinks, that whatever wealth or position he has acquired, is due to his own Wisdom and sagacity, and that *Allah* had nothing to do with the same. This basic difference in

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thinking and belief, completely changes the outlook of a Believer and an Unbeliever towards life. *Allah* dislikes such persons.

Detailed discussion.

1. Those who care only about their personal desires, and do not care for *Allah* or the Guidance sent by Him (Holy *Qur-aan*), have really gone astray, and *Allah* does not give Guidance to such persons (28 : 50).

2. Five important qualities of *Mut-ta-qaen*, namely, *Sabar* (Patience) ; trying to avoid doing Evil deeds ; spending in charity from the wealth given by *Allah* ; to avoid indiscreet talk ; and to avoid the company of bad persons (28 : 54-55). (See Book VII for details).

3. *Allah* informs Holy Prophet *Mohammad* (SAW), that it was not in his (SAW) power to give Guidance to any person. It is only *Allah* who gives Guidance to persons ; and *Allah* knows very well the persons who shall accept Guidance from *Allah* (28 : 56).

▶ Dr. Malik Ghulam Murtaza, in Volume I of his *Anwar-ul-Qur-aan* at Page 486, gives the background of the Revelation of this *Aa-yat*. He writes that Uncle Abu Talib, who was the real paternal uncle of Holy Prophet (SAW), who had brought him (SAW) up, and for whom he (SAW) had the greatest respect, had not embraced Islam even up to the time when he was upon his death bed. He (SAW) wanted him to embrace Islam before his death, and asked him to recite the *Kalma-e-Sha-ha-dat* in his (SAW) ears (as a proof of his having embraced Islam), so that he (SAW) may be able to give evidence before *Allah*, on the Day of Judgment, that Uncle Abu Talib had embraced Islam. Abu Jehel and other dignitaries were also present at that time, who were Unbelievers. Abu Jehel asked Uncle Abu Talib, whether he would renounce his ancestral religion at the time of his death ? to which Uncle Abu Talib replied, that he would not. This *Aa-yat*, as well as the narration of the incident of the father of Prophet Ibrahim being an Unbeliever, and also of the narration of the

## Guidance & Wisdom from Holy *Qur-aan*

incident of the son of Prophet Nooh, who was also an Unbeliever, at two different places of Holy *Qur-aan*, should be an eye opener to all Believers, that close relationship does not help at all in the matter of Religion, and an Unbeliever, how close in relationship he may be, can not take the place of a Believer ; and even Prophet of *Allah (SAW)*, could not be of any help to Unbelievers in such matters.

4. Whatever has been given to us in this world, is only for a very short period, and these thing shall not be of any help in *Aa-khe-rut*, where only *Ei-maan* and *Aa-maal-e-Saleh* shall be of any help (28 : 60).

5. *Allah* dislikes proud persons (28 : 76).

6. *Allah* dislikes persons who are responsible for discord and rift among people (28 : 77).

7. The abode in *Aa-khe-rut* shall be reserved for those persons who do not boast about themselves, and who do not create discord among people, and who create law and order situation. *Mut-ta-qeen* shall be ultimately successful (28 : 83).

8. There are three requisites for success in *Aa-khe-rut*. First, avoiding *Shirk* ; Second to become a Believer ; Last to continuously perform *Aa-maal-e-Saleh* after becoming a Believer (28 : 87-88).

## 29 / 85 *SURA AL-AN-KA-BOOT.*

Importance.

► Prophet Loot's people not only rejected *Allah's* Message conveyed to them, but also publicly defied Him in sin. The Nations of Aad and Samood had intelligence but misused it. Qaroon, Pharoah, and Haa-maan perished for their arrogance. They found their worldly power as frail as a spider's web (29 : 28 - 44).

► The Holy *Qur-aan* as a Revelation stands on its own merits, and is a Sign for all Humanity. It teaches the distinction

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between Right and Wrong, and shows the importance of *Aa-khe-rut* (29 : 45 to 69).

Detailed discussion.

1. After embracing Islam, persons think that they shall not be tested anymore by *Allah*. *Allah* shall certainly see (and test) who is honest and who is dishonest (29 : 1-3).

2. *Allah* has Commanded Man to treat his parents nicely ; but if the parents persuade him for *Shirk*, that person should never follow their advice or persuasion in this respect (29 : 8).

3. *Allah* shall show who are Believer and who are *Mu-na-fe-geen*. (29 : 11).

4. Whatever Message has been sent to Believers through Holy *Qur-aan*, they should recite, understand and follow it ; and they should be constant and punctual in offering daily *Sa-laah*, because verily, daily *Sa-laah* keeps us away from doing indecent things and Evil Deeds. The recitation of the *Zikr* of *Allah* is a great noble deed. Whatever Man does, *Allah* knows it very well (29 : 45).

► First Guidance is by laying emphasis on the '*Tilawat*' of Holy *Qur-aan*. '*Tilawat*' means and includes not only the recitation of Holy *Qur-aan*, but also understanding its meaning and Messages, as well as to follow it sincerely and honestly as far as possible. If only we start doing '*Tilawat*' of Holy *Qur-aan* in this manner, we would be able to understand and appreciate the Messages contained therein, and shall benefit immensely by following and practicing them. Second Guidance is emphasis on punctually and constantly offering daily *Sa-laah*, which automatically saves a person from doing indecent things and Evil Deeds. Such a person is certainly an asset to any Society. Third Guidance is emphasis on recitation of the *Zikr* of *Allah*, which is mentioned here as a great Noble Deed. Fourth Guidance is that whatever we do, *Allah* sees and knows it. If only we are

## Guidance & Wisdom from Holy *Qur-aan*

conscious of this fact, our normal conduct in life is greatly improved, and we are certainly on *Sirat-ul-mus-ta-qeem*.

5. Holy Prophet *Mohammad (SAW)* did not know how to read, nor he knew how to write ; because if it would not have been so, Unbelievers would have created doubts about the Revelation of Holy *Qur-aan* from *Allah*. Verily, these are shining symbols for those in whose hearts *Allah* has given Guidance ; and only those persons deny the Revelation of Holy *Qur-aan* from *Allah* who are tyrant (29 : 48-49).

▶ Here and at several other places, Holy *Qur-aan* testifies that Holy Prophet *Mohammad (SAW)* did not know how to read and write, and neither he ever attended any School for learning, nor any teacher ever taught him. It is a Miracle that after Holy *Qur-aan* was Revealed upon him (*SAW*), he (*SAW*) becomes most learned and expresses views on and explains the most difficult, delicate and intricate subjects covering an extremely wide field. *Allah* Commands in Holy *Qur-aan* that *Allah* taught him (*SAW*) every thing. Who can be a better Teacher than *Allah* ? *Subhan Allah* !! What a Teacher, and what a disciple !!

6. The life in this world is temporary, and just like a game. *Aa-khe-rut* is the real and permanent life, if only persons would know it (29 : 64).

### 30 / 84 *SURA AL-ROME*

Importance.

▶ The ebb and flow of world power, as symbolized in the conflict of the Persian and Roman Empires, are but outward events ; the deeper meaning is in the working of *Allah's* Universe, as to how Good and Evil reach their final end (30 : 1 - 19).

▶ The changes and changing variety in *Allah's* Creation, physical, moral, and spiritual, all point to Unity in Nature and Religion. Man should not break away from that Unity, but glorify *Allah*, the One, for there is none like Him (30 : 20-40).

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► The hands of men have wrought corruption and mischief; but *Allah* purifies the moral world as He does the world of physical nature, strengthening the weak and pulling down the mighty in due season. The message for the Believers is to wait in patience and constancy, and be not depressed (30 : 41-60).  
Detailed discussion.

1. *Allah* Grants Victory to who ever He wishes, and *Allah* is very powerful and benevolent. This is the promise by *Allah* and *Allah* always fulfills His Promise, but most of the people do not know this (30 : 5-6).
2. Everything in this world has been created by *Allah* for a specific period (30 : 7).
3. *Mut-ta-qaen* are those who adhere to Faith and do righteous deeds. They shall be made happy in a garden of delight (Paradise) (30 : 15).
4. *Zikr* of *Allah* should be done in the beginning of the evening hours, in the early morning, in the afternoon as well as when the hour of noon begins (30 : 17 to 18).
5. *Allah* has endowed Human beings with love and grace for each other (30 : 21).
6. Those who are bent on doing evil follow but their own desires, without having any knowledge of the Truth (Holy *Qur-aan*). No one could guide those whom *Allah* has let go astray, and who there after have none to support them ? (30 : 29).
7. *Allah* Commands Believers to follow the *Deen* (code of life) of *Allah* in an honest and straightforward manner (30 : 30).
8. *Allah* Commands Believers to seek Guidance from *Allah*; to 'fear' Him ; to offer the daily *Sa-laah* regularly ; and Never to become a *Mush-rik* (30 : 31).
9. *Allah* Commands Believer not to become one of those persons who have created divisions and schisms in the *Um-mah*, and have divided themselves into separate entities; and every



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entity is happy with whatever that entity believes and possesses (36 : 32).

10. *Allah* alone Grants sustenance in abundance to who ever He wishes, and *Allah* alone curtails the sustenance of who ever He wishes. Verily, this is a great indication for Believers. Whoever wants to please *Allah* (from among the Believers) should give from his wealth or earnings, the right of relatives, imbeciles and way farers. This is better for Believers as they are the persons who will ultimately succeed (30 : 37-38).

11. *Riba* is compared with *Za-kaat* (30 : 39).

12. *Allah* rewards, out of His bounty, those who adhere to Faith and do righteous deeds (30 : 45).

### 31 / 57 *SURA LUQ-MAAN*

Importance.

▶ The distinguishing feature of this *Sura* is that *Allah* conveys His Commands in the form of advice given by Luq-maan, a extremely wise and intelligent person, to his son. Dr. Malik Ghulam Murtaza in his *Anwar-ul-Quran*, Volume I, Page 525, mentions that Luq-maan was an Abyssinian slave during the time of Prophet Dawood, who was very famous for his wisdom and intelligence. By mentioning the advice given by Luq-maan to his son in this *Sura*, *Allah* approves the same for the Believers.

Detailed discussion.

1. Some qualities of *Mut-ta-queen* are mentioned in 31 : 3-5. (See Book VII for details).

2. *Aa-yat* 31 : 34 is very important. Verily, the knowledge of the Time is with *Allah* alone. It is He Who sends down Rain ; and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn. Nor does anyone know in what land he is to die. Verily, with *Allah* is full knowledge ; and He is acquainted with all things.

▶ Dr. Malik Ghulam Murtaza in his *Anwar-ul-Qur-aan*, Volume I, Page 530, while dealing with this *Aa-yat*, tries to

## Guidance & Wisdom from Holy Qur-aan

explain in a very fine manner, that in this *Aa-yat*, Five things are mentioned, about which *Allah* says that nobody has knowledge about those five things except *Allah* alone. First, the Day of Judgment. Second, when shall it rain ?, which shall mean and include, how much shall it rain ?, at what place shall it rain ?, at what time it shall rain ?, what will be advantages and disadvantages of that rain ?, and what will be the ultimate result of that rain ?. Third, what is inside the womb of a pregnant woman ?, which shall mean and include, whether the pregnancy shall result in a male or a female child ?, whether that child shall remain alive or not ?, how much age that child shall attain ?, what deeds that child shall perform ?, what that child shall earn ?, what shall that child eat ?, where that child shall be born ?, where shall that child live ?, for how long and in what manner shall it live ?, all these points are included in this Command. Fourth, nobody knows what action or deeds a person shall perform on the next day. Fifth, nobody knows at what place in the world that person shall die. This is good Guidance and Wisdom from Holy *Qur-aan*.

### 32 / 75 SURA AL-SAJ-DA

Importance.

► A close study of this *Sura* Reveals that Holy Prophet *Mohammad* (SAW) had so far been preaching mainly Three topics. First, the Unity of *Allah* ; Second, that Holy *Qur-aan* was the Divine Book Revealed upon Holy Prophet (SAW) by *Allah* for Guidance of all Humanity ; and Third, a new life exists in *Aa-khe-rut*, after death in this world, for accountability before *Allah* on the Day of Judgment.

Detailed discussion.

All those persons who become Believers and who continue performing Good deeds shall be given a place in Heaven (32 : 19).

33 / 90 *SURA AL-AH-ZAAB*

Importance.

▶ This is one of the most important *Sura* containing very important Commands of *Allah*, for Believers in particular and Humanity in general.

▶ This is the fourth *Sura* Revealed in Madina.

Detailed discussion.

1. Adoption is completely Prohibited. *Allah* Commands Believers to refer to the adopted child, by referring to the name of his real father (33 : 5).

2. Holy Prophet *Mohammad* (SAW) has more right upon Believers, than they themselves have upon their own lives. This shows complete obedience to him (SAW) (33 : 6).

3. A Promise taken from all the Prophets by *Allah* is referred in which the name of Holy Prophet *Mohammad* (SAW) precedes the names of all other Prophets (33 : 7).

▶ This shows the preference and precedence given by *Allah* to Holy Prophet *Mohammad* (SAW).

4. Life of Holy Prophet (SAW) is '*As-wa-e-hasana*' (best example for every body) ; and especially for those who are Believers, and recite *Zikr* of *Allah* profusely and regularly (33 : 21).

5. Some of the qualities of Believers are mentioned, and in the end it is stated that, verily, *Allah* has reserved Forgiveness and great Reward for them (on the Day of Judgment) (33 : 35).

6. No Believer, male or female, has a right to object to any decision taken by *Allah* or His Holy Prophet *Mohammad* (SAW) in respect of any matter concerning him or her ; and whoever disobeys this Command of *Allah*, is completely lost (on the Day of Judgment) (33 : 36).

7. Holy Prophet Muhammad (SAW) is Not the father of any male person. He (SAW) is the last *Nabi* (Prophet) (33 : 40).

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8. *Allah* sends '*U-sal-li-alai-kum*' [Greetings or Blessings upon you (*SAW*) ], as do His angels, so that He may bring you (*SAW*) out from '*Zul-maat*' (the depths of Darkness) into '*Noor*' (Light) ; and He is full of Mercy to the Believers (33 : 43).

9. *Allah* and His angels send '*U-sal-lu-na-alan-Nabi*' [Greetings or Blessings upon the Prophet (*SAW*)] ; O you Believers, you also send your '*Darood*' and '*Sa-laam*' upon him (*SAW*), and continue to do so. (33 : 56).

▶ *Aa-yaat* 33 : 43 (# 8) and 33 : 56 (# 9) are complimentary to each other and should be read together, to appreciate their importance and impact.

▶ I would like to clarify the importance and impact of reading 33 : 43 and 33 : 56 together. Dr. Malik Ghulam Murtaza, in his *Anwar-ul-Qur-aan*, Volume I, Page 557, deals with this Topic in a very nice and elaborate manner. I give a Summary in my words. Holy Prophet *Mohammad* (*SAW*) said, that whenever a Believer recites *Darood* once upon him (*SAW*), *Allah*, in return, recites *Darood* 10 times upon that person. *Aa-yaat* 33 : 43 explains the significance of recitation of *Darood* by *Allah* and His angels, by saying that because of such Blessings by *Allah* and His angels, the person concerned, is removed out of '*Zul-maat*' into *Noor*. What a remarkable and generous facility Granted by *Allah* to every Believer to get this advantage, by simply reciting *Darood* and *Sa-laam* upon Holy Prophet *Mohammad* (*SAW*) ? This is the Guidance and Wisdom we get from Holy *Qur-aan*.

10. Convey to the believers the glad tiding that a great bounty from *Allah* awaits them (33 : 47).

11. First Command of *Allah* regarding observance of *Purdah* by Believer women (33 : 59).

▶ The Last and Final Command of *Allah* regarding *Purdah* is contained in *Sura Al-Noor* (24 / 102) in (24 : 30-31).

## Guidance & Wisdom from Holy *Qur-aan*

12. Believers are Commanded to always remain in 'fear' of *Allah* ; to always speak the Truth ; and for this reason *Allah* shall Guide them towards the Right Path and forgive their sins. Whoever obeys *Allah* and His Holy Prophet (*SAW*) is really successful (33 : 70-71).

13. *Allah* says that He did offer the Trust of being His '*Kha-li-fa*' on Earth, to the Heavens, the Earth, and the mountains ; but they all refused to bear it, because they were afraid of it. Yet Man took it up. Verily, Man has always been inclined to be most wicked, and most foolish (33 : 72).

### 34 / 58 *SURA AL- SABA*

Detailed Discussion.

1. Good news for those who become Believers and perform Good deeds, that they shall be greeted in Heaven (34 : 4).

2. On the Day of Judgment *Allah* shall Not allow any person to intercede or intervene in respect of the accountability of any other person, except by Permission given by *Allah* to do so (34 : 23).

3. The wealth and children of a person shall not help that person to seek nearness to *Allah*. Verily, this nearness to *Allah* can be achieved only by *Ei-maan* and by performing Good deeds. Such persons shall be rewarded double award (*Sa-waab*) for every Good deed done ; and such persons shall sit contended in upper stories (of Heaven) (34 : 57).

### 35 / 43 *SURA AL- FAA-TIR*

Detailed Discussion :

1. Good news for those who become Believers and perform Good deeds, that they shall be awarded profusely (35 : 7).

2. Respect before *Allah* shall be attained by following Holy *Qur-aan* and by performing Good deeds (35 : 10).

3. On the Day of Judgment everybody shall carry his own burden (of sins) ; and no other person shall be permitted by *Allah* to help any other person (35 : 18).

Importance.

► About this *Sura* Holy Prophet (SAW) is reported to have said, that this is the Heart of Holy *Qur-aan*, and that it should be recited at the time of the expected death of a Believer ; because this *Sura* explains correct doctrines of Islam, and not only depicts the true picture of the Day of Judgment, but also shows the various stages from which every person shall have to pass. I would like to emphasize, that while reciting this *Sura* by the side of the death bed of a person, it would be much better to explain to that person the meaning and impact of this *Sura*, in case that person is able to understand.

Detailed Discussion.

1. *Allah* takes the Oath of Holy *Qur-aan* and Commands that Holy Prophet *Mohammad* (SAW) is one of His *Rasools*, and that he is on *Sirat-ul-Mus-ta-qeem* ; and that Holy *Qur-aan* has been Revealed upon him (SAW) by *Allah* (36 : 1 to 16).
2. The capitalistic mentality of Man has been very finely exposed, in as much as unjustified reasons are given by such persons for not spending their wealth on charity or for poor people (36 : 47).
3. *Sa-laah* and obedience of *Allah* is *Sirat-ul-Mus-ta-qeem* (36 : 61).
4. To who so ever *Allah* gives long life, his or her physical capabilities are gradually weakened (36 : 68).

► It is very important to note that *Allah* speaks only about the physical capabilities of a person growing in age to be weakened. However, there are two other Powers each person possesses, apart from physical power possessed by that person. Those two powers are, First, the Mental power ; and Second, the Spiritual power. These two powers are Not affected by growing old age, unless *Allah* so Commands.

## Guidance & Wisdom from Holy *Qur-aan*

5. *Allah* Commands that the source of the preaching and knowledge of Holy Prophet *Mohammad* (SAW) is neither based on conjectures or exaggerations or false statements of poets. The source of the knowledge of Holy Prophet *Mohammad* (SAW) in Holy *Qur-aan*, which is a Divine Revelation by *Allah* upon him (SAW), to warn and to convey the Message of *Allah* to every Human being (36 : 69).

6. *Allah* has hidden fire in the green trees. Apparently this seems to be a paradox, but actually this is perfectly true, and is a Miracle of *Allah* (36 : 80).

*Allah* simply says "*Kun*" ('so be it') and the particular thing is done instantly ("*Fa-ya-koon*") (36 : 82).

### 37 / 56 SURA AL-SAAF-FAAT

Importance.

▶ Through all the mysteries of Heavens and Earth there is sorting out of Good against Evil. Holy *Qur-aan* is full of Wisdom, emphasizing the fact that Revelation was the only source by which we could learn the highest Wisdom of the Spiritua<sup>l</sup> world. It shows the triumph of *Allah*, and frustration of Evil. (37 : 1 to 74).

▶ Prophets were sent by *Allah* always to fight against Evil.

### 38 / 38 SURA SWAAD

Detailed Discussion :

1. Holy *Qur-aan* has been Revealed upon Holy Prophet *Mohammad* (SAW) by *Allah*. It is a very beneficial Book so that persons may deliberate over its *Aa-yaat* and the wise persons may seek Guidance from it (38 : 29).

2. *Allah* Commanded the angels, *Iblis* and all others, that as soon as the body of Prophet Adam was complete, and *Allah* had entered His Spirit into that body, all should prostrate in obedience before Prophet Adam.

▶ It is very important to note that, *Allah* entered His Spirit into the body of Prophet Adam. It was because of this

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reason that *Allah* Commanded everybody to prostrate before Prophet Adam. It is on this basis that every human being has the Spirit of *Allah* inside his or her body ; and it is only a question of how much importance is given to that Spirit by that individual, which governs the entire fate and destiny of that individual. The Consensus of Scholars on this point is, that the Spirit of *Allah* exists in the heart of every Human being ; and for this reason the heart becomes Black when no heed is paid by that person to please *Allah*. Similarly, the heart becomes illuminated, if that person obeys and loves *Allah* and His Holy Prophet *Mohammad* (SAW), follows *Sha-riah* and performs *Aamaal-e-Saleh*. This is commonly known as "*Qalb-e-Siah*" (black heart) or "*Qalb-e-Roshan*" [heart illuminated by the *Noor* of *Allah*] (38 : 72).

3. Holy *Qur-aan* is *Zikr* for all the Worlds (38:87).

### 39 / 59 SURA AL-ZUM-AR

Detailed Discussion.

1. Be careful, Islam is a pure *Deen* for *Allah* ; and *Allah* does not give Guidance to Unbelievers, liars and ungrateful persons (39 : 3).
2. *Allah* describes the persons who are liked by Him, and also those who are disliked by Him (39 : 7).
3. *Allah* Commands Holy Prophet *Mohammad* (SAW) to tell the Believers ; First, they should 'fear' *Allah* ; Second, all those Believers who shall lead a pious life shall be benefited ; and all those Believers who show patience at the time of adversity shall get great *Sa-waab* (Reward) (on the Day of Judgment) (39 : 10).
4. *Allah* broadens the chest of a Believer for Islam, who is lucky enough to get Guidance from *Allah*. This is explained in a very beautiful language. (39 : 22-23).

► I would like to mention here that *Allah* in *Sura Alam-Nash-Rah* (94 / 12), in *Aa-yat* 94 : 1, mentions about the broadening of the chest of Holy Prophet *Mohammad* (SAW) ; and here mentions about the broadening of the chest of a Believer.



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What a compliment paid to a Believer ? *Subhan Allah* and *Allah O Akbar!* (39 : 22-23).

5. *Shi-faat* is exclusively with the permission of *Allah* (39 : 44) (See Part II, Section 'G' of Book II for details).

6. Believers are Commanded by *Allah* not to feel that they shall not get Mercy from *Allah*; Verily *Allah* forgives all Sins and is benevolent and Merciful (to Believers) (39 : 53).

7. 39 : 65 deals very strongly with *Shirk*. It lays down that if you ever ascribe Divine powers to anything but *Allah*, all your works shall most certainly go in vain: for [in the life to come] you shall most certainly be among the lost (39 : 65).

8. Everybody shall be rewarded or punished on the Day of Judgment by *Allah* according to the Good or Evil deeds performed by him or her (39 : 70).

### 40 / 60 SURA AL-MOU-MIN

Importance.

▶ '*Al Moumin*' (the Believer), refers to one eminent personality before Pharaoh, who had secretly accepted the Message of Prophet Moosa (Moses), and who delivered a very long and well reasoned speech in support of Prophet Moosa before Pharaoh, who wanted the support of his Nobles to kill Prophet Moses. The name and position of this Believer is not disclosed either by *Allah* or by Holy Prophet *Mohammad (SAW)*, and as such we should treat it to be a '*Muta-shabi-hat*', and should not worry about these details. The important point is that his long speech has been reproduced in extreme details in Holy *Qur-aan*, like the advice given by Luq-maan to his son.

Detailed Discussion.

1. Some of the eminent or important *Si-faat* (Attributes) of *Allah* are mentioned (40 : 3).

2. *Allah* does not give Guidance to liars, and also to those who spend their money wastefully (40 : 28).

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3. *Allah* Commands the Believers that if they pray to *Allah* He shall accept their prayer (40 : 60).
4. Whatever *Allah* wants to be done, He says '*Kun*' ('be it'), and it is done instantly (*Fa-ya-koon*) (40 : 68).

### 41 / 61 *SURA HAA- MEEM AL-SAJ- DAA*

Detailed Discussion.

1. Believers performing *Aa-mal-e-Sa-leh* shall get *Ajar* from *Allah* that shall never fail (41 : 8).
2. *Allah* is very forgiving for Believers and very severe in punishment (for Unbelievers) (41 : 43).
3. Holy *Qur-aan* is a Guidance and Cure (for all Spiritual ailments) for all Believers (41 : 44).
4. Whosoever does Good deeds, does so for one self ; and who ever does Evil deeds, shall suffer for the same (41 : 46).
5. A person is not tired of asking for good things for one self ; but if one is in distress, one loses all hope (41 : 49).

### 42 / 62 *SURA AL- SHOO- RAA*

Detailed discussion.

1. If a person performs some Good deed, *Allah* by his Grace shall double the same (on the Day of Judgment) (42 : 23).
2. *Allah* accepts *Tau-ba* and deletes the short comings or sins of that person. *Allah* also accepts the *Dua* of Believers who perform Good deeds and shall reward that person by His Grace (on the Day of Judgment) (42 : 25 - 26).
3. Some qualities of *Mut-ta-qeen* are defined very clearly and in sufficient detail (42 : 37 - 43) (See Book VII for details).
4. Man is an extremely ungrateful being (42 : 48).
5. Holy Prophet *Mohammad* (SAW) leads the people towards *Sirat-ul- 'mus-ta-qeem'* (42 : 52).

### 43 / 63 *SURA AL- ZAKH- RAFF*

Detailed discussion.

## Guidance & Wisdom from Holy *Qur-aan*

1. The prayer that is normally and usually recited by the PIA staff for safety, when the flight is about to take off, as was done by Holy Prophet (S.W) before starting a journey (43 : 13).

2. Man is an extremely ungrateful being (43 : 15).

3. Those deities whom the Unbelievers invoke beside *Allah*, have no power of intercession ; only The Believers who bear witness to the Truth (Holy *Qur-aan*), know *Allah* (43 : 86).

### 44 / 64 *SURA AL-DUKH-KHAAN*

Detailed discussion.

*Mut-ta-qaen* shall be in a peaceful place in Heaven (44 : 51-52).

### 45 / 65 *SURA AL-JAA-SE-YA*

Detailed discussion.

1. Any person who performs a Good deed does so for one's benefit; and if one does Evil deed, one shall be punished for the same (45 : 15).

2. Any person who makes his own desires as his deity, *Allah* treats him to have gone astray from the Right Path, inspite of having been given discretion to choose between Good or Evil. *Allah* does not give Guidance to such a person (45 : 23).

### 46 / 66 *SURA AL-AH-QAAF*

Detailed discussion.

A very good *Dua* for a Believer, and it is worth remembering and reciting after *Sa-laah* (46 : 15).

### 47 / 95 *SURA MOHAMMAD (SAW)*

Importance.

► The distinguishing feature of this *Sura* is that the entire Humanity has been divided by *Allah* into two groups. First group consisting of Believers ; and Second group consisting of Unbelievers.

Detailed discussion.

1. *Allah* shall remove all the short comings of such Believers, who continue performing *Aa-mal-e-Sa-leh*, and who have *Ei-maan* in Holy *Qur-aan*, which has been Revealed upon

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Holy Prophet (SAW), and which is the Truth Revealed by *Allah* (47 : 2).

2. Why people do not deliberate on Holy *Qur-aan*? Have they put locks upon their hearts ? (47 : 24).

3. Believers are Commanded to obey *Allah* and obey Holy Prophet (SAW), so that their *Aamal-e-Sa-leh* may not go waste (47 : 33).

### 48 / 111 *SURA AL- FAT-HEH*

Detailed discussion.

1. Those persons who pledge allegiance to Holy Prophet (SAW), in fact pledge allegiance to *Allah*, for the hand of *Allah* is over the hand of Holy Prophet (SAW) (48 : 10).

2. Believers who continue performing *Aa-mal-e-Sa-leh*, *Allah* promises salvation and great reward for such persons (48 : 29).

### 49 / 106 *SURA AL- HUIJ- RAAT*

Detailed discussion.

1. Believers are Commanded by *Allah* to pay utmost respect to Holy Prophet (SAW) (49 : 2-3).

2. Believers are Commanded by *Allah* to be careful, when any irresponsible person comes to them with a (slandorous) tale. They should use their discretion, lest they hurt persons unknowingly and be filled with remorse for what they had done (49 : 6).

3. *Allah* loves those who do justice with persons (49 : 9).

4. Believers should try to settle the dispute between two brothers (49 : 10).

5. Believer should follow morals and ethics mentioned in this *Aa-yaat* as well as in the following four *Aa-yaat* (49 : 11).

6. Some very important Commands of *Allah* for *Mut-ta-qeen* are mentioned (49 : 12 to 14) (See Book VII for details)

### 50 / 34 *SURA QAAFF*

Detail discussion.

## Guidance & Wisdom from Holy *Qur-aan*

1. *Allah* is close to a person than his or her jugular vein (50 : 16).
2. *Allah* never does injustice upon His creatures (50 : 29).
3. Some qualities of *Mut-ta-qee* are mentioned (50 : 33) (See Book VII for details).
4. Recitation of *Zikar of Allah* (50 : 40).

### 51 / 67 *SURA AL-ZAA-REE-YAAT*

Detailed discussion.

1. Some of the qualities of *Mut-ta-qeen* are mentioned. (51 : 15 to 22). (See Book VII for details).
2. If *Allah* so Wishes, an old infertile woman, having an extremely old husband, can conceive and give birth to a child (51 : 28 to 30).
3. *Allah* has created everything in pairs so that people should take lesson from the same (51 : 49).
4. Guidance from Holy Prophet *Mohammad (SAW)* is beneficial to Believers (51 : 55).
5. *Allah* has created Man and Jinn only for offering prayers to *Allah*. *Allah* does not expect sustenance from them. In fact it is *Allah* who provides sustenance to everybody and He is all Powerful and controls everything (51 : 56-58).

### 52 / 76 *SURA AL-TOOR*

Detailed discussion.

1. 'Stern warning' from *Allah* by saying "*Wai-luen-yau-ma-e-zil-mo-kaz-zibeen*" [on that day (on the Day of Judgment), those who falsified the Truth (Holy *Qur-aan*) (during their life time when it was recited before and offered to them for acceptance) shall be in extreme Trouble and difficulty] (52 : 11).

▶ The same stern warning was earlier repeated 10 times in *Sura Al-Mur-se-laah* (77 / 33), and is again Repeated here once.

2. Those persons who keep themselves busy only for their self entertainment shall be thrown in the fire of Hell (52 : 12-13).

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3. *Allah* Commands the Believer to remain patient and recite *Zikr of Allah* early in the morning after waking up, and early as well as later in the night (52 : 48-49).

### 53 / 23 *SURA AL- NAJAM*

Importance.

▶ The First significant feature of this *Sura* is that for the first time in Holy *Qur-aan*, an *Aa-yat-e-Saj-da* was Revealed, which makes it mandatory to the reader to stop recitation, offer a '*Saj-dah*' to *Allah*, and there after continue recitation from where it was stopped.

▶ The Second significant feature of this *Sura* is, that this was the first *Sura* openly and loudly recited by Holy Prophet *Mohammad (SAW)* inside *Kaaba*, soon after its Revelation. Prior to this, open recitation of Holy *Qur-aan* was not done, either by he (*SAW*) himself, or by any of his Companions. When he (*SAW*) recited openly and loudly this *Sura* inside *Kaaba*, many Unbelievers were also present there, in addition to some of the Companions. He (*SAW*), while reciting this *Sura* loudly, performed *Saj-da* after reciting the particular *Aa-yat* of Holy *Qur-aan* containing the direction to perform *Saj-da*. This is considered to be one of the Miracles of Holy *Qur-aan*, as well as of he (*SAW*), that *Saj-da* was performed even by the Unbelievers, when he (*SAW*) performed *Saj-da*. The performance of *Saj-da* by Unbelievers on hearing the recitation of Holy *Qur-aan* by him (*SAW*) is really a Miracle. *Sub-haan Allah !!*

Detailed discussion.

1. More details are mentioned of *Mairaj* which is summarily mentioned in *Sura Bani Israil* (17 / 50) in 17 : 1 (53 : 10 to 18).
2. Whether Man gets what he desires ? (53 : 24).
3. *Aa-khe-rut* as well as this world are both under the control of *Allah* (53 : 25).

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4. *Allah* may permit anybody to intercede on behalf of another person, and may even accept that intercession (on the Day of Judgment) (53 : 26).
5. *Allah* shall treat those who did Evil deeds (during their life time) according to their deeds ; and shall treat those who did Good deeds (during their life time) according to their deeds (53 : 31).
6. No other person shall carry the load of Sins of another person (53 : 38).
7. *Allah* gives a person only that much which the efforts made by that person deserve (53 : 39).

### 54 / 37 SURA AL- QA- MAR

Importance.

▶ This *Sura* was Revealed five years before *Hijrat*.

Detailed discussion.

1. A Miracle about the splitting up of the full Moon into two separate and distinct parts is mentioned. It is reported that on one evening, when the full Moon was shining, Holy Prophet *Mohammad* (SAW) was sitting inside *Kaaba*, when many Unbelievers who were present there, insisted upon him (SAW), to show a Miracle, by splitting or dividing the full Moon into two separate and distinct parts, if he claimed to be a Prophet of *Allah*. He (SAW) pointed the fore finger of his (SAW) right hand towards the full Moon, and the full Moon instantaneously split itself into two separate distinct parts ; one part shifted towards one side of the mountain, and the other part shifted towards the other side of the mountain. When everybody present here had seen the Miracle, the two separate parts of the full Moon joined again. This is known as Miracle of *Shāqq-qul-Qamar* (the splitting of Moon) (54 : 1-2).
2. Time is fixed for every work (54 : 3).
3. *Allah* says that He has Revealed Holy *Qur-aan* very easy for seeking Guidance. *Allah* puts a question, whether there is any

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person to seek Guidance from Holy *Qur-aan* ? (54 : 17). This is repeated three times more, namely, in (53 : 22) ; (53 : 32) and (53 : 40).

### 55 / 97 *SURA AL- REH- MAAN*

Importance.

▶ In this *Sura* Holy *Qur-aan* is shown to be a *Rehmat* from *Allah* and Guidance for Mankind. This *Sura* is Revealed in a most beautiful language and rhythm. A true Believer really gets special delight in reciting it.

▶ The innumerable bounties *Allah* has bestowed upon Mankind are narrated in beautiful language and in great details.

▶ Addressing Human beings and the *Jinns*, *Allah* enquires "*Fa-be-aiy-e-Aa-laa-e-Rabb-be-Ko-ma-Tu-kaz-ze-baan*" (Then which of the favours of *Allah* will you deny ?)

▶ This important 'question' has been repeated in this *Sura* by *Allah* 31 times, each time after mentioning some of the bounty or bounties of *Allah*. The repetition of this, again and again, gives a special rhythm and delight in recitation.

Detailed discussion.

1. While selling merchandise by weight, great emphasis should be laid on weighing correctly by Seller (55 : 8-9).
2. Everything existing on earth shall ultimately perish; and what shall finally remain shall be *Allah*, who is 'full of Majesty and Kindness.(55 : 26-27).
3. There is no *Eh-saan* (Reward) for Good done, except to do Good in return to that person (55 : 60).

### 56 / 46 *SURA AL- WAA- QEY- AH*

Importance.

▶ Holy Prophet (*SAW*) is reported to have said about this *Sura*, that if a person recites this *Sura* every night, he shall never face starvation.



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▶ Holy Prophet (SAW) is also reported to have said about this *Sura*, that one should read it, and should also direct his or her children to do the same, and they shall receive worldly gains.

▶ In this *Sura* the entire Humanity is shown to be divided into three Categories. First, those who competed with each other in embracing Islam, when it was offered to them. Second, Believers in general. Last, those who denied *Aa-khe-rut* and Day of Judgement. The condition of all the three categories on the Day of Judgment is depicted in a beautiful language.

Detailed discussion.

1. Holy *Qur-aan* is a most respected Divine Book, well guarded, and which nobody should touch, except those who are clean, and that it has been Revealed by *Allah*, who is '*Rabb-bul-aa-lamen*' (56 : 77-80).

2. Recite *Zikr of Allah* (56 : 96).

### 57 / 94 SURA AL-HAA- DEED

Importance.

▶ The main point emphasized in this *Sura* is that all wealth and property really belongs to *Allah*, and it is given to Man in Trust by Him. Only that part of wealth shall be of any use to a Man in *Aa-khe-rut*, which Man spends for and in the name of *Allah*.

Detailed discussion.

1. *Allah* is fully aware of everything happening in the Universe. *Allah* is with every person wherever that person may be. *Allah* knows very well where a person is, what that person is doing and everything is being seen by *Allah*, who even knows the most secret things inside the heart of a person (57 : 4 to 6).

▶ We should better be careful !!

2. Those who give charity in the name of *Allah*, actually give a debt to Him, and He shall return the said debt two fold, and shall honour them also (on the Day of Judgment) (57 : 18).

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3. The worldly life is just like a game for pleasure, and the pomp and splendor displayed by persons shall be of no avail to them on the Day of Judgment. They shall be punished severely for their Evil deeds. The Believers shall be happy on the Day of Judgment (57 : 20).

4. *Allah* does not like a proud and boastful person (57 : 23).

### 58 / 105 *SURA AL- MUJAA- DI- LAA*

Importance.

► This *Sura* deals with 'Ze-haar' (accusing wife of adultery by husband) and its consequences.

Detailed discussion.

1. *Allah* is watching every person very carefully.

► So we should better be careful! (58 : 3).

2. Whoever denies (does not respect) the *Hadood* (limits) fixed by *Allah*, shall get painful *Aa-zaab* (on Day of Judgment) (58 : 4).

3. Those who oppose *Allah* and His *Rasool* shall be disgraced (on the Day of Judgment) (58 : 5).

4. When two or more persons are talking confidentially among themselves, *Allah* is watching those proceedings and nobody can hide anything from or cheat *Allah* (58 : 7).

► Good Guidance from Holy *Qur-aan* for being Truthful and honest !!

5. Believers should have reliance only upon *Allah* (58 : 10).

6. If Believers are attending some meeting, and during the course of the meeting, a new person arrives, they should make room for him / her to sit. A Believer should offer his *Sa-laam* most regularly, and should pay *Za-kaat*, and should obey *Allah* as well as His *Rasool* (Holy Prophet *Mohammad* (SAW)) (58 : 11-13).

7. *Shai-tan* (*Iblees*) (always) dissuades a person from reciting *Zikr* of *Allah* (58 : 19).

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8. Believers do not keep friendship with the enemies of *Allah* and His *Rasool* (58 : 22).

### 59 / 101 *SURA AL- HA- SHAR*

Detailed discussion.

1. An important principle of Islamic Economy is described, that wealth should not remain amassed in the hands of a few wealthy persons, but should circulate for the benefit of all (59 : 7).

2. Only that person is successful ideally, who is able to control the greed of his *Nafas-e-Amm-mara* (Evil Instinct) (59 : 9).

3. *Allah* Commands Believers to constantly 'fear' *Allah*, and to see what provision has been sent by them (in advance) for the Day of Judgment (59 : 18).

4. If *Allah* had Revealed Holy *Qur-aan* upon any mountain, you (*SAW*) should have seen the mountain tremble in 'fear' of *Allah*, and thereafter it would be shattered in small pieces (59 : 21).

▶ Here is great Guidance and Wisdom for us. It is pertinent to note that Holy *Qur-aan* was Revealed upon the heart of Holy Prophet *Mohammad* (*SAW*), and yet it sustained the Revelation !! *Subhan-Allah* and *Allah-O-Akbar* (59 : 21).

5. Some of the extremely fine *Si-faat* (qualities and attributes) of *Allah* are described in a most beautiful language (59 : 22 to 24).

▶ These three *Aa-yaat* are worth remembering and reciting off and on in *Sa-laat* or even otherwise, and what relief one gets !!

### 60 / 91 *SURA AL- MUM- TAA- HIN-NAA*

Importance.

▶ This *Sura* was Revealed before the victory of Makka. An inadvertent mistake by an eminent Companion of Holy Prophet *Mohammad* (*SAW*), namely, Hatib Bin Bultaiah, resulted in the

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Revelation of this *Sura*. When Holy Prophet *Mohammad (SAW)* was having important discussions with his Companions, and different plans were being discussed for attacking Makka soon, the said Companion, whose family was still in Makka, wrote to them confidentially about the possibility of attack on Makka, so that they may make preparations in advance for their safety. *Allah* immediately informed the Holy Prophet *Mohammad (SAW)* by *Wahee* about this matter. The result was that the plans of attack on Makka were changed, and the said Companion was admonished for his indiscreet and wrong action (60 : 1).

Detailed discussion.

1. Near relations as well as children, shall be of no avail to a person on the Day of Judgment (60 : 3).
2. *Allah* makes friendship with those persons who do Justice (60 : 8).
3. Believer women are not *Ha-laal* (permissive for marriage) for male Unbelievers; nor the male Unbelievers are *Halaal* (Permissive for marriage) for Believer women (60 : 10).
4. *Allah* permits Holy Prophet *Mohammad (SAW)* to seek forgiveness from *Allah* for Believer Women, who come to him (*SAW*) for allegiance (60 : 11).

► This shows that *Allah* has given permission to Holy Prophet *Mohammad (SAW)* to seek forgiveness on behalf of other Believers also.

5. *Allah* forbids Believers to make friendship with those with whom *Allah* is displeased (60 : 12).

### 61 / 109 *SURA AL- SAFF*

Detailed discussion.

1. *Allah* Commands Believers not to do anything for others which they do not like for themselves; and also not to talk about anything which they do not intend to do, as these actions are extremely disliked by *Allah* (61 : 2-3).

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2. *Allah* does not give Guidance to disobedient persons (61 : 5).
3. Ultimately Islam shall be completely successful (61 : 8-9).
4. *Allah* informs Believers to have *Ei-maan*. They should (also) spend their wealth for *Allah*, and devote their lives to serve Him, in order to save them from *Aa-zaab* on the Day of Judgment (61 : 10).

### 62 / 110 SURA AL- JUM- AA

Importance.

▶ First *Rukoo* (portion of Holy *Qur-aan* subject wise) was Revealed after the '*Khai-ber*' War, when the Jews, claiming themselves to be a privileged Nation, claimed that no Prophet could come from outside their Nation. The reply to this objection is contained in this portion.

▶ Second *Rakoo* was Revealed soon after *Hijrat*, on an occasion when the *Jum-aa* (Friday) Prayers was about to commence. A trade Caravan arrived at Madina at the same time. As a result, a large number of the congregation left the Prayers, and ran to the Caravan to take part in shopping for worldly gains. This was Not liked by *Allah*. It is for this reason that after the *Aa-zaan* (call for Prayers) for *Jum-aa* Prayers, all transactions of trade were prohibited by *Allah* by a specific Command in this portion, and *Jum-aa* Prayer was made *Farz* (mandatory).

Detailed discussion.

1. Holy Prophet *Mohammad* (*SAW*) and the duties assigned to him by *Allah* are mentioned in detail. It is asserted that before his (*SAW*) arrival, the entire world was in utter darkness (62 : 2).
2. Guidance to willing Believers by Holy Prophet *Mohammad* (*SAW*), "as well as to all others," shall continue till the Day of Judgment, even after his departure from this world (62 : 3).

▶ The above expression "as well as to all others" is a complete reply to those who say that the Guidance of Holy

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Prophet *Mohammad* (SAW) has stopped after his departure from this world.

▶ Allama Abdullah Yusuf Ali in his 'The meaning of Holy *Qur-aan*', New Edition published by American Trust Publications, at page 1467, Note 5455, explains the expression "as well as to all others" as "Others of them: refers to other persons or peoples who may be ignorant, i.e. others than those among whom the Holy Prophet came as a Messenger. In other words his Message is for his Arab people and his non Arab contemporaries, as well as (for) those who live in other ages, and have no personal contact with him or his Companions".

3. Believers should recite *Zikr* of *Allah* profusely, so that they may be benefited (62 : 10).

### 63 / 104 *SURA AL- MO- NAA- FE-QOON*

Detailed discussion :

1. *Allah* does not give Guidance to evil persons (63 : 6).
2. Respect is only for *Allah*, His *Rasool* (SAW) and Believers(63 : 8).
3. believers are warned that (the love of) their belongings and their children may not distract them from the recitation of *Zikr* of *Allah*. Whoever shall do so shall be in complete loss (63 : 9).
4. Believers should spend (for *Allah*) from the wealth bestowed by *Allah* upon them, before the death over takes them (63 : 10).

### 64 / 108 *SURA AL- TA- GHAA- BUN*

Importance.

▶ In this *Sura* there are Two main Topics. First, address to Unbelievers to mend their ways and to embrace Islam. Second, address to the Believers to have complete Faith in and obedience to *Allah* and His *Rasool* (SAW), and to do '*Aa-maal-e-Saleh*'. If a Believer does not do so, he or she shall be personally responsible for the loss suffered (on the Day of Judgment).

## Guidance & Wisdom from Holy *Qur-aan*

Detailed discussion.

1. Believers who continue to do *Aa-maal-e-Saleh*, *Allah* shall remove all their Sins and shall enter them in Heaven (64 : 9).
2. Only Believers get Guidance (64 : 11).
3. *Allah* Commands Believers to obey *Allah* and to obey *Rasool* (SAW) (64 : 12).
4. The wives, children and worldly belongings are a great test for Believers (64 : 14-15).
5. Some of the necessary qualities of Believers are mentioned. (64 : 16) (See Book VII for details).

### 65 / 99 SURA AL- TA- LAAQ

Importance.

▶ This *Sura* was Revealed some time after *Sura Al-Baqra* (2 / 87) and in fact completes the Message of *Allah* regarding family matters, which Message was started in *Sura Al-Baqra* (2 / 87).

Detailed discussion.

1. A Believer who 'fears' *Allah*, *Allah* removes his short comings and Sins, and shall reward him on the Day of Judgment (65 : 5).
2. A person should spend upon his wife according to his status and position (65 : 7).

### 66 / 107 SURA AL- TEH- REEM

Importance.

▶ In this *Sura* four very important Topics are discussed. First, that it is *Allah* alone who can Command what is *Ha-laal* and *Ha-raam*, as well as what is legal and what is illegal; and that not even the *Rasool* (SAW) has any right or authority to amend or modify the same. Second, the importance of *Rasool* (SAW) and his actions. Third, that obedience to *Rasool* (SAW) and to respect him (SAW) is a necessary part of *Ei-maan*. Fourth, that a Believer shall get *Sa-waab* and *Aa-zaab* according to the deeds done by that Believer in this world.

Detailed discussion.

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1. The consequences of taking Oaths in the name of *Allah* and not complying with the same later (66 : 2).
2. *Tau-ba* by Believers with truthful heart is liked by *Allah*, and their Sins are forgiven (66 : 8).

### 67 / 77 *SURA AL-MULK*

Importance.

▶ In this *Sura* the basic and fundamental points about *Din-e-Islam* are mentioned.

Detailed discussion.

▶ Those who 'fear' *Allah*, Whom they have never seen, such people shall be forgiven by *Allah* and rewarded immensely (67 : 12).

### 68 / 4 *SURA AL-QALAM*

Importance.

▶ In the last portion of this *Sura*, the Believer are directed to have patience and to face difficulties boldly.

Detailed discussion.

▶ *Allah* knows very well who has gone stray from the Right Path ; as well as who is following the Right Path (68 : 7).

### 69 / 78 *SURA AL-HAAQ-QAA*

Detailed discussion.

Believers are Commanded by *Allah* to recite His *Zikr* (69 : 52).

### 70 / 79 *SURA AL-MO-AA-RIJ*

Detailed discussion.

1. The Day of Judgment shall be equivalent to 50,000 years according to our calculation (70 : 4).
2. Man is an extremely greedy person (70 : 19).
3. When Man is in distress he is very worried ; but when he is affluent, he become very greedy (70 : 20-21).
4. Certain important qualities of Believers are mentioned, (70 : 22 to 35) (See Book VII for details).



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5. Man wrongly thinks that he shall enter Heaven without *Ei-maan* and *Aa-maal-e-Saleh* (70 : 36).

### 71 / 71 *SURA AL- NOOH*

Detailed discussion.

Guidance to offer *Tau-ba*, and ask for Forgiveness from *Allah* (71 : 10-12).

### 72 / 40 *SURA AL- JINN*

Importance.

▶ This *Sura*, some other references to *Jinns* in the Holy *Qur-aan*, as well as the fact that *Iblees* was also a *Jinn* before becoming *Shai-taan*, fully establish the existence of *Jinns*; and as a Believer we should believe this.

### 73 / 3 *SURA AL- MOZ- ZAM- MIL*

Importance.

▶ The first part of this *Sura* is *Makki* ; while the later part of this *Sura* was Revealed in Madina. The subject matter of both these parts is totally different.

▶ The second part of this *Sura* deals with offering extra prayers during night ; and also deals with the other fundamental rituals of Islam, as well as recitation of *Zikr* of *Allah*.

▶ The Consensus of Scholars about the Revelation of this *Sura* is that it is either Second or Third in Revelation, preferably Third.

Detailed discussion.

1. *Allah* Commands Believers to recite Holy *Qur-aan* slowly and in small pieces (73 : 4).

2. *Allah* Commands that *Sa-laat* or His *Zikr* should preferably be done during night time ; and that a Believer should try to remember *Allah* in preference to all other things in this world. (73 : 6 to 8).

3. Holy *Qur-aan* is Guidance from *Allah* for every body, and shows *Sirat-ul-Mus-taq-eem* (73 : 19).

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4. *Allah* Commands Believers to recite Holy *Qur-aan* as much as they can easily recite ; to offer *Sa-laah* regularly ; and to pay *Za-kaah* ; with the direction that whatever Good deeds shall be done by anybody in this world, the same shall benefit that person in the world hereafter (*Aa-khe-rut*) and *Allah* shall certainly give reward for the same (73 : 20).

### 74 / 2 *SURA AL-MOD-DAS-SIR*

Importance.

▶ The Consensus of Scholars about the Revelation of this *Sura* is, that it is Second or Third in Revelation, preferably Second.

Detailed discussion.

1. *Allah* Commands Holy Prophet *Mohammad* (SAW) to keep the dress clean and to remain at a distance from unclean (evil) things or deeds (74 : 4-5).

2. Every person is mortgaged with *Allah* in lieu of his or her Good or Evil deeds (74 : 38).

3. Holy *Qur-aan* is Guidance from *Allah* for Mankind, and that who ever may like may seek Guidance from the same (74 : 54-55).

### 75 / 31 *SURA AL-QEY-YA-MAA*

Detailed discussion.

1. *Allah* mentions '*Nafas-e-Love-wa-ma*' by taking oath of the same (75:2).

▶ The Consensus of Scholars is that every human being possesses Three *Nafases* (Instincts). First is *Nafas-e-Amm-mara* (Evil or wild instinct), which induces every human being to do Evil and persuades him / her to avoid doing Good. Second is '*Nafas-e-Love-wa-ma*' (the Good instinct), which induces a human being to do Good and restrains him / her from doing Evil. Third is '*Nafas-e-Mutma-inna*', bestowed by *Allah*, after the Believer shows extreme devotion to *Allah*, His Holy Prophet *Mohammad* (SAW), and *Sha-riah* ; as well as great love of *Allah*

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expressed by excessive recitation of His *Zikr* ; and love of, and obedience to, him (*SAW*), and following his (*SAW*) Teachings and the pattern of his (*SAW*) life. This should be the ultimate goal of every Believer.

Detailed discussion.

1. On the Day of Judgment there shall be no place of refuge except as Granted by *Allah* (75 : 10-12).
2. *Allah* Reveals that a human being is very fond of such pleasure which can be acquired easily and does not care at all for *Aa-khe-rut*. (75 : 20-21).

### 76 / 98 *SURA AL- DE- HAR*

Detailed discussion.

1. How *Allah* has created Man and has given him sight and hearing, and has also shown him the Right Path, so that he may either become thankful to *Allah* or may become ungrateful to Him (76 : 2-3).
2. *Allah* mentions about the recitation of His *Zikr*, every morning, evening and night (76 : 25-26).
3. *Allah* has created Man with sound and strong physique, and that whenever *Allah* wants, He can change the same in any manner He likes (76 : 28).
4. Holy *Qur-aan* is Guidance for all, and that whoever may like may seek Guidance from it, for coming near to *Allah*. (76 : 29).

▶ Very good Guidance to remember !!

### 77 / 33 *SURA AL- MUR- SE- LAAT*

Detailed discussion.

1. Recitation of *Zikr* of *Allah* (77 : 5).
2. A very 'stern warning' from *Allah* that "*Wai-luen-yau-ma-e-zil-mo-kaz-zibeen*" [on that day (Day of Judgment), those persons who falsified the Truth, (Holy *Qur-aan*) shall be in extreme distress] (77: 15).

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► It is important to note that this *Aa-yaat* has been repeated for emphasis ten times in this *Sura*, in *Aa-yaat* 15, 19, 24, 28, 34, 37, 40, 45, 47 and 49. This 'Stern Warning' is again repeated later once in *Sura Al-Toor* (52 / 76) in 52 : 11.

3. Verily, on the day of Judgment Believers shall be in Heaven (77 : 41).

### 78 / 80 *SURA AL-NI-BAA*

Importance.

► '*Ni-Baa*' in Arabic means a 'News'. In this *Sura* 'News' of the Day of Judgment is given, and as such this *Sura* is known as '*Al-Ni-Baa*'.

Detailed discussion.

1. Human beings created in pairs (78 : 8).

2. On the Day of Judgment the Believers shall be successful (78: 31).

3. On the Day of Judgment nobody shall be able to intercede on behalf of another before *Allah*, except that person whom *Allah* shall permit to intercede, and also who shall speak the truth (78 : 38).

4. The Day of Judgment shall be the Day of ultimate Truth; whomever wishes may take the Path that leads towards the Grace of *Allah* (78 : 39).

### 79 / 81 *SURA AL-NAA-ZEE-YAAT*

Detailed discussion.

1. Any person who disobeyed the Message of Holy Prophet (*SAW*), and preferred worldly life over the life of *Aa-khe-rut*, shall find his abode in Hell (79 : 37-39).

2. The Believers during their lifetime, remained in constant 'fear' of *Allah*, and kept all their evil wishes under control. Such persons shall verily be in Heaven. (79 : 40-41).

► Regarding the control over Evil wishes, Peer Muhammad Karam Shah Al-Azhari in his *Zia-ul-Qur-aan*, Volume V, at Pages 486-487, in Note 27, has quoted a saying of

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Holy Prophet *Mohammad (SAW)*, to the effect that Three things are extremely harmful for a person. First, to follow the wish of *Nafas* (Instinct) ; Second, to follow or obey a miser ; and Third, self praise and considering one self better than others (79 : 40-41).

### 80 / 24 *SURA AL-AA-BUS*

Detailed discussion.

1. Holy *Qur-aan* is a Guidance for all, and anybody may get Guidance from it by accepting its Message (80 : 11-12).
2. Man is extremely ungrateful (80 : 17).

### 81 / 7 *SURA AL-TAK-WEER*

Importance.

► In this *Sura*, the description of the Day of Judgment is given in a beautiful language. Holy Prophet *Mohammad (SAW)* is reported to have stated that if any person wants to see exactly what shall happen on the Day of Judgment, that person should read this *Sura* (81 / 7), *Sura Al-Infe-taar* (82 / 82) and *Sura Al-Inshe-Qaaq* (84 / 83).

Detailed Discussion.

1. On the Day of Judgment every person shall know, what (deeds) that person has brought (81 : 14).
2. Holy *Qur-aan* is a Guidance for *Aa-la-meen* (all the worlds). Only that person gets Guidance from Holy *Qur-aan*, who remains on the Right Path (81 : 27-29).

### 82 / 82 *SURA AL-INFE-TAAR*

Detailed discussion.

1. At that time (Day of Judgment) every person shall know about all the deeds done by him during his life time (82 : 5).
2. *Allah* asks Man ; as to what is it that lures him away from His bountiful Sustainer (*Allah*) ? (82 : 6)
3. Verily, Believers shall be enjoying rest and recreation (in Heaven) (82 : 13).

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4. What is '*Yaum-id-Deen*' (Day of Judgement) ? What is the meaning and significance of '*Yaum-id-Deen*' is explained and defined here in 82 : 15 to 19, at considerable length, as a fire which the Unbelievers shall enter on Judgment Day (15) ; and which they shall not be able to evade (16). And what could make you conceive what the Day of Judgment shall be ? (17). And once again, what could make you conceive what the Day of Judgment shall be ? (18). It shall be a Day when no human being shall be of the least avail to another human being : for on that Day it shall become manifest that all sovereignty is *Allah's* alone ; and only the Command of *Allah* shall prevail on that Day (19). (82 : 15-19).

▶ It is pertinent to point out that the word '*Yaum-id-Deen*' is found for the first time in Holy *Qur-aan* in *Sura Al-Fateha* (1 / 5) in *Aa-yat* 1, with out being defined or explained.

### 83 / 86 *SURA AL-MU-TAF-FE-FEEN*

Detailed discussion.

1. Those persons who sell merchandise by weight, and do not weigh it correctly for their own advantage, shall be in extreme distress (on the Day of Judgment). The illegal method that such persons adopt is stated in a very nice manner (83 : 1 to 6).

2. The expression '*Wai-luen-yau-ma-e-zil-lil-mo-kaz-zibeen*' [on that day (on the Day of Judgment), those who falsified the Truth shall be in utter distress], has been mentioned here again, but in a slightly different context, namely, falsifying / denying the existence of the Day of Judgment during their lifetime. (83 : 10).

▶ Earlier in *Sura Al-Mur-Se-Laah* (77 / 33) and again in *Sura Al-Toor* (52 / 76), the same expression has been repeatedly used, although in a slightly different context, namely, falsifying or denying Holy *Qur-aan* during their lifetime.

3. Believers shall be enjoying rest and recreation in Heaven (83 : 22).

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### 84 / 83 *SURA AL-INSHE-QAAQ*

Detailed discussion.

Believers who perform *Aa-maal-e-Saleh* shall be awarded with an unending *Sa-waab* (84 : 25).

### 85 / 27 *SURA AL-BU-ROOJ*

Detailed discussion.

1. The Believers who also continue doing *Aa-maal-e-Saleh* shall be in Heaven; and this is great success for them (85 : 11).

2. Holy *Qur-aan* has been kept in safe custody in '*Lauh-e-Mehfooz*' (It is written on such a '*Lauh*' which makes it absolutely safe from any external interference) (85 : 21-22).

### 86 / 36 - *SURA AL-TAARIQ*

Detailed discussion.

On the Day of Judgment there shall be accountability of every person ; and neither that person shall be able to help himself / herself, nor there shall be any other person to help him / her (86 : 9-10).

### 87 / 8 *SURA AL-AA-LAA*

Importance.

► This *Sura* deals with three main Topics. First, *Tauheed* (*Allah* is One). Second, *Risalat* [The Prophet hood of Holy Prophet *Mohammad* (SAW)]. Third, *Aa-khe-rut* (the world hereafter).

Detailed discussion.

1. Believers should recite the *Zikr* of *Allah* (87:1).

2. Any person who purifies his or her Soul by following the Right Path, recites the *Zikr* of *Allah* ; and offers *Sa-laat* regularly, shall be ultimately successful. There are persons who prefer the worldly life to the life in *Aa-khe-rut*, inspite of the fact that *Aa-khe-rut* is everlasting (87 : 14 to 17).

### 88 / 68 *SURA AL-GHAA-SEE-AA*

Importance.

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▶ In the opening part of this *Sura* a very good picture of what shall happen on the Day of Judgment is drawn.

▶ Emphasis is laid down in the later part of this *Sura* on *Tau-heed*.

### 89 / 10 *SURA AL-FAJAR*

Importance.

▶ In the opening part of this *Sura* it is emphasized that when *Allah* bestows His favours and bounties upon any person, that person, instead of being grateful to *Allah* for all those favours and bounties, wrongly considers, that whatever that person has acquired, is due to his own intelligence and wisdom. When *Allah* withdraws the favours and bounties bestowed upon a person, that person starts grumbling and wailing in distress.

▶ In the later part of this *Sura* the greed and selfishness of human nature is very beautifully described. The increase in the wealth, power and position of a person, makes that person more greedy for wealth, power and position. That person does not even hesitate to illegally grab the property of orphans, even though such orphans may be the near relations of that person.

Detailed discussion.

1. Person are not generous towards the orphans (89 : 17).
2. Persons do not urge one another to feed the hungry ; and do not hesitate to grab the property of others because of greed ; and start loving wealth with extreme fondness and love (89 : 18 to 20).
3. How the Believers shall be treated by *Allah* in *Aa-khe-rut* is described by telling them that they, who have attained inner peace (27) ; return to your Sustainer (*Allah*), well pleased, and also pleasing Him (28) ; enter then together with *Allah's* other true Servants (29); *Allah's* Paradise (30). (89 : 27 to 30).

### 90 / 35 *SURA AL-BA-LAD*

Importance.



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▶ On the Day of Judgment, the accountability, as well as Judgment, by *Allah* shall be on the basis of Good deeds or Evil deeds performed by a person during his or her life time. The criteria of Good or Evil deeds shall only be *Sha-riah*.

▶ The real criteria of preference is *Taq-wa* (Piety) and following *Sha-riah*, and Not the wealth, position, power, pomp and splendor of a person in this world.

Detailed discussion :

1. *Allah* has created Man for undergoing pain, toil and trial (90 : 4).

2. *Allah* Commands that He has shown Man the two highways [of Good and Evil] ? (10). But Man would not try to ascend the steep uphill road (11). And what could make Man conceive as to what is that steep uphill road ? (12). It is the freeing of neck [from the bond of Slavery or debt ; or according to some from the bond of sin] (13); or providing food to needy at a time when food is short ; (14) ; or to an orphan near to kin (15); or to a needy (stranger) lying in the dust (16) ; and being of those who have attained to Faith (Believer), and who enjoin upon one another patience in adversity (constancy and self restraint), and enjoin upon one another deeds of kindness (17). Such are they who have attained to righteousness (18). Whereas those who are bent on denying the Truth of *Allah's* Messages, they are those who are lost in Evil (19) ; with fire closing in upon them (20). (90 : 10 to 20).

▶ A beautiful picture is drawn showing the contrast in which the Believers and Unbelievers shall be treated on the Day of Judgement.

3. '*Nafas-ul-Mut-ma-inn-na*', is the last stage of peace of heart (Soul) a Believer aspires, and gets after obtaining sufficient nearness to *Allah* (90 : 27 to 30).

91 / 26 *SURA AL-SHAMS*

Importance.

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Man has been given the intelligence and discretion to save himself from Evil deeds and to do Good deeds. Who ever keeps his *Nafas* (Instinct) and *Rooh* (Spirit) as pious and pure by doing Good deeds, shall verily, be successful ; and who ever destroys his *Nafas* and *Rooh* by doing Evil deeds, shall be in utter loss. (91 : 8 to 10).

▶ An important and difficult point is Revealed. Whether or not a person has free will during his lifetime in this world to choose between Good and Evil? It has been explained above in a very clear, concise and extremely beautiful manner.

### 92 / 9 *SURA AL-LAIL*

Detailed discussion.

Those persons who give charity to others ; have 'fear' of *Allah* ; and do not disobey His Commands ; and have accepted the Truth (Holy *Qur-aan*), *Allah* shall make their way to Heaven easy and shall provide all facilities to them (92 : 5 to 7).

### 93 / 11 *SURA AL-ZO-HAA*

Detailed discussion.

*Allah* Commands *Mut-ta-qaen* not to be harsh towards orphans ; and never to abuse any person who asks for charity (93 : 9-10).

### 94 / 12 *SURA ALAM-NASH-RAH*

Importance.

▶ Three very important Topics are mentioned in this *Sura*. First, the opening of the chest of Holy Prophet *Mohammad* (SAW). Second, the removing of the load which was breaking his (SAW) back. Third, the elevation of his (SAW) *Zikr*.

▶ I would like to mention here that at another place (39 : 22-23), Holy *Qur-aan* speaks about the opening of the chest of a Believer, where after it becomes easier for that Believers to receive Guidance from *Allah* and Holy *Qur-aan*. The opening of the chest of Holy Prophet *Mohammad* (SAW) was to make it easier for him (SAW) to receive Guidance from *Allah*.

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► Peer Mohammad Karam Shah Al Azhari, in his *Zia-ul-Qur-aan*, Volume 5, Pages 597 to 602 in Notes 1 to 6, has explained and elaborated the various aspects of this *Sura* in a most beautiful language and lucid manner. I reproduce below a very brief summary of some important aspects dealt by him :

Firstly, he explains the expression 'opening of the chest' of Holy Prophet *Mohammad (SAW)*, so that all the knowledge of the *Ghaib* (hidden and unknown) and *Sha-ha-da* (apparent and known) may be absorbed in his (*SAW*) chest; and he (*SAW*) may be able to sustain the duties and attributes of *Risalat* (Prophet hood) as well as the burden of *Nuzool* (Revelation) of Holy *Qur-aan*.

Secondly, when his (*SAW*) chest was opened, the worries and shortcomings, if any, were removed.

Thirdly, *Allah* raised him (*SAW*) in fame and dignity by making it mandatory to take his (*SAW*) name also where the name of *Allah* is mentioned in *Kalma-e-Sha-ha-dat*, *Aa-zaan* (call for daily Prayers) etc. ; and also made his (*SAW*) obedience necessary along with the obedience of *Allah* ; and also in recitation of *Darood* etc. How true !!.

Lastly, it is extremely important to note that this *Sura* is 12 in *Nuzool* (Revelation), one of the earliest, when no one could fore see or forecast this.

► Good Guidance from Holy *Qur-aan* and an eye opener for all !!

### 95 / 28 *SURA AL-TEEN*

Detailed discussion.

Man has been created from the best possible ingredients (4) ; however, he becomes the lowest of the low (5) ; except Believers who perform *Aa-maal-e-Saleh* ; for them there shall be a reward unending (6). How can any one falsify the Day of Judgment ? (7); Is not *Allah* the wisest of Judges ? (8). (95 : 4 to 8).

96 / 1 *SURA AL-AA-LAQ*

Importance.

▶ When the First *Wahee* came upon Holy Prophet *Mohammad (SAW)* through angel *Gib-ra-eel*, the angel requested him (*SAW*) to say '*Iq-ra*' (Read). He (*SAW*) replied that he (*SAW*) did not know how to read. The angel three times requested him (*SAW*) to repeat "Read". Every time he (*SAW*) replied that he (*SAW*) did not know how to read. Thereafter the angel embraced him (*SAW*) and pressed his chest so much that the sound of cracking of bones inside the chest could be heard. Thereafter he (*SAW*) recited the first five *Aa-yaat* of this *Sura* as recited by angel *Gib-ra-eel*. After the angel left, he (*SAW*) became extremely nervous and puzzled. This clearly establishes the fact, that he (*SAW*) had no preplans of declaring himself (*SAW*) as a Prophet or *Rasool of Allah*.

▶ The first five *Aa-yaat* of this *Sura* are the First Revelation upon him (*SAW*). It is pertinent to mention, that this first *Wahee* starts with the words 'Read in the name of *Allah*', and again 'Read in the name of *Allah*'. The emphasis on 'Read in the name of *Allah*', and 'pen' as well as on 'what he did not know before' is very significant and meaningful.

▶ The Second portion of this *Sura* 96 : 6 to 19 was Revealed later. Holy Prophet *Mohammad (SAW)* started offering *Sa-laah* inside *Kaa-ba*. The method of offering *Sa-laah* by him (*SAW*), was totally different from the prevailing practice of offering prayer by the Unbelievers. *Abu-Je-hel*, one of the elite of *Makka*, and a very staunch enemy of Islam, did not like that he (*SAW*) should offer his *Sa-laah* openly inside *Kaa-ba*, and threatened him (*SAW*) not to do so. It is in this background, as well as to denounce the conduct of *Abu-je-hel*, that *Aa-yaat* 96 : 6 to 19 were Revealed upon him (*SAW*).  
Detailed discussion.

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When Man is self sufficient and affluent, he is very arrogant and disobedient (to *Allah*) (96 : 6-7).

### 97 / 25 *SURA AL-QADR*

Importance.

▶ '*Qadr*' in Arabic means '*Taq-deer*' (fate or destiny) as well as 'respect'.

▶ Importance of this *Sura* is two fold. First, that Holy *Qur-aan* was revealed during *Shab-e-Qadr*. Second, that *Shab-e-Qadr* is equivalent in importance to 1000 months.

▶ Holy Prophet *Mohammad* (SAW) is reported to have said that *Shab-e-Qadr* can be found in the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> and 29<sup>th</sup> night of the Holy Month of *Ram-zan*. He (SAW) is reported to have said that Prayer and recitation of *Zikr* of *Allah* during these nights is extremely liked by *Allah*, and shall be very beneficial to Believers in *Aa-khe-rut*.

### 98 / 100 *SURA AL-BAIY-YA-NA*

Detailed discussion.

1. There were Unbelievers among the Jews and Christians inspite they being '*Ahl-e-Kitab*' (holders of Divine Book) ; as well as among *Mush-re-keen* (98 : 1).

2. A very clear distinction is drawn between the Unbelievers and the Believers, as to how *Allah* shall treat them in *Aa-khe-rut*. Some qualities of the Believer are also mentioned, and it is also stated that *Allah* is well pleased with the Believers, and they are well pleased with *Allah*, and their award shall be Heaven. In the end of (98 : 8) it is mentioned that this treatment is meted out to those Believers who 'fear' *Allah* (98 : 5-8).

### 99 / 93 *SURA AL-ZIL-ZAAL*

Detailed discussion.

*Aa-yaat* 6 to 8 of this *Sura* are full of Guidance and Wisdom. On the Day of Judgment Men shall proceed in companies sorted out, to be shown the Deeds that they had performed during their lifetime (6). Then anyone who had done an atom's weight of

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Good shall see it (7); and anyone who had done an atom's weight of Evil, shall see it (8).

▶ A very important and instructive episode is mentioned by several Scholars and Authors of Holy *Qur-aan* in respect of 99 : 7-8. It is reported that an illiterate villager, who had embraced Islam, came to Holy Prophet *Mohammad (SAW)*, and requested him (*SAW*) to tell him some short method of going to Heaven, in view of his personal limitations. He (*SAW*) is reported to have recited before him the two *Aa-yaat* 99 : 7-8, whereupon the said villager told him (*SAW*) that this was quite sufficient for him, and that he had understood fully, and went away. He (*SAW*) smiled and told the Companions present at that time, that the said villager had understood Islam, in as much as he shall avoid doing any Evil deed and shall attempt to do Good deeds, because he shall see the same on the Day of Judgment. This is full of Guidance and Wisdom for everybody, who understands its importance and significance.

### 100 / 14 *SURA AL- AA- DEE- YAAT*

Detailed discussion.

Verily, Man is most ungrateful to *Allah*; and he himself is a witness for the same; and he is extremely in love with wealth. (100 : 6 to 8).

▶ Full of Guidance and Wisdom !!

### 101 / 30 *SURA AL- QAA- RE- YAA*

Detailed discussion.

*Aa-yaat* 101 : 6 to 11 are very important, and are almost on the same lines as 99 : 7-8. *Allah* Commands that on the Day of Judgement, those Believer whose balance of Good deeds shall be found heavy (6); shall be in a life of good pleasure and satisfaction (Paradise) (7); but he / her whose balance (of good deeds) shall be found light, (8); shall have his or her (permanent) home in a bottomless Pit (Hell) (9). And what shall explain to you what this is? (10). It is a Fire blazing fiercely (11).

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### 102 / 16 *SURA AL-TA-KAA-SUR*

Importance.

▶ Peer Muhammad Karam Shah Al-Azhari in his *Zia-ul-Qur-aan*, Volume V, Page 646, mentions the reason for the *Nuzool* of this *Sura*. Two important Tribes of *Quresh* started a discussion or debate as to which of the two was superior? In order to prove their superiority over each other, the two tribes started to compare their wealth, property, the number of individuals in the tribe, both living as well as dead. *Allah* did not like this, and this *Sura* was revealed, which beautifully describes the greed of Man to amass wealth right up to the time when he is buried in the grave.

▶ In *Mua-rif-ul-Qur-aan*, Volume 8, Page 809, it is mentioned that Holy Prophet *Mohammad (SAW)* is reported to have interpreted *Aa-yaat* 102 : 1 as wealth acquired through illegal means, which is not spent according to the Commands of *Allah* regarding spending of wealth.

Detailed discussion.

1. In *Aa-yaat* 102 : 1-2, *Allah* Teaches Wisdom to Believers, that you are obsessed by greed for more and more (1), until you go down to your graves (2).

2. In *Aa-yaat* 102 : 8, *Allah* Teaches Wisdom to Believers, that on that Day (Day of Judgment) you will most surely be called to account for what you did during your life time.

### 103 / 13 *SURA AL-AASR*

Importance.

▶ This is one of the most important and shortest *Sura* (consisting of only three *Aa-yaat*), most instructive and full of Guidance. It asserts that every Man is bound to suffer loss, except that person who becomes a Believer; and performs *Aa-maal-e-Saleh*; adheres to Truth and enjoins upon others to adhere to Truth (Holy *Qur-aan*); adheres to patience and enjoins upon others to have patience in adversity.

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► Dr. Malik Ghulam Murtaza in his *Anwar-ul-Qur-aan*, Volume 2, Pages 948 to 950, has elaborated the importance and significance of this *Sura* in a beautiful and instructive manner. I reproduce a summary of what he has stated. He states, that a person can save himself / herself from loss in *Aa-khe-rut* by having *Ei-maan* ; and by performing *Aa-maal-e-Saleh* ; and by persuading others to follow the Truth (Holy *Qur-aan*), and to have patience in adversity. Thereafter, he says that if we consider *Deen* (Code of life) as a building, the position can be explained in a simple manner. *Ei-maan* is like the foundation of the building as well as some visible part of the building. *Ei-maan* can be divided into two parts. First, being the apparent portion, by declaration from mouth ('*Iq-raar bil lasaan*') ; and Second, the inner (hidden part), consisting of confirmation of *Ei-maan* by heart ('*Tas-deeq bil qalb*'). He compares the First part of *Ei-maan* to be like that portion of the building that consists of walls and other parts of the building that are visible. He compares the Second part of *Ei-maan* to be like that portion of the building, which consists of foundation of the building, which is not visible. He further adds that the building of *Deen* is supported on Four pillars, namely, *Sa-laah*, *Za-kaat*, *Saum* (Fasting) and *Hajj*. The entire building is supported on these Four pillars, and the life and strength of the building depends upon the strength and quality of these pillars !!

► Imam Sha-fe-ee has said about this *Sura* that any person who deliberates over and follows the Commands of *Allah* mentioned in this *Sura*, this *Sura* alone is quite sufficient for giving him benefit in this world, as well as in the world hereafter (*Mua-rif-ul-Qur-aan*, Volume 8, Pages 811-812).

► The Arabic word '*Tawa-sau*', used twice in 103 : 3, is derived from '*Wase-yat*', which in Arabic means "to advise some person in an emphatic and effective manner, and to direct that



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person to do some Good deed". (*Mua-rif-ul-Qur-aan*, Volume 8, Page 813).

▶ *Aa-yat* 103 : 3 has been explained and elaborated in a very nice and logical manner in *Mua-rif-ul-Qur-aan*, Volume 8, Page 813. I would like to give a summary of the same. It is mentioned that '*Haq*' (Truth) here means the combination of '*Aa-qa-id-e-Sahi-ya*' (Righteous Beliefs), and '*Aa-maal-e-Saleh*' (Good deeds) and '*Sabr*' (Patience in adversity) means to avoid committing sins and Evil deeds. '*Haq*' shall, therefore, mean following '*Amar-bil-Marooif*' (Mandatory injunctions), and enjoining persons to do Good deeds. '*Sabar*' shall, therefore, mean following '*Nahi-anil-Munkar*' (prohibitory injunctions), and enjoining persons Not to do Evil deeds.

### 104/32 *SURA AL-HU-ME-ZAA*

Importance.

▶ Peer Muhammad Karam Shah Al-Azhari, in his *Zia-ul-Qur-aan*, Volume 5, Page 656, mentions the reason of *Nuzool* (Revelation) of this *Sura*. He says that there were some evil natured and rich Unbelievers who used to falsely slander, and attribute uncalled for faults in Holy Prophet *Mohammad* (SAW) in his absence ; and some others were bold enough to taunt him (SAW) in his presence. This *Sura* was Revealed to denounce them, and their uncalled for actions, and to warn them that they were committing great sins by doing so, for which they shall be sternly punished in *Aa-khe-rut*.

Detailed discussion.

Slandering somebody in his absence ; or finding fault in his presence ; as well as the amassing of wealth in the vain hope that this wealth would make that person immortal, are all Evil deeds and shall be punished by *Allah*, by keeping such persons in Hell fire. (104 ; 1 to 5).

### 105 / 19 *SURA AL-FEEL*

Importance..

## Guidance & Wisdom from Holy *Qur-aan*

▶ The historical event of the attack of Abraha, (the Governor of Yemen), appointed by Emperor of Abyssinia), to demolish the Holy *Kaa-ba* occurred in 570 A.D., a few months before the birth of Holy Prophet *Mohammad (SAW)*. This shows the Miracle by which flocks of tiny birds, holding small stones in their beaks as well as in both their claws, completely destroyed the powerful army of Abraha, consisting of a host of elephants. The destruction of elephants by flocks of tiny birds shows, that *Allah* can do any thing and every thing, which He wishes, even though it may be impossible from our worldly point of view.

### 106 / 29 *SURA AL- QU- RAISH*

Importance.

▶ This is connected with *Sura Al-Feel* (105 / 19)

Detailed discussion.

The last portion of *Aa-yat* 106 : 4 mentions that *Allah* had relieved the Believers from 'fear', which clearly refers to the attack of Abraha and his complete disaster by *Allah* through a Miracle.

### 107 / 17 *SURA AL- MAA- OUN*

Importance.

▶ The word '*Al-Maa-oun*' in Arabic means 'anything of necessity'.

▶ A beautiful picture is drawn of the character and behavior of the Unbelievers in this *Sura*, especially of their selfishness.

Detailed discussion.

*Allah* Teaches the Believers to see and take lesson from, as well as abstain from doing such acts ; those who deny the existence of the Day of Judgment (1) ; those who repulse the orphan with harshness (2) ; those who do not encourage the feeding of the needy (3) ; and those worshippers of *Allah* who are in great trouble (4) ; because they are neglectful of their Prayers (5) ; and those Believers who want to be seen Praying for

## Guidance & Wisdom from Holy *Qur-aan*

publicity (6) ; and also those who refuse to supply even ordinary daily needs to their neighbors. (7). (107 : 1 to 7)

▶ This *Sura* gives us Good Guidance regarding *Nahi-anil-Munkar* Commanded by *Allah* ; namely, falsifying *Deen* Islam ; ill treatment of orphans ; neither offering food to a needy person nor persuading others to feed needy ; offering *Sa-laah* in a disinterested and leisurely manner ; the hypocrites ; and those who refuse to help others (neighbors) by lending small articles of daily necessity.

### 108 / 15 *SURA AL-KAU-SER*

Importance.

▶ The background of the *Nuzool* of this *Sura* is, that three sons were born to Holy Prophet *Mohammad* (SAW), namely, Qasim, Ibrahim and Abdullah. All the sons died at a very early age, with the result that he (SAW) had no son alive. In Arabia, any person who did not have a son alive, was called '*Ab-tar*' (a tree whose roots had been cut out). Here *Allah* consoles Holy Prophet (SAW), by pointing his (SAW) position, and declares that his (SAW) enemies are '*Ab-tar*'.

### 109 / 18 *SURA AL-KAA-FE-ROON*

Importance.

▶ The background of the *Nuzool* of this *Sura* is, that the leaders of the Unbelievers brought a compromise formula before Holy Prophet *Mohammad* (SAW), containing three alternative proposals. First was, that for one year he (SAW) should pray to and before the Idols of Quraish ; and the next year the Quraish shall, in return, pray to and before *Allah*. Second was, that even if he (SAW) kisses the Idols of Quraish ; they in return were ready to pray to *Allah*. Third was, that the Quraish shall start praying *Allah*, on condition that in return he (SAW) should start praying their Idols. This *Sura* completely and finally denounced and rejected all the 3 proposals offered in this compromise formula.

## Guidance & Wisdom from Holy *Qur-aan*

Detailed discussion :

*Allah* Reveals upon and Teaches Holy Prophet *Mohammad* (SAW), to tell the Unbelievers who reject Islam as Faith (1) ; that he (SAW) does not worship that which they worship (2) ; nor will they worship that which he (SAW) worships (3). Again he (SAW) shall not worship that which they have been accustomed to worship (4) ; nor shall they worship that which he (SAW) worships (5). So they should keep their way of Worship, and he (SAW) shall keep his (SAW) own (6) (109 : 1 to 6).

▶ Holy Prophet *Mohammad* (SAW) directed the Companions to recite this *Sura* before going to sleep, as this *Sura* shows complete disassociation with *Shirk*.

▶ There can be no compromise in case of *Deen* is the Guidance and Wisdom we get from this.

### 110 / 114 *SURA AL-NASAR*

Importance.

▶ This is the last complete *Sura* Revealed upon the Holy Prophet (SAW) only a short time before death.

▶ This *Sura* teaches us Guidance and Wisdom. When a person achieves extra ordinary success, that person is likely to become proud and full of self-praise. This *Sura* teaches that the Believers on such an occasion, instead of being proud and full of self praise, should thank and offer Prayers to *Allah* for the extra ordinary success bestowed upon them ; seek His forgiveness and devote more time in His Prayers.

▶ 'Fath' (Victory) in 110 : 1 refers to Victory of Makka (*Mua-rif-ul-Qur-aan* Volume 8, page 636).

### 111 / 6 *SURA AL-LAHEB*

Importance.

▶ The background of the *Nuzool* (Revelation) of this *Sura* is that when Holy Prophet *Mohammad* (SAW) delivered his first Message of Islam from the top of the mountain of Hira, Abu-Laheb, [who was his (SAW) real paternal uncle], addressing him

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(*SAW*) said, "may you perish because you had called us here unnecessarily for this". This *Sura* was Revealed in reply to this, Revealing that it is he, who would perish ; that his wealth shall be of no avail to him ; and that his wife shall also be punished by *Allah*. This is actually what happened !! How truthful and full of Guidance and Wisdom ?

▶ This is the only *Sura* in Holy *Qur-aan* in which a person has been identified by name by *Allah*, and denounced in stern language.

### 112 / 22    *SURA AL- IKH-LAAS*

Importance.

▶ The background of the *Nuzool* (Revelation) of this *Sura* is, that the Unbelievers used to ask silly and absurd questions about *Allah* from Holy Prophet *Mohammad* (*SAW*), namely, What He looked like ? Was he alone ? Who is His father ? Does He have children ? What Power He possesses and exercises ? etc. This *Sura*, in a most beautiful, precise and concise language, is a complete reply to all those silly and absurd questions about *Allah*; that *Allah* is One and Alone (1); *Allah* is Eternal, and the Uncaused Cause of all beings (2) ; *Allah* is not born of any one , nor is any one born of *Allah* (3) ; and there is nothing that could be compared with Him (4). (112 : 1 to 4).

▶ Holy Prophet *Mohammad* (*SAW*) emphasized about the importance of recitation of this *Sura*. The recitation of this *Sura* Once, is equivalent in *Sa-waab* to the recitation of one third of Holy *Qur-aan*.

### 113 / 20    *SURA AL- FALAQ*

### 114 / 21    *SURA AL- NAAS*

Importance.

▶ Both these *Sura* were Revealed at one time, and deal with two aspects of *Was-wasa* (machinations) of *Iblees* (*Shai-taan*) on human beings ; one being in respect of their physical and worldly affairs ; and the other being in respect of their Spiritual conduct.

## Guidance & Wisdom from Holy *Qur-aan*

▶ *Sura Al-Falaq* (113 / 20), safe guards the physical and worldly affairs of a person from *Shai-taan*. In *Aa-yaat* 1 to 5, *Allah* Teaches the Believers to seek refuge from *Shai-taan*, by saying that, I seek refuge with the Lord of the Dawn (*Allah*) (1) ; from the mischief of created things (2) ; from the mischief of Darkness as it overspreads (3) ; from the mischief of those who practice Secret Arts (4) ; and from the mischief of the envious one as he practices envy (5).

▶ *Sura Al-Naas* (114 / 21), safe guards the spiritual conduct of a person from *Shai-taan*. In *Aa-yaat* 1 to 6, *Allah* Teaches the Believers to seek refuge from *Shai-taan*, by saying that, I seek refuge with the Lord and Cherisher of Mankind (*Allah*) (1) ; I seek refuge with the Lord the King (or Ruler) of Mankind (2) ; *Allah* of Mankind (3) ; from the mischief of the whisperer of Evil, who withdraws (after his whisper) (4) ; the same who whispers into the hearts of Mankind (5) ; from among Jinns and Men (6).

▶ Both these *Suras* have been purposely put at the end of Holy *Qur-aan*, so that after finishing it, a person may seek the aid of *Allah*, through these two *Sura* to save himself / herself from the tricks and machinations of *Shai-taan*, both in respect of his or her worldly affairs, as well as in respect of his or her spiritual affairs.

Holy Prophet *Mohammad* (SAW) attached very great importance to the repeated recitation of these two *Sura*, as well as of *Sura Al-Kaferoon* (109 / 18), of *Sura Al-Nasr* (110 / 114), and of *Sura Al-Ikhlās* (112 / 22), especially before going to sleep daily.

End of Part II of Book I- Importance of certain  
*Sura* and *Aa-yaat* of Holy *Qur-aan*.

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK I-- PART-III INVITATION BY *ALLAH* TO REFLECT AND PONDER OVER HOLY *QUR-AAN*.

Explanatory Notes.

▶ While reading the Holy *Qur-aan*, we come across the following expressions :

▶ "*Yas-ar-al-Qur-aan Fiz-Zikr Fahal-min-mud-dak-kir*" (We (*Allah*) have indeed made Holy *Qur-aan* easy for understanding and Advice. Is there any one who shall receive Advice ?). (*Sura* 54 / 37, 4 times in *Aa-yaat* 17, 22, 32 and 40).

▶ "*Aa-fa-la Ya-ta-dab-bar-oon Al-Qur-aan-a-Amm-aala Qu-loob-e Aq-fal-lo-ha*" (the Believers do not earnestly seek to understand Holy *Qur-aan*. Have they put locks on their hearts ?). (47 / 95 : 24).

▶ "*Aa-fa-la Ta-qe-loon*" (Will you not understand ?). (*Sura* 7 / 39, *Aa-yat* 169), and in several other *Aa-yaat* at several other places.

▶ And many other similar expressions, in which *Allah* invites Believers to Reflect and Ponder over Holy *Qur-aan*.

▶ This is the reason that I have selected *Aa-yaat* from Holy *Qur-aan*, according to their *Nuzool*, in which *Allah* invites the Believers, to Reflect and Ponder over Holy *Qur-aan*, and am presenting them to the Readers.

Detailed discussion.

1. In *Sura Al-Qamar* (54 / 37), in *Aa-yaat* 17, 22, 32 and 40, the expression "*Yas-ar-al-Qur-aan Fiz-Zikr Fahal-min-mud-dak-kir*" (We (*Allah*) have indeed made Holy *Qur-aan* easy for understanding and Advice. Is there any one who shall receive Advice ?) has been repeated four times by *Allah* in the same *Sura*.

▶ In view of the importance given to this expression by *Allah*, it is necessary, to give the English translation, made by

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me, of the Urdu versions of the above expression, from some other learned Scholars.

▶ Peer Muhammad Karam Shah Al-Azhari in his *Zia-ul-Qur-an*, Volume V, Pages 56-57, says "Verily we have made *Qur-aan* easy for getting Guidance; so is there any body who is willing to accept this Guidance".

▶ Mufti Muhammad Shafi in his *Mua-rif-ul-Qur-aan*, Volume VIII, Page 228, says " We have made the *Qur-aan* very easy to understand; so is there any one to think about it (to Reflect and Ponder over it)".

▶ Maulana Ameen Ahsan Islahi in his *Ta-dab-bur-e-Qur-aan*, Volume VIII, Page 96, says " We have made *Qur-aan* very suitable for Guidance; so is there any body to seek Guidance".

▶ Maulana Mau-doo-di in his *Taf-heem ul Qur-aan*, Volume V, Page 234, says "We have made the *Qur-aan* very easy for getting Guidance; so is there any body to accept this Guidance".

▶ The importance of this Command can easily be judged by seeing that *Allah* has repeated this Command Four times in *Sura Al-Qa-mar* (54 / 37), in *Aa-yaat* 17, 22, 32 and 40.

2. In *Sura Al- Aey-raaf* (7 / 39 : 169), is used "*A'fa-la Ta-qe-loon*" (Will you not understand ?).

▶ This expression has been repeated many times in Holy *Qur-aan* in different contexts, inviting Believers to Reflect and Ponder over Holy *Qur-aan* ; namely, in (2 : 44) ; (11 : 21) ; (11 : 51) ; (12 : 109) ; (21 : 7) ; (21 : 10) ; (21 : 68) and (37 : 138).

3. In *Sura Al- Faa-tir* (35 / 43 : 68), is used "*Aa-fa-la Yaa-qe-loon*" (Will they not then understand ?).

▶ This expression is also repeated in 37 : 138.

4. In *Sura Houd* (11 / 52 : 24), is used "*Aa-fa-la Taz-ka-roon*" (Will you then not take heed ?).

5. In *Sura Al- In-aam* (6 / 55 : 50), is used "*Aa-fa-la Ta-ta-fak-ka-roon*" (Will you then not consider ?).



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6. In *Sura Al- Saj-da* (32 / 75 : 27) is used "Aa-fa-la Yab-se-roon (Have they not the vision ?
7. In *Sura Al- An-ka-boot* (29 / 85 : 64), is used "Yaa-la-moon" (if they only knew).
8. In *Sura Al- Baqra* (2 / 87 : 44), is used "Aa-fa-la Ta-qe-loon" (Will you not understand ?).
9. In *Sura Al- Baqra* (2 / 87 : 73 and 242) is used twice "La-al-la-kum Ta-qe-loon" (Perchance they may understand).
10. In *Sura Aal- e-Im-raa* (3 / 89 : 191), is used "Ya-ta-fak-ka-roon" ( Why do you not contemplate ?).

► It is important to note that this expression has also been repeated at other places in Holy *Qur-aan*, although in slightly different contexts, inviting Believer to Reflect and Ponder over Holy *Qur-aan*, namely, in 16 : 11 and 16 : 69.

11. In *Sura Mohammad* (SAW) (47 / 95 : 24), is mentioned "Aa-fa-la Ya-ta-dab-bar-oon Al-Qur-aan-a-Amm-aala Qu-loob-e Aq-fal-lo-ha" (Believers do not earnestly seek to understand Holy *Qur-aan*. Have they put lock upon their hearts ?).

12. By reading the above expressions in Holy *Qur-aan*, a Believer, who is reading Holy *Qur-aan*, is induced, rather persuaded, to think that *Allah* wants the Believers to Ponder and Reflect over Holy *Qur-aan*. This can be done only by understanding the importance and significance of the Messages of *Allah*, contained in Holy *Qur-aan*. This is a continuing process and does not, and in fact should not end at any particular point of time. Just as our Imams, learned Scholars and Authors, have during all the Centuries, continued to Reflect and Ponder over Holy *Qur-aan*, its Messages and its various aspects, without any break ; in my humble opinion , it is necessary that this process should continue ; but certainly within the limits prescribed by *Allah*. While reflecting and pondering over Holy *Qur-aan*, extreme care should be taken to adhere to, as well as safeguard, the basic and fundamental principles of Islam ; namely, *Allah* is

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One and Alone ; *Shirk* of any kind is *Gu-nah-e-Ka-bira* (great sin) and is strictly prohibited ; that Holy *Qur-aan* is the Divine Book Revealed by *Allah* through *Wahee* upon Holy Prophet *Mohammad (SAW)* ; and that all Commands of *Allah* contained therein, are not only sacrosanct and binding upon all Believers, but have also to be followed sincerely and honestly, as far as lies in the power of the Believers ; that there is bound to be accountability on the Day of Judgment by *Allah* for all Good deeds or Evil deeds performed by a person during that person's life time, the criteria being the *Sha-riah* ; and that Holy Prophet *Mohammad (SAW)* is the Last *Rasool* of *Allah* ; and he (*SAW*) is also to be obeyed and his (*SAW*) life and principles are to be copied and followed, as far as possible.

13. *Allah* invites Believers as well as others to Reflect and Ponder over the Messages contained in Holy *Qur-aan*, as explained by Holy Prophet *Mohammad (SAW)* to all the Mankind as well as Universe.

14. In my humble opinion, the best way to Reflect and Ponder over Holy *Qur-aan* is to follow the advice given by *Allah* in *Sura Muz-zam-mil (73 / 3)*, that Holy *Qur-aan* should be read or recited in small parts, very patiently (and not in a hurry) (*73 : 4*) ; to understand the Messages contained therein, and to follow them in practical life with honesty, sincerity, and absolute Faith (*Ei-maan*) in *Allah*, as well as His Holy Prophet *Mohammad (SAW)*, and if possible, to convey these Messages of Guidance and Wisdom to others. This is exactly what my humble attempt is.

15. Dr. Malik Ghulam Murtaza in his *An-waar-ul-Qur-aan*, Volume I, Pages 41 to 56, has discussed the question of reading or reciting Holy *Qur-aan* by understanding it, and reflecting and pondering over it. His main contention is that the Believers (*Ummah*) has gone into degradation only because the Message contained in Holy *Qur-aan* has been completely forgotten ; and

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the benefit to be accrued from the same, has been totally lost. He suggests that Holy *Qur-aan* should be studied very carefully and very minutely, and the Guidance and Wisdom contained in Holy *Qur-aan*, should be commonly known and practiced. My humble attempt is to make known, in a concise, precise and logical manner, the Guidance and Wisdom contained in Holy *Qur-aan*, and so beautifully scattered over its pages, and to make it accessible, even to persons leading an extremely busy life, with a very heavy Schedule, especially in Foreign Countries.

End of BOOK I - Part III. INVITATION

BY *ALLAH* TO REFLECT AND  
PONDER OVER HOLY *QUR-AAN*.

### Recitation of Holy *Qur-aan* and *Zikr* of *Allah*.

Whatever Message has been sent to Believers through Holy *Qur-aan*, they should recite, understand and follow it ; and they should be constant and punctual in offering daily *Sa-laah*, because verily, daily *Sa-laah* keeps them away from doing indecent things and Evil deeds. The recitation of the *Zikr* of *Allah* is a great noble deed. Whatever Man does, *Allah* knows it very well (29 : 45).

> First Guidance is emphasis on the '*Tilawat*' of Holy *Qur-aan*. '*Tilawat*' means and includes, not only the recitation of Holy *Qur-aan*, but also understanding its meaning and Messages, as well as to follow it sincerely and honestly as far as possible. If '*Tilawat*' of Holy *Qur-aan* is done in this manner, we would be able to understand and appreciate its Messages, and shall benefit immensely by following and practicing them. Second Guidance is emphasis on punctually and constantly offering daily *Sa-laah*, which saves a person from doing indecent things and Evil deeds. Such a person is certainly an asset to any Society. Third Guidance is emphasis on recitation of *Zikr* of *Allah*, which is mentioned as a great Noble deed. Fourth Guidance is that whatever we do, *Allah* sees and knows it. If only we are

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conscious of this fact, our normal conduct in life is greatly improved, and we are certainly on *Sirat-ul-mus-ta-qeem*.

### R e m e m b e r .

- ▶ *Allah* does not give Guidance to disobedient persons (61 : 5) ; and Evil persons (63 : 6).
- ▶ *Allah* treats *Mush-re-keen* as *Najis* (9 : 28).
- ▶ If *Allah* had sent down Holy *Qur-aan* on a mountain, it would have split into pieces for fear of *Allah* (59 / 101 : 21).
- ▶ Believers should have extreme reverence for Holy Prooher *Mohammad (SAW)* (49 : 3).
- ▶ Believers should obey *Allah* and him (*SAW*) so that they may be properly guided (24 : 54).
- ▶ By doing *Aa-mal-e-Saleh* the Sins of Believers are removed by *Allah* (64 : 9).
- ▶ Believers who 'fear' *Allah*, their short comings and Sins shall be removed and remedied in *Aa-khe-rut* (65 : 5).
- ▶ Believers should obey *Allah* and Holy Prophet *Mohammad (SAW)* so that they may be rightly guided (24 : 154).
- ▶ Believers should believe in *Islam* by the sincerety of their heart (49 : 14).
- ▶ Offering of *Tau-ba* by Believers with truthful heart is liked by *Allah* (66 : 8).
- ▶ Believers who kept their Evil wishes under control and had 'fear' of *Allah* shall go to Paradise (79 : 40-41).
- ▶ Believers who continue to do *Aa-mal-e-Saleh* shall go to Paradise (85 : 11).

In the name of *Allah*, the most Benevolent, the most Merciful

VOLUME I - BOOK II - PART I  
HOLY PROPHET *MOHAMMAD (SAW)* AS SEEN  
THROUGH HOLY *QUR-AAN*.

Explanatory Notes.

- ▶ It is my humble attempt to find out in detail as to what *Allah* says in Holy *Qur-aan* about Holy Prophet *Mohammad (SAW)*, directly or indirectly.
- ▶ *Allah* Reveals in Holy *Qur-aan* in 33 : 43, that "*Allah* sends *Da-rood* and *Sa-laam* upon you (Holy) Prophet [*Mohammad (SAW)*], and so do His Angels, so that He may bring you (*SAW*) from the depth of darkness into light ; and He is full of Mercy for the Believers".
- ▶ *Allah* Reveals in Holy *Qur-aan* in 33 : 56, that "*Allah* and his angels send *Da-rood* and *Sa-laam* upon (Holy) Prophet [*Mohammad (SAW)*]. O Believers, you are Commanded to send *Da-rood* and *Sa-laam* upon him (*SAW*) regularly".
- ▶ *Allah*, in Holy *Qur-aan*, has Revealed many Commands upon Holy Prophet *Mohammad (SAW)*, as well as upon other Prophets ; but the 2 Commands referred above, [(33 : 43) and (33 : 56)] are the Solitary Commands of *Allah* which are quite distinct as well as unique ; and show the extraordinary and exalted position in which *Allah* holds Holy Prophet *Mohammad (SAW)*. By sending *Da-rood* and *Sa-laam* upon him (*SAW*) Believers are actually performing a deed in the company of *Allah* and His angels. What an honour and privilege !! I accordingly send my *Da-rood* and *Sa-laam* upon Holy Prophet *Mohammad (SAW)*.
- ▶ Three main duties are assigned by *Allah* to Holy Prophet *Mohammad (SAW)*, as mentioned at 4 different places in Holy *Qur-aan* [(2 : 151) ; (3 : 164) ; (4 : 80) ; and (62 : 2 )]. First, to recite to and before the Humanity at large, the Revelations made by *Allah* to him (*SAW*) in the shape of Holy *Qur-aan*. Second, to

## Guidance & Wisdom from Holy *Qur-aan*

purify the Souls of those who accept the Message and become Believers (*Yu-zak-ki-him*). Third, to teach and explain Holy *Qur-aan* as *Mo-al-lim-hul-Ki-taab* (the Professor appointed by *Allah*), as well as to teach *Hik-mat* (Wisdom). While the First duty is no longer there after he (*SAW*) left this world ; the other 2 duties are of a permanent nature, and shall continue till the Day of Judgment. (62 : 3).

► *Allah* in Holy *Qur-aan* refers to Himself as '*Rabb-ul-Aa-la-meen*' (1 : 1) ; and bestows upon Holy Prophet *Mohammad* (*SAW*) alone, another unique honour and privilege by referring to him (*SAW*) in Holy *Qur-aan* as '*Reh-mat-ul-lil-Aa-la-meen*' (Benefactor of Worlds) (21 : 107). This extremely important and unique Command of *Allah*, clearly establishes Two points. First, that the *Reh-mat* of Holy Prophet *Mohammad* (*SAW*) is Not restricted to this world alone, but extends to other Worlds also, known or unknown, including the *Aa-lam-e-Aa-khe-rut*. Second, that the *Reh-mat* of Holy Prophet *Mohammad* (*SAW*) continues even after his (*SAW*) departure from this world, for the very simple reason that such *Reh-mat* bestowed upon him (*SAW*) by *Allah*, as mentioned in Holy *Qur-aan*, cannot certainly be of a purely temporary nature, or only for a limited period of his (*SAW*) life ; but extends to other worlds also, including *Aa-lam-e-Aa-khe-rut*, which is permanently recorded in Holy *Qur-aan*. Any lucky Believer, by pleasing *Allah* and Holy Prophet *Mohammad* (*SAW*), can certainly benefit from this *Reh-mat*, especially in the world hereafter (*Aa-khe-rut*). This is Good Guidance and Wisdom from Holy *Qur-aan*.

► *Allah*, at several places in Holy *Qur-aan*, further commands all Believers to obey *Allah* and Holy Prophet *Mohammad* (*SAW*) ; and warns them of evil consequences for not doing so [(3 : 31) ; (3 : 32) ; (3 : 132) ; (4 : 13-14) ; (4 : 59) ; (4 : 65) ; (4 : 68) ; (4 : 79-80) ; (4 : 115) ; (5 : 92) ; and at many

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others]. This should always be remembered and should Never be forgotten.

▶ *Allah*, at several places in Holy *Qur-aan*, further commands all Believers to have *Ei-maan* in *Allah* as well as in His Holy Prophet *Mohammad* (SAW). The significance of having *Ei-maan* on Holy Prophet (SAW) means absolute and unconditional allegiance and obedience to him (SAW).

▶ Holy Prophet *Mohammad* (SAW), never tried to learn how to read and write. It is for this reason that he (SAW) has been referred at several places in Holy *Qur-aan* as *Um-mee* (a person possessing only that knowledge which he acquired from his mother). He (SAW) never acquired any knowledge from any worldly method or resources. The immense and unbelievable knowledge that he (SAW) possessed and expressed from time to time, and referred in Holy *Qur-aan*, as "*Hik-mat*"; was bestowed upon him (SAW) by *Allah* through *Wa-hee*. Father of Holy Prophet *Mohammad* (SAW) died a few months before his (SAW) birth; and his (SAW) mother also died when he (SAW) was only a child of about six years. A Real Miracle indeed as to how he (SAW) acquired such immense knowledge and Wisdom. Full of Guidance and Wisdom !!

▶ I have thought over this extremely important and delicate Topic over and over again, as to how I can do justice, if at all I can, to this Topic. Ultimately I came to the conclusion, that I should try to place all the Commands of *Allah* in Holy *Qur-aan*, addressed directly or indirectly to Holy Prophet *Mohammad* (SAW), (as far as I am able to collect them in this humble effort) in Chronological order of their *Nu-zool*, so that I may be able to present, not only the importance and significance of those Commands with reference to the time they were Revealed, but also as to how *Allah* has Himself portrayed in Holy *Qur-aan*, about His Teachings, His Training, His Advices, as well as the building up of the Character and Personality of Holy Prophet

## Guidance & Wisdom from Holy *Qur-aan*

*Mohammad (SAW)*, as the last *Rasool* of *Allah* ; which made him (*SAW*) as the Greatest Reformer and Leader of Mankind for all Times ; as the Greatest Spiritual Person, who completely transformed human beings coming in close contact with him (*SAW*) and following his (*SAW*) Teachings, into a totally different class of their own, by purifying their Souls. Words completely fail to express what he (*SAW*) actually was. *Allah* alone knows exactly what was or is Holy Prophet *Mohammad (SAW)* !!

▶ Mirza Ghalib, a very famous Persian poet, writes about him (*SAW*) as "*Ghalib Sana-e-Khwaja (SAW) ba Yaz-daan (Allah) gu-zash-taim + Aan Zaat-e-Pak (Allah) mar-taba daan-e Mohammad (SAW) aast.*" {Ghalib can not appropriately praise him (*SAW*), and as such has left the praise of Holy Prophet *Mohammad (SAW)* for *Allah* ; as *Allah* alone knows about the real status of *Mohammad (SAW)*}.

▶ Yet another very famous Persian Poet Musleh Uddin Saadi says "*Baad az Khuda bu-zurg tu-ee (SAW) qis-sa mukh-ta-sir.*" (O Holy Prophet *Mohammad (SAW)*, to be precise and concise, you (*SAW*) rank in status next to *Allah*).

▶ *Subhan Allah* what is the position and status of Holy Prophet *Mohammad (SAW)* !! How can a humble creature like me state what his (*SAW*) exalted and unique position is ?

▶ I shall also deal in detail in this Book as to how and in what manner, *Allah* has Revealed His various Commands upon Holy Prophet *Mohammad (SAW)*, and the Guidance and Wisdom we can derive from them. Further, I would try to show how *Allah* Himself bestowed upon him (*SAW*), the unique honors, Not bestowed upon any other Human being by *Allah* ; and how *Allah* Himself Commands Believers (and all others) to respect, honour, obey and behave properly with Holy Prophet *Mohammad (SAW)* ; and warns them of the evil consequences of not doing so. For this purpose, I have picked up from Holy *Qur-aan*, to the best of my humble effort, all the relevant *Aa-yaat*, in Chronological order



## Guidance & Wisdom from Holy *Qur-aan*

of *Nuzool* (as far as it could be ascertained by me), which have any reference to Holy Prophet *Mohammad (SAW)*, and which *Aa-yaat* are relevant for this Book.

▶ I have given a separate Serial number to each *Sura* according to its *Nu-zool*. Where more than one *Aa-yat*, from different places from the same *Sura* is referred, I have kept the same Serial number for the *Sura*, but have marked the different *Aa-yaat* from the same *Sura*, by capital A. B. C. D. etc. for clear distinction. I have also tried to give in brief, my observations in respect of the *Aa-yaat* selected from the *Sura*, immediately after the conclusion of the *Aa-yat* or *Aa-yaat*. On important points or on disputed points or questions, I have tried to give, again in brief, the views expressed by various renowned and learned Authors, specifying their names.

▶ May *Allah* in His Infinite Mercy and Grace, Guide me through this delicate and difficult humble effort ; save me from pitfalls and mistakes ; accept it ; make it a source of Guidance and Wisdom from Holy *Qur-aan* for others ; and make it a source of Salvation for a sinful person like me in *Aa-khe-rut*. *Aa-meen* !!  
Detailed discussion.

1. In *Sura Al-Aa-laq* (96 / 1) in *Aa-yaat* 1 to 5, *Allah* Commands Holy Prophet *Mohammad (SAW)* to Read in the name of *Allah* (1) ; who created Man from a Germ Cell (2) ; continue Reading in the name of *Allah* who is extremely Gracious (3), *Allah* taught knowledge to Man by use of Pen (4) ; and *Allah* taught Man what he did not know before (5).

▶ This is the First *Wa-hee* and the First Command of *Allah* upon Holy Prophet *Mohammad (SAW)*. The emphasis on "Reading in the name of *Allah*", "Pen" and "*Allah* taught Man what he did not know before", in the very First Command, is extremely significant and meaningful, and shows the importance attached to these by *Allah*. As mentioned in Holy *Qur-aan*, even Prophet Adam got preference over angels due to the Knowledge

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*Allah* had bestowed upon him, which was not possessed by the angels.

▶ In the First *Wa-hee* upon Holy Prophet *Mohammad* (*SAW*), *Allah* repeats twice, "Read in the name of *Allah* (1)" ; and "continue Reading in the Name of *Allah* (3)". The emphasis is not only upon 'Reading' and 'continue Reading' but also to do so 'in the name of *Allah*'. Anything done in the name of *Allah* shall certainly be Good and cannot be Evil. The 'Reading', as well as 'continuous Reading' 'in the name of *Allah*' shall certainly make a person doing so, a very useful member of the Society, and no harm can come to anybody from such a person.

▶ In this First *Wa-hee*, *Allah* Commands that *Allah* taught knowledge to Man by use of 'Pen'. The significance and importance of 'Pen' is, that it makes a written record of the knowledge that a person possesses. That knowledge can be made use of by others also ; while the personal knowledge acquired by a person is confined to that person alone. This Revelation made in the year 610 AD is nothing but a Miracle.

▶ Another important Revelation in this First *Wa-hee* is, that it is *Allah* alone who teaches Man what he did not know before (5).

▶ Full of Guidance and Wisdom for us.

2. In *Sura Al-Mod-das-s'ir* (74 : 2), in *Aa-yaat* 3 to 7, *Allah* Commands Holy Prophet *Mohammad* (*SAW*) to Glorify *Allah* (3) ; to keep his (*SAW*) garments clean and pure (4) ; to keep away from uncleanness (5) ; not to bestow favours in expectation of return (6); and to persevere in the way shown to him (*SAW*) by *Allah* (7).

▶ This is the Second Command of *Allah* revealed upon him (*SAW*). It lays emphasis on clean and pure dress and to avoid un-cleanliness. It teaches him (*SAW*) to recite *Zikr* of *Allah* ; and to "persevere in the way shown to him (*SAW*) by *Allah*".

## Guidance & Wisdom from Holy *Qur-aan*

3. In *Sura Al-Moz-zam-mil* (73 : 3), *Allah* Reveals several Commands for Holy Prophet *Mohammad* 's (*SAW*) Training and Guidance as under :-

A. In *Aa-yaat* 2 to 4, the Command is Keep standing (for Prayer) for whole night except some (2) ; Either half of the night or a little less than half (3);Or a little more ; and recite the Holy *Qur-aan* slowly and not in a hurry (4) ;

▶ This is the Third Command of *Allah* Revealed upon Holy Prophet *Mohammad* (*SAW*).

B. In *Aa-yat* 8, *Allah* Teaches him (*SAW*) the method of Spiritual improvement and development, by *Zikr* (reciting the name of *Allah*) in privacy by withdrawing from other persons, and to devote himself (*SAW*) exclusively for *Allah*'s Prayers.

C. In *Aa-yat* 10, *Allah* Teaches him (*SAW*) another method of Spiritual improvement and development, by bearing with patience what the Unbelievers say to him (*SAW*) ; and to gracefully retire from their company.

D. In *Aa-yat* 20, *Allah* Teaches him (*SAW*) yet another method of Spiritual improvement and development, by reciting as much of Holy *Qur-aan* as he (*SAW*) can recite easily, and be firm in devotion, pay the *za-kaat*, and lend a nice loan to *Allah*. And whatever good he (*SAW*) shall send in the name of *Allah*, he (*SAW*) shall find it with *Allah* better and greater in return as reward. So he (*SAW*) should ask for *Allah*'s forgiveness. Indeed *Allah* is forgiving and kind.

4. In *Sura Al-Qa-lam* (68 / 4) *Allah* Reveals several Commands upon Holy Prophet *Mohammad* (*SAW*), for his (*SAW*) Guidance in the following *Aa-yaat* :

A. In *Aa-yaat* 2 to 4, the Advice is that, you (*SAW*) are not mentally retarded by the Grace of *Allah*. (2). There is surely unending reward for you (*SAW*). (3) ; You (*SAW*) are verily born of sublime nature (4).

## Guidance & Wisdom from Holy *Qur-aan*

*Allah* certifies three good qualities of Holy Prophet *Mohammad (SAW)*.

B. In *Aa-yaat* 10 to 13, *Allah* Teaches him (*SAW*) yet another method of Spiritual improvement and development, by not paying heed to ; a person who swears too much (10) ; or a person who is not dignified; or is mean in nature ; or is fault finder of others ; or is a back biter (11) ; or who stops persons from doing some good ; or is a person crossing all limits ; or is a sinner (12) ; or a trouble maker ; or a person having no background in his ancestry (13).

▶ *Allah* advises Holy Prophet *Mohammad (SAW)* to avoid the bad company of such type of persons as are mentioned in these four *Aa-yaat*.

5. In *Sura Al-Fa-te-ha* (1 / 5), *Allah* Reveals 7 short *Aa-yaat* to Teach Holy Prophet *Mohammad (SAW)*, for the first time, the gist of Principles of Islam, and to seek Guidance from *Allah* alone for showing *Si-raat-ul-Mus-ta-qeem*.

▶ The Holy Prophet *Mohammad (SAW)* said that this *Sura* is the most important *Sura* of Holy *Qur-aan* ; and that this *Sura* is cure for every disease (Spiritual).

▶ The prayer contained in this *Sura* clearly shows that *Allah* alone gives the Guidance.

6. In *Sura Al-Aa-laa* (87 / 8), in *Aa-yat* 6, *Allah* Commands Holy Prophet *Mohammad (SAW)* that He shall make him (*SAW*) recite Holy *Qur-aan* so that he (*SAW*) shall never forget it.

▶ This is the proof that *Allah* taught Holy *Qur-aan* to Holy Prophet *Mohammad (SAW)*.

7. In *Sura Al-Fa-jar* (89 / 10) *Allah* Teaches Guidance and Wisdom to Holy Prophet *Mohammad (SAW)* in the following *Aa-yaat* :-

A. In *Aa-yaat* 17 to 20, Golden Principles of Wisdom are Revealed by *Allah* to Teach him (*SAW*), as well as Believers, in a beautiful manner in the form of a complaint, that what should

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have been done is not being done. First, persons are not generous to the orphans (17). Second, they do not urge one another to feed the poor (18). Third, they devour the inheritance of others greedily (19). Fourth they love wealth with all their hearts (20).

▶ Allah points out the above common and normal weaknesses of Man with His disapproval, so that these vices may be avoided. An extremely nice way to Teach him (SAW).

B. In *Aa-yaat* 27 to 30, Allah Teaches Wisdom indirectly to Holy Prophet *Mohammad* (SAW), by Commanding him (SAW) to convey to the Believers, that if they follow the Teachings of Holy *Qur-aan*, their Souls in *Aa-khe-rut* shall be peaceful, and they shall return to Allah 'well-pleased and well-pleasing Him', and shall enter Heaven along with other pious persons.

8. In Sura *Al-Zo-haa* (93 / 11), in *Aa-yaat* 3 to 11, Allah lays down the favours and bounties bestowed upon him (SAW) ; and also promises a better future for him (SAW). Allah also Teaches Wisdom indirectly to him (SAW), by Commanding him (SAW) to convey this to the Believers, that they should not 'oppress the orphan' and should not 'drive away the beggars'. In *Aa-yat* 11, he (SAW) and Believers are Commanded to keep recounting the favours of Allah (by reciting *Zikr* of Allah for Spiritual development) .

9. In Sura *Aa-lum Nash-rah* (94 / 12) Allah very politely addresses and praises Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :

A. In *Aa-yaat* 1 to 4 as, did He not open or broaden your chest (1) ; and removed your burden (2) ; which had almost broken your back (3) ; and He exalted your *Zikr* (name and fame) (4).

▶ Allah describes the special treatment meted out and unique favour and honour given to Holy Prophet *Mohammad* (SAW).

## Guidance & Wisdom from Holy *Qur-aan*

B. In *Aa-yaat* 7 and 8, *Allah* advises him (*SAW*) to devote all his (*SAW*) free time to Prayers to *Allah* with full concentration of heart (for Spiritual development).

10. In *Sura Al-Aa-sar* (103 / 13), in *Aa-yaat* 2 and 3, *Allah* Teaches Wisdom and Golden Principles to Holy Prophet *Mohammad* (*SAW*), that all Men shall suffer loss (in *Aa-khe-rut*), except those who have *Ei-maan* ; and who also continuously perform *Aa-maal-e-Sa-leh* ; and who strictly follow the Truth (Holy *Qur-aan*), and enjoin others to do the same ; and who remain patient in adversity, and enjoin others to do the same.

▶ This is one of the shortest and most important *Sura* in Holy *Qur-aan*. *Allah* Teaches him (*SAW*), a Universal Golden Principle of Life to be followed by him (*SAW*), and all the Believers, to avoid loss, and to be successful in life in this world as well as *Aa-khe-rut*.

11. In *Sura Al-Aa-Dee-yaat* (100 / 14), in *Aa-yaat* 6 to 8, *Allah* Teaches two common weaknesses of Man to him (*SAW*). First, that Man is ungrateful to *Allah* and is himself witness to it (6-7). Second, that Man very deeply loves his worldly goods and possessions (8).

12. In *Sura Al-Ta-ka-sur* (102 / 16), in *Aa-yaat* 1 to 4, *Allah* Reveals another great Human weakness upon Holy Prophet *Mohammad* (*SAW*), that Men are obsessed by more and more greed, until they go down to their graves. (2) ; but they shall come to know soon (3) ; indeed they shall come to know soon (4).

13. In *Sura Al-Ma-oun* (107 / 17), in *Aa-yaat* 1 to 7, *Allah* Teaches Holy Prophet *Mohammad* (*SAW*), the undesirable actions of Man which *Allah* admonishes. First, Man who denies the Day of Judgment. (1). Second, Man who pushes the orphan away. (2). Third, Man who does not induce others to feed the needy (3). Fourth, extremely painful News for Believers, who neglect their daily Prayers ; and offer their Prayers only for exhibition to

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others ; and who do not lend even things of common use to others (4-7).

► *Allah* informs Holy Prophet *Mohammad* (SAW) about several other Human weaknesses mentioned here, and wants him (SAW) as well as the Believers to avoid them for Spiritual development, as well as to please *Allah*.

14. In *Sura Al-Najam* (53 / 23) *Allah* Reveals upon him (SAW), two different Topics as under :-

A. In *Aa-yat* 2 to 5, *Allah* Certifies, Firstly, that he (SAW) is neither confused, nor gone astray (2) ; and Secondly, that he (SAW) does not speak of his (SAW) own will (3) ; and speaks nothing but Revelation sent down (4) ; and taught by *Allah*. (5).

B. In *Aa-yaat* 13 to 18, a picture is portrayed by *Allah* about what happened during *Mai-raj*, in a most beautiful and expressive language ; that Holy Prophet *Mohammad* (SAW) had indeed seen angel *Gib-ra-eel* in his true shape earlier, when he had brought a *Wa-hee* from *Allah* (13) ; and now again, he (SAW) saw angel *Gib-ra-eel* when he was taking him (SAW) for *Mai-raj*, in his real shape, at *Sidra-tul-mun-ta-ha* (the Lote-tree) beyond which none can pass (14) ; close to which is Paradise (15) ; when the Lote-tree was covered over with what it was covered over (16). Neither did his (SAW) sight falter nor exceed the bound (17). Indeed he (SAW) saw some of the greater signs of *Allah* (18).

► On the interpretation of above *Aa-yat* 13, there is difference of opinion. There are Two views. First is that the reference in it is to an earlier visit of angel *Gib-ra-eel*, when he showed his real shape on the request of Holy Prophet (SAW). Second is that it refers to *Allah*, The Consensus is on the first view. It seems more reasonable to me, and fits with what has been Revealed in the preceding *Aa-yaat* 1 to 12.

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▶ *Aa-yaat* 13 to 18 deal with the Second part of *Mai-raaj* of Holy Prophet *Mohammad* (SAW) ; the First part is dealt in *Sura Bani Is-ra-eel* (17 / 50) in *Aa-yat* 1. ▶ *Aa-yat* 18 informs us that Holy Prophet *Mohammad* (SAW) saw some of the Great Signs of *Allah* as a part of his (SAW) Training and Teaching by *Allah*.

▶ Guidance and Wisdom from Holy *Qur-aan*.

15. In *Sura Al-Aa-bus* (80 / 24), in *Aa-yaat* 5 to 11, *Allah* advises Holy Prophet *Mohammad* (SAW) to pay more attention to that person, who is keen to know and learn the Teachings of Islam, although he may be a poor blind person ; in contrast to paying attention to rich persons, who were not keen to know and learn the Teachings of Islam.

16. In *Sura Al-Qey-ya-maa* (75 / 31), *Aa-yaat* 17 to 19 are very important. *Allah* informs Holy Prophet *Mohammad* (SAW), that the collection of Holy *Qur-aan*, as well as its 'recitation' by him (SAW) are the responsibility of *Allah*.

▶ This is further strengthened by what is stated in *Aa-yaat* 18 and 19, where *Allah* says that *Allah* shall recite the Holy *Qur-aan* (through angel *Gib-ra-eel*) and Holy Prophet *Mohammad* (SAW) is Commanded by Him, to follow not only the recitation of Holy *Qur-aan*, but also the exposition of its meaning as Revealed by *Allah* upon and stated by him (SAW).

17. In *Sura Al-Hu-ma-za* (104 / 32), in *Aa-yaat* 1 to 4, *Allah* Teaches some other common weaknesses of Man to Holy Prophet *Mohammad* (SAW). First is back biting and finding faults when face to face (1). Second is collecting wealth and worldly possessions and counting them again and again, in the vain hope that these things shall last for ever (2-3). Such persons shall be thrown into Hell fire.

▶ *Allah* wants him (SAW) as well as the Believers to avoid such weaknesses for Spiritual development.



18. In *Sura Al-Mur-se laat* (77 / 33) *Allah* Teaches the importance of Holy *Qur-aan* and the consequences of falsifying it, to Holy Prophet *Mohammad* (SAW) nine times in different *Aa-yaat* of this *Sura*, (15, 19, 24, 28, 34, 37, 40, 47 and 49). On the Day of Judgment, those who falsified Holy *Qur-aan* and his (SAW) Teachings shall be the worst sufferers.

19. In *Sura Al-Qaaf* (50 / 34), in *Aa-yaat* 39 and 40, *Allah* advises Holy Prophet *Mohammad* (SAW), to hear whatever the Unbelievers say, and have patience ; and recite the *Zikr* of *Allah* before sun rise, and before sun set, and also at any time during the night, as well as after offering the daily Prayers.

▶ The importance of *Zikr* is emphasized.

20. In *Sura Al-Ba-l'ad* (90 / 35), in *Aa-yaat* 10 to 18, *Allah* Teaches Holy Prophet *Mohammad* (SAW), that *Allah* has shown Man, both the Right Path as well as the Evil Path. The Right Path can easily be chosen by Man by performing *Aa-maal-e-Saleh*. First, by freeing a person's neck (either from debt or bonds of slavery). Second, by feeding a hungry person ; or a relative who is an orphan ; or a poor helpless person. In addition to performing these Good deeds, a person should also be a Believer (in Islam), and has also to advise others to have patience (in adversity) and show mercy upon others.

21. In *Sura Al-Taa-riq* (86 / 36), in *Aa-yaat* 13 and 14, *Allah* Teaches Holy Prophet *Mohammad* (SAW), that Holy *Qur-aan* is neither a joke nor a useless Book, but is verily, a Book which gives Judgment without any fear or favour.

22. In *Sura Al-Qa-mar* (54 / 37) *Allah* Teaches Holy Prophet *Mohammad* (SAW) in four *Aa-yaat* in this *Sura*, (17, 22, 32 and 40), that He has Revealed Holy *Qur-aan* very easy for seeking Guidance ; and asks a question, whether there is any person to seek Guidance from Holy *Qur-aan* ?

▶ *Allah* Teaches Holy Prophet *Mohammad* (SAW), the importance and significance of reciting Holy *Qur-aan* by

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understanding the same ; so that the Messages contained in it are, not only understood by a Believer, but he or she is also able to follow the same, and knows the punishment likely to be awarded to him or her, if he or she does not follow them, as taught and explained by him (SAW), under the delegated Authority mentioned in Holy *Qur-aan* as *Mo-al-lim ul Ki-tab* (Professor for teaching Holy *Qur-aan*). The repetition of the same Message in the same *Sura* four times in Holy *Qur-aan* is sufficient proof to show its importance.

23. In *Sura Al-Swaad* (38 / 38) *Allah* Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. In *Aa-yat* 70, that Holy *Qur-aan* has been Revealed upon him (SAW) by *Allah*.

B. In *Aa-yaat* 71-72, that *Allah* created the First Man (Prophet Adam) and breathed into him His Spirit.

► It was for this reason that angels and *Jinns* were Commanded by *Allah* to prostrate before Adam.

C. In *Aa-yaat* 86 - 87, to tell people that he (SAW) was neither asking for any compensation, nor was he (SAW) a pretender ; and that Holy *Qur-aan* is a Message for all the Worlds.

24. In *Sura Al-Aey-raaf* (7 / 39) *Allah* Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. In *Aa-yat* 158, to tell people that he (SAW) is verily the Prophet (SAW) for all of them from *Allah*, whose kingdom extends over the Heavens and the Earth. There is no god but He, the giver of life and death, So believe in *Allah* and the Messenger, the gentle Prophet, sent by Him, who (SAW) believes in *Allah* and His messages. Obey him (SAW) so that you may be guided aright.

► First Command of *Allah* to Believers to 'Obey' Holy Prophet *Mohammad* (SAW), so that they may remain on the Right Path.

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B. In *Aa-yat* 203, *Allah* Teaches him (*SAW*) to tell people, that he (*SAW*) follows only what *Allah* Reveals upon him ; and that these Revelations are an evident proof from *Allah*, and a Guidance and Grace for those who believe.

25. In *Sura Al-Jinn* (72 / 40) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (*SAW*) in the following *Aa-yaat*:-

A. Only pray to *Allah* and do not make any other person or thing as His partner in Prayer. It is the denouncement of *Shirk*. (72 : 20).

B. Any Believer who, after receiving the Message of Holy *Qur-aan*, shall not obey *Allah* and His *Rasool* (*SAW*), shall go to Hell, where that person shall remain for ever (72 : 23).

▶ Second Command of *Allah* to obey him (*SAW*), the penalty for not obeying is to go to Hell.

C. To convey to persons that *Allah* alone knows the *Gh-aib* (hidden or unknown) ; that *Allah* does not convey this information to any person, except His favourite Prophet ; and there after appoints Wardens in front and at his back (72 : 26-27).

26. In *Sura Yaa-seen* (36 / 41), *Allah* Reveals that Holy Prophet *Mohammad* (*SAW*) is sent by Him, and that he (*SAW*) is on the Right Path.

27. In *Sura Al-Fur-qaan* (25 / 42) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (*SAW*) in the following *Aa-yaat* :-

A. To tell the Believers that, if they leave reciting Holy *Qur-aan* and following its Teachings, he (*SAW*) shall himself lodge a complaint against them for this on the Day of Judgment to *Allah* (25 : 30).

B. He (*SAW*) has been sent by *Allah* for conveying the good news as well as for warning persons (regarding the Day of Judgment) (25 : 56).

28. In *Sura Faa-tir* (35 / 43) *Allah* Teaches Holy Prophet *Mohammad* (*SAW*) worldly Wisdom in the following *Aa-yaat* :-

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A. Who ever desires honour (should remember) that all honour belongs to *Allah*. All good words (of praise) and good deeds go up to Him, which He will exalt. As for those who are planning evil, there is severe punishment for them, and their plans will come to nothing (35 : 10).

▶ This Golden principle is Revealed by *Allah*.

B. *Allah* has sent him (*SAW*) with Truth (Holy *Qur-aan*), to give glad tidings and to warn. Never has there been a community to which an admonisher was not sent by *Allah* (35 : 24).

29. In *Sura Maryam* (19 / 44), in *Aa-yat* 87, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*) an extremely important point, that None shall have power of *Shi-fa-aat* (to intercede for another, on the Day of Judgement) except 'one who obtains a promise from *Allah*'.

▶ I would like to explain as to who are those persons 'who have taken a promise from *Allah*'.

▶ Peer Muhammad Karam Shah Al-Azhari, in Note 82 at Page 98 of Volume 3 of his *Zia-ul-Quran*, gives an elaborate description about this. I give its brief summary. He says that Holy Prophet *Mohammad* (*SAW*) once asked his Companions, whether they would like to please *Allah* by 'making a promise to *Allah* every morning and evening.' The Companions inquired as to how this could be done? He (*SAW*) thereupon recited a Prayer in Arabic, and asked the Companions to repeat that Prayer every morning and evening. The English translation of the said Prayer is given by me as under :-

"Oh ! *Allah*, the Creator of Skies and Earth, Who knows *Ghaib* (hidden or unknown) and *Sha-ha-da* (apparent or known), I place before You (*Allah*) 'a promise in this world', that I am a witness, that there is no One to worship except *Allah* ; *Allah* is One ; there is none to worship other than *Allah* or along with *Allah* ; and I am a witness that Holy Prophet *Mohammad* (*SAW*) is

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*Abd* (creation) and *Rasool* (Prophet) of *Allah*. Oh ! *Allah*, Please do not leave me in the clutches of my *Nafas* (desires), because if *Allah* would leave me in the clutches of my *Nafas*, my *Nafas* shall keep me away from Piety, and shall take me near to Evil ; and I can not have confidence or faith in anything except the *Rehmat* (Grace) of *Allah*. Kindly treat 'this Declaration by me as a 'Promise', and 'keep it safe, and hand it over to me on the Day of Judgment.' Verily *Allah* shall not break His promise".

▶ It is this 'Promise' that *Allah* has referred in Holy *Qur-aan* in 19 : 87. Such persons, who obey the above advice given by him (*SAW*), shall be governed by the Command contained in 19 : 87.

30. In *Sura Taa-haa* (20 / 45), in *Aa-yat* 114, *Allah* Commands Holy Prophet *Mohammad* (*SAW*) not to try to anticipate the Holy *Qur-aan* before the completion of its Revelation, but to pray to *Allah* to give him (*SAW*) greater knowledge.

▶ Here *Allah* Commanded Holy Prophet *Mohammad* (*SAW*), to pray *Allah* for 'greater knowledge', which certainly was bestowed upon him (*SAW*) by *Allah* in abundance.

31. In *Sura Al-Shou-raa* (26 / 47) *Allah* Reveals upon and Teaches Holy Prophet *Mohammad* (*SAW*), worldly Wisdom in the following *Aa-yat* :-

A. *Allah* mentions about communicating with his (*SAW*) heart, and not with mind. (26 : 164).

B. Holy *Qur'an* is a Revelation from *Allah*, who is the Lord of all the Worlds. (26 : 192).

C. *Allah* emphasizes upon the obedience by Believers to him (*SAW*), and, if they do not obey you (*SAW*), tell them: you (*SAW*) are not responsible for what they do. (26 : 216).

▶ In *Aa-yat* 216 *Allah* refers for the Third time about obeying him (*SAW*). First such Command came in *Sura Al-Aey-*

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*raaf* (7 / 39) in *Aa-yat* 158 ; and the Second in *Sura Al- Jinn*, *Aa-yat* 23.

32. In *Sura Al-Na-mal* (27 / 48) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and tell the Believers that the verses of Holy *Qur-aan* are a collection of clear and explicit Laws to be followed by him (SAW) as well as by Believers ; and that the minimum qualities of Believers are those who observe their devotional obligations, pay the *za-kaat*, and believe with certainty in the life to come (27 : 1-3).

B. Holy *Qur-aan* is a Revelation upon him (SAW) by *Allah* (27 : 6).

C. To know that Holy *Qur-aan* is a Guidance and Grace for those who believe (27 : 77).

D. To tell the Believers that on the Day of Judgement the Good deeds of Believers shall be rewarded in a better way, and that they shall be safe and shall have no fear (27 : 89).

E. To worship *Allah* and to be one of those who submit before *Allah* (91) ; to recite Holy *Qur-aan* ; and to tell all persons that whoever seeks Guidance does so for his or her good ; and who ever stays away from Guidance does so for his or her disadvantage ; and also tell persons that he (SAW) was only sent by *Allah* for warning (92) ; and that *Allah* shall show him (SAW) His signs which shall be recognized by him (SAW) ; and that *Allah* "was not heedless" of what he (SAW) was doing (93) (27 : 91-93).

33. In *Sura Al-Qa-sass* (28 /49), *Allah* Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. That he (SAW) can not guide any one he (SAW) likes. *Allah* guides who ever He pleases. He knows best who will come to guidance (28 : 56).

B. To know that the worldly possessions of a person are of a purely temporary nature ; and that whatever *Allah* shall

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provide to a person in *Aa-khe-rut* shall be better and permanent (28 : 60).

C. To know that if a person performs Good deeds, he or she shall receive a better return for the same in *Aa-khe-rut* ; and if a person performs Evil deeds he or she shall get a return in *Aa-khe-rut* to the same extent (28 : 84).

34. In *Sura Ba-ni Isra-eel* (17 / 50) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (*SAW*) in the following *Aa-yaat* :-

A. Glory to *Allah*, who carried His Servant during the night from Holy Mosque (at Makka) to *Al-Aqsa* Mosque (at Jerusalem), whose precincts He has blessed ; so that He may show him (*SAW*) some of His signs. Verily, He is all-hearing and all-seeing (17 : 1).

▶ Reference is to the first stage of *Mai-raaj*. The second stage of *Mai-raaj* is described above in *Sura Al-Na-jam* (53 / 23) in *Aa-yaat* 13 to 18.

B. Holy Prophet (*SAW*) is Commanded by *Allah* to offer *Ta-haj-jud* (an additional Prayer a little before *Fajar* Prayer in the morning). *Allah* shall raise him (*SAW*) to '*Mu-qaam-e-Mah-mood*' (an exalted station of Praise and Glory) (17 : 79).

C. *Allah* showers special great blessings upon him (*SAW*) (17 : 87).

35. In *Sura Yu-nus* (10 / 51), *Aa-yat* 62, *Allah* Teaches Holy Prophet *Mohammad* (*SAW*) to remember, there is neither fear nor regret for the friends of *Allah*.

▶ *Aa-yat* 62 is very important and describes *Wali Allah* (the friends of *Allah*) as persons with *Ei-maan* and those who avoid committing sins. Such people shall have no fear on the Day of Judgment.

▶ I would like to clarify about the expression '*Wali Allah*' used here as well as at several other places in Holy *Qur-aan*. Peer Muhammad Karam Shah Al-Azhari in Volume 2 of *Zia-ul-Quran* at Pages 313-315 in Note No.90, explains '*Wali Allah*' in a very

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clear and exhaustive manner. I summarize here whatever he has said. 'Wali' in Arabic means one who is near (*Qurb*), friendly (*Mohibb*), truthful (*Siddiq*) and helpful (*Madadgaar*). Nearness to *Allah* is of two kinds. Firstly, 'nearness' which everything or living being Created by *Allah* has with *Allah* because of the relationship of *Allah* being the *Rabb*. This 'nearness' is automatic and requires no effort on the part of the thing or living being. It is perhaps for this reason that *Allah* says in Holy *Qur-aan* that *Allah* is nearer to Human beings than their *Hab-lul-wareed* [(jugular vein)(5C 16)}. Second class of 'nearness' to *Allah* is not automatic but is acquired by extreme devotion, complete faith, absolute obedience, excessive Prayers and Love for *Allah*, which is to be found only in *Mut-ta-qaen*. The primary and absolutely necessary condition for 'nearness' to *Allah* is *Ei-maan*. Without *Eimaan* and *Aamal-e-Saleh*, and complete abstinence from Evil deeds as defined in *Shariah*, nearness to *Allah* is Not possible. The necessary minimum qualification for 'Wali *Allah*' is *Ei-maan* and *Taqwa* (Piety). It is further clarified in the said Note that Holy Prophet *Mohammad* (SAW) is reported in *Sahee Bukhari* to have said, that *Allah* says that a person attains nearness to *Allah* by offering *Nafil* (extra) Prayers to *Allah*; and because of these extra Prayers, *Allah* starts loving that Person; with the result that the ears of that person from which he hears, become the ears of *Allah*; and the eyes of that person, through which he sees, become the eyes of *Allah*; and such a person at that stage feels the Presence of *Allah* all around him. This is confirmed by referring to 8 : 17 where *Allah* addresses him (SAW) and says that actions actually taken by him (SAW) were not his actions but were the acts performed by *Allah* ( please see *Sura Al-Infal* serial number 4 for full translation ).

► I would also like to add here the Summary of the views expressed by Dr. Malik Ghulam Murtaza in Volume I of his *Anwar-ul-Qur-aan* at Page 260. He says that *Ei-maan* and *Taqwa*



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(Piety) are the foundation of 'Wilayat' (being a 'Wali Allah'). He has further added that strength in *Eimaan* and *Taqwa* can only be acquired by a person by loving him (SAW) more than any other person or thing in this world and following his noble life and deeds, as far as possible.

36. In *Sura Houd* (11 / 52) Allah Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. Allah alone should be worshiped without any *Shirk* ; and forgiveness (*Tau-ba*) should be asked from Allah as quickly as possible after committing a wrong (Sin) ; as a result of which Allah shall shower His blessings. But those persons who do not follow this advice, shall be punished severely on the Day of Judgment.(11 : 2-3).

B. If a person seeks the pleasures of the worldly life alone, Allah grants such pleasures to that person (15) ; but whatever such person does in this world shall perish and shall be fruitless ; and such person shall be thrown in Hell (16) (11 : 15-16).

37. In *Sura Al-Hijr* (15 / 54) Allah Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell the Believers that only misguided persons lose complete faith and hope in respect of the Mercy of Allah (15 : 54).

B. To know and to tell the Believers the importance of *Sura Al-Fa-te-ha* (1 / 5) is mentioned (15 : 87-88).

38. In *Sura Al-An-aam* (6 / 55), in *Aa-yaat* 153, Allah directs Holy Prophet *Mohammad* (SAW) to follow the Right Path shown to him (SAW) by Allah, and not to deviate from that Path. "

39. In *Sura Al-Saba* (34 / 58), in *Aa-yaat* 28, Allah declares that Holy Prophet *Mohammad* (SAW) has been sent by Allah as a Prophet 'for all Mankind', to give Good news, as well as to warn persons, about their performing Good or Evil deeds in this world

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; which shall result in reward or punishment respectively in *Aa-khe-rut*.

40. In *Sura Al-Zu-m'ar* (39 / 59) *Allah* Reveals Guidance and worldly Wisdom upon Holy Prophet *Mohammad* (*SAW*) in the following *Aa-yaat* :-

A. To know and to tell the Believers to be careful, *Allah* declares Islam as a pure *Deen* ; and that *Allah* does not give Guidance to Unbelievers, liars and ungrateful people (39 : 3).

B. To know and to tell Believers, as to who are the People who are liked by *Allah*, and also those who are disliked by *Allah* (39 : 7).

C. To know and to tell Believers, Firstly, they should 'fear' *Allah* ; Secondly, all those Believers who shall lead a pious life shall be benefited ; and all those Believers who show patience (at the time of adversity) shall get great *Sa-waab* (on the Day of Judgment) (39 : 10).

D. To know and to tell Believers, the condition of a Believer who is lucky enough to get Guidance from *Allah* ; by saying that *Allah* broadens the chest of such a person for Islam ( 39 : 22 - 23).

↳ I would like to mention here that *Allah* in *Sura Alam-Nash-Rah* (94 / 12) in *Aa-yaat* 1, mentions about the broadening of the chest of Holy Prophet *Mohammad* (*SAW*) ; and in these two *Aa-yaat* mentions about the broadening of the chest of a Believer. What a compliment paid to a Believer ? *Subhan Allah* and *Allah O Akbar* !!

E. *Shi-fa-aat* (intercession on the Day of Judgment) shall be only and exclusively with the permission of *Allah* (39 : 44).

F. To know and to tell the Believers, to avoid *Shirk*, and to offer their Prayers only to *Allah* alone (39 : 65).

H. To know and to tell Believers that everybody shall be rewarded or punished on the Day of Judgment by *Allah*

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according to the Good or Evil deeds performed by him or her (39 : 70).

41. In *Sura Al-Mou-min* or *Sura Al-Ghaa-fir* (40 / 60) *Allah* Teaches Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell the Believers that *Allah* does not give Guidance to liars, and to those who spend their money wastefully (40 : 28).

B. To know and to tell Believers to pray to Him, and He shall accept their Prayer (40 : 60).

C. To know and to tell Believers that whatever *Allah* wants to be done, He says '*Kun*' ('so be it'), and it is done instantly (*Fa-ya-koon*) (40 : 68).

42. In *Sura Haa-meem Al-Saj-da* (41 / 61) *Allah* Reveals valuable Guidance upon Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell Believers that those who become *Mut-ta-qeen*, and perform *Aa-maal-e-Saleh* shall get *A'jar* from *Allah*, that shall never fail (41 : 8).

B. To know and to tell Believers that *Allah* is very forgiving for *Mut-ta-qeen*, and very severe in punishment for Unbelievers (41 : 43).

C. To know and to tell Believers that Holy *Qur-aan* is a Guidance and Cure (for all Spiritual ailments) for all *Mut-ta-qeen* (41 : 44).

D. To know and tell Believers, whoever does Good deeds, does so for one self ; and who ever does Evil deeds, shall suffer for same (41 : 46).

E. To know and to tell Believers that a person is not tired of asking for good things for one self but if one is in distress, one loses all hope (41 : 49).

43. In *Sura Al-Shou-ra* (42 / 62) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

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A. To know and to tell Believers that if a person does some Good deed, *Allah*, by his Grace, shall double the same (on the Day of Judgment) (42 : 23).

B. To know and to tell Believers that *Allah* accepts *Tau-ba* and deletes the Sins of that person. *Allah* also accepts the *Dua* of Believers who performs Good deeds and shall reward that person by His Grace (on the Day of Judgment) (42 : 25-26).

C. To know and to tell Believers qualities of *Mut-ta-geen*, which are defined very clearly and in sufficient detail (42 : 37 to 43).

D. To know and to tell Believers that Man is an extremely ungrateful being (42 : 48).

E. To know and to tell Believers that *Allah* Revealed Holy *Qur-aan* upon him (SAW) because of His Will ; and that he (SAW) did not know anything either about it, or about the laws of Islam. Holy *Qur-aan* is a 'light' by which *Allah* shows the Right Path to Mankind as He pleases. He (SAW) leads the people towards *Sirat-ul-Mustaqeem* (42 : 52-53).

44. In *Sura Al-Zakh-raff* (43 / 63) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell the Believers, that Man is an extremely ungrateful being (43 : 15).

B. To know and to tell the Believers that the power of intercession shall be available only to those persons who believe in Truth (Holy *Qur-aan*) (43 : 86).

45. In *Sura Al-Jaa-se-ya* (45 / 66), *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell the Believers that any one who performs a Good deed, does so for one's benefit ; and if one does any Evil deed, one shall be punished for the same (44 : 15).

B. To know and to tell the Believers that any person who is a slave for one's own desires, and worships the same, *Allah* treats that person to have gone astray from the Right Path,

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inspite of having been given discretion to choose between Good and Evil (44 : 23).

46. In *Sura Al-Ah-Qaaf* (46 / 66), in *Aa-yaat* 5 and 6, *Allah* Commands Holy Prophet *Mohammad* (SAW), to know and to tell the Believers, that those who commit *Shirk* by Praying to other things along with or in addition to *Allah*, shall suffer on the Day of Judgment (46 : 5-6).

47. In *Sura Al-Zaa-Reey-aat* (51 / 67) *Allah* Reveals some important points upon Holy Prophet *Mohammad* (SAW) in the following *Aa-yaat* :-

A. To know and to tell the Believers about some qualities which *Allah* would like to be possessed by *Mut-ta-qeen*. Such qualities are that they sleep for a very short period during night (17) ; that they seek forgiveness of *Allah* at the time of Dawn (18) ; and that the beggars and others have a share in their wealth (19) (51 : 17-19).

B. Guidance from Holy Prophet *Mohammad* (SAW) is beneficial to Believers (51 : 55).

C. To know and to tell Believers that *Allah* has created Man and *Jinn* for '*Il-la le-aa-be-doon.*', *Allah* does not expect sustenance or maintenance from them. In fact it is *Allah* who provides sustenance or maintenance to everybody and He is All Powerful and controls everything. [See Book III (*Insaan*)for details].

48. In *Sura Al-Ka-hef* (18 / 69) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), in the following *Aa-yaat* :-

A. To know and to tell the Believers that *Allah* prohibits them to say that they shall perform some act or deed in future, except by adding the words '*Insha-Allah*' (if *Allah* so wishes) (18 : 23-24).

B. Holy Prophet *Mohammad* (SAW) is a human being, but in addition has the unique distinction and honour, that *Allah* sends *Wa-hae* upon him (SAW), to convey and pass on His

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Messages contained in Holy *Qur-aan* to the entire Humanity, with special reference to Believers (18 : 110).

49. *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (*SAW*), to remind all persons of the Day of Judgement, when *Allah* shall call from every people a witness against them ; and make him (*SAW*), a witness over them. *Allah* has also revealed upon him (*SAW*) Holy *Qur-aan* dealing with every thing, and as Guidance and Grace and happy tidings for Believers. Holy *Qur-aan* is *Hidayat* and *Rehmat* for all Believers (16 / 70 : 89).

▶ *Aa-yat* 16 : 89 is very important and needs explanation. The same point about a witness being produced on the Day of Judgement, has been Revealed at Four other places in Holy *Qur-aan*. For convenience, their translations in English language, according to their *Nu-zool*, are reproduced below :-

▶ First, in *Sura Al- Ne-hel* (16 / 70 : 84 ), it is laid down that on the Day of Judgement, *Allah* shall call a witness from every people, the Unbelievers shall not be allowed to make excuses.

▶ Second, in *Sura Al- Baq-ra* (2 / 87 : 143), it is laid down, that *Allah* has made the Believers a temperate people, so that they act as witness over Man, and the Prophet (*SAW*) as witness over them.

▶ Third, in *Sura Al- Ni-sa* (4 / 92 : 41), it is laid down, as how shall it be when *Allah* shall call witnesses from each and every people, and call you (*SAW*) as witness over them ?

▶ Fourth, in *Sura Al- Hajj* (22 / 103 : 78), it is laid down, that *Allah* named you Believers earlier, as well as in this (Holy *Qur-aan*), so that (Holy) Prophet (*SAW*) be witness over you, and you be witness over Mankind.

▶ The Consensus of Scholars about the witness in respect of other *Um-mah* on the Day of Judgement is, that the *Ra-sool* (Prophet) of that *Um-mah*, shall be the witness to testify about the Good or Evil deeds of the individuals for his *Um-mah*. Similarly,

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he (*SAW*), shall be the witness to testify about the Good or Evil deeds of the individuals of Islamic *Um-mah*.

► I would like to clarify this point by referring to *Zia ul Qur-aan*, Volume 2, page 594, Note 106, by Peer Mohammad Karam Shah Al Az-ha-ri, He quotes the *Tafseer of Aa-yat* 143 of *Sura Al-Baq-ra* (2 / 87) by Shah Abdul Aziz. I give a Summary of its English Translation. He says that he (*SAW*) has been bestowed by *Allah* with a Special '*Noor*', because of his (*SAW*) being a Prophet, because of which he (*SAW*) is able to know about the position of every individual person of his (*SAW*) *Um-mah*, as to what is his or her actual status in *Deen-e-Islam* ; what is the position of his or her *Ei-maan* ; and what are the obstacles being faced by that person, which are retarding his or her Spiritual progress.

► Peer Karam Shah, in the above Note, has also mentioned that he (*SAW*) clarified this point once before Companions. I give a Summary of its English Translation. He says that Holy Prophet *Mohammad* (*SAW*) shall be a witness for his (*SAW*) *Um-mah*, because he (*SAW*) explained that, his (*SAW*) life was better for the Believers ; and his (*SAW*) leaving this world (death) is also better for the Believers ; because whatever Good or Evil deeds are performed by each individual of his (*SAW*) *Um-mah*, are placed before him (*SAW*). In case he (*SAW*) sees any Good deed performed by any Believer, he (*SAW*) praises *Allah* for that ; and in case he (*SAW*) sees any Sin (Evil deed ) performed by the Believer, he (*SAW*) prays to *Allah* for his or her forgiveness.

D. To know and to tell Believers to do Good deeds and avoid doing Evil Deeds (16 : 90).

E. To know and to tell Believers to keep their promise with *Allah* as well as their promise with Human beings (16 : 95 - 97).

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F. To know and to tell Believers that when a Believer starts reading Holy *Qur-aan*, he should always seek the help of *Allah* from the tricks and machinations of *Shai-taan* by reciting '*Aa-Oozo-bill-lahe-mi-nash-Shai-taan-ur-ra-jeem*' (I seek the help of *Allah* from (the machinations of) *Shai-taan*, who has fallen from the Grace of *Allah*) (16 : 98-100).

G. To know and to tell Believers that Guidance by *Allah* is given only to those persons who become Believers (16 : 104).

H. To know and to tell Believers that if *Shai-taan* is leader of a person, *Allah* shall never give Guidance to him / her (16 : 107-109).

I. To know and to tell Believers that they should eat only *Ha-laal* and pure food and thank *Allah* for the same (16 : 116).

▶ All these Commands are full of Guidance and Wisdom from Holy *Qur-aan*.

50. In *Sura Nooh* (71 / 71), *Allah* Commands Holy Prophet *Mohammad* (SAW) to know and to tell Believers that *Allah* alone gives Guidance to offer *Tau-ba* ; and to ask for forgiveness from *Allah* for Sins or Evil deeds committed by a person (71 :10 to 12).

51. In *Sura Al-Am-bia* (21 / 73), in *Aa-yat* 107, *Allah* informs Holy Prophet *Mohammad* (SAW), that he (SAW) has been sent as '*Rehmat-ul-lil-Aa-la-meen*' (The benefactor for all the 'Worlds').

▶ The Arabic expression '*Aa-laa-meen*' means 'Worlds' ; that is, the entire Universe and the Solar System, and shall also include. *Aa-lam-e-Aa-khe-rut*, *Aa-lam-e-Arwah*, *Aa-lam-e-Jinnat*, as well as any other *Aa-lam* not known to us, for which *Allah* is *Rabb-bul Aa-laa-meen*. This *Aa-yat* alone is sufficient to show the extent of Jurisdiction, Power and ever lasting authority bestowed by *Allah* upon him (SAW) ; which continues even after he (SAW) has left us. Such an honour, privilege and authority, most



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certainly, can not be of a temporary nature for life time. It is still there in Holy *Qur-aan*, which does not say that it was only for his (SAW) life time. It is still there, and shall also be there in *Aa-khe-rut*. Full of Guidance and Wisdom !!

52. In *Sura Al-Mou-may-noon* (23 / 74) *Allah* Reveals upon and Teaches Holy Prophet *Mohammad* (SAW), wise things ; many important aspects of Human life, especially the moral and Spiritual ones ; as well as informs him (SAW), about some of His Marvels for the benefit and maintenance of this World in the following *Aa-yaat*, which he (SAW) should know and convey to Believers :-

A. Certain good qualities of *Mut-ta-qeen* which are liked by *Allah* are mentioned. First, humility in Prayer (2). Second, to avoid vain talk (3). Third, To be active in deeds of charity (4). Fourth, To abstain from indulgence in excess and prohioted sex (5-7). Fifth, to faithfully observe their Trusts and covenants (8). Sixth, who guard their Prayers (9). (23 : 1 to 9) (See Book VII for details).

B. To eat pious (*Ha-laal*) food and to perform Good deeds (23 : 51).

C. *Allah* does not put more burden upon any Human Being than that person can carry (23 : 62).

D. Repel Evil by what is best Holy *Qu-raan* or by Goodness (23 : 96).

E. *Allah* Reveals another formula for Believers to save themselves from the tricks and machinations of *Shai-taan* ; that the Believer should say, "O ! *Allah*, I seek *Allah*'s help from the tricks and machinations of *Shai-taan* (*Ib-tees*), and I come before *Allah* to save myself from such machinations" (23 ; 97-98).

► This is worth remembering and reciting by us, when ever necessary.

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53. *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), to know that all Believers who continue performing Good deeds shall be given a place in Heaven. (32 / 75 : 19).

54. In *Sura Al-Toor* (52 / 76) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to the Believers, in the following *Aa-yaat* :-

A. Those persons who keep themselves busy only for their self entertainment shall be thrown in the fire of Hell (52 : 12-13).

B. Believers should have patience, and recite *Zikr* of *Allah*, early in the morning after waking up, and early as well as late in the night (52 : 48-49).

▶ Believers are informed by *Allah* about the method of Spiritual development by reciting *Zikr* of *Allah* repeatedly during day and night.

55. In *Sura Al-Mulk* (67 / 77), in *Aa-yat* 12, *Allah* Commands Holy Prophet *Mohammad* (SAW), and the Believers, that those who 'fear' *Allah*, although they have never seen Him, they shall be forgiven by *Allah*, and also rewarded immensely.

56. In *Sura Al-Haaq-qaa* (69 / 78), in *Aa-yat* 52, *Allah* Commands Holy Prophet *Mohammad* (SAW), and the Believers, to recite *Zikr* of *Allah*.

▶ The extreme importance of *Zikr* of *Allah* is also impressed upon Believers in *Aa-yaat* 48 and 49 of *Sura Al-Toor* (50 / 76) discussed above.

57. In *Sura Al-Mo-aa-rij* (70 / 79), *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Man is a extremely greedy (70 : 19).

B. When Man is in distress he is extremely worried ; but when he is affluent, he becomes extremely greedy (70 : 20-21).

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C. Certain important qualities of *Mut-ta-qeen* (70 : 22 to 35), (See Book VII for details).

D. Man is greedy and (wrongly) thinks that he shall enter Heaven without *Ei-maan* and *Aa-maal-e-Saleh* (70 : 36).

58. In *Sura Al-Ni-baa* (78 / 80), *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. *Allah* has created Human Beings in pairs (78 : 8).

B. On the Day of Judgment *Mut-ta-qeen* shall be successful (78 : 31).

C. On the Day of Judgment nobody shall be able to intercede on behalf of another before *Allah*, except that person whom *Allah* shall permit to intercede, and also who shall speak the truth (78 : 38).

D. The Day of Judgment shall be the Day of ultimate truth : whoever wishes may take the path that leads towards the Grace of *Allah* (78 : 39).

59. In *Sura Al-Naa-zee-yaat* (79 / 81) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Any person, who during his life time disobeyed the Message of Holy Prophet (SAW), and preferred worldly life over the life of *Aa-khe-rut* shall find his (permanent) abode in Hell (79 : 37 to 39).

B. *Allah* informs about the condition of *Mut-ta-qeen*, that during their life time they remained in constant 'fear' of *Allah* ; and kept all their evil wishes under control ; such persons shall be verily in Heaven (79 : 40-41).

► I would like to mention that Peer Muhammad Karam Shah Al-Azhari in his *Zia ul Qur-aan*, Volume V, at Pages 486 and 487, in Note 27, has elaborated these two *Aa-yaat* 79 : 40 - 41 in a very nice manner, especially regarding having control over evil wishes. He has quoted a saying of the Holy Prophet

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*Mohammad (SAW)*, that Three things are extremely harmful for a person. First, to follow the wish of *Nafas* (self instinct). Second, to follow or obey a miser. Third, self praise and considering one self better than others.

60. In *Sura Al-Infe-taar* ( 82 / 82 ), *Allah* Reveals Wisdom upon Holy Prophet *Mohammad (SAW)*, to know and to convey to Believers, in the following *Aa-yaat* :-

A. On the Day of Judgment every person shall know about all the Deeds done by that person during his life time (82 : 5).

B. *Allah* asks Man as to what is it that lures him away from his bountiful Sustainer ? (82 : 6).

C. Verily, *Mut-ta-qeen* shall be enjoying rest and recreation (in Heaven) (82 : 13).

D. *Allah* explains what is '*Yaum-id-deen*'; as the day on which no person shall be able to help another person ; and only the Command of *Allah* shall prevail on that Day (82 : 15 to 19).

▶ The word '*Yaum-id-deen*' is used for the First time in Holy *Qur-aan* in *Sura Al-Fa-teha* (1 / 5) in *Aa-yat* 3, with out explaining as to what it is ? The meaning and significance of '*Yaum-ia-deen*' is explained and defined here in *Sura Al-Infe-taar* (82 / 82) in *Aa-yaat* 17 to 19. Their English translation is "And what could make you conceive what the Judgment Day shall be ? (17), "And once again, what could make you conceive what that Judgment Day shall be ? (18) ; "[It will be] a Day when no human being shall be of the least avail to another human being ; for on that Day [it will become manifest that] all sovereignty is *Allah's* alone (19)".

61. In *Sura Al-In-she-Qaaq* ( 84 / 83 ) in *Aa-yat* 25, *Allah* Reveals Wisdom upon Holy Prophet *Mohammad (SAW)*, to know and to convey to Believers, that the Believers who perform *Aa-*

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*maal-e-Saleh*, shall be awarded with an unending *A'jar* (*Sa-waab* / Reward).

62. In *Sura Al-Rome* ( 30 / 84 ), *Allah* Reveals Wisdom to Holy Prophet *Mohammad* (*SAW*), to know and to convey to Believers, in the following *Aa-yaat* :-

A. *Allah* Grants Victory to who ever He wishes ; He is very powerful and benevolent (30 : 5- 6).

B. Everything in this world has been created by *Allah* for a specific period (30 : 7).

C. Those who attained to faith and did righteous deeds shall be made happy in a garden of delight (*Paradise*) (30 : 15).

... To lay emphasis on the recitation of the *Zikr* of *Allah*, in the beginning of the evening hours ; in the early morning ; in the afternoon ; as well as in the beginning of noon (30 : 17-18).

E. *Allah* has endowed every Human Being with love and sympathy for each other (30 : 21).

F. They who are bent on evil doing, follow their own desires, without knowledge of Truth (holy *Qur-aan*). Who could guide those whom *Allah* has let go astray, and who thereupon have none to support them ? (30 : 29).

G. Believers should follow the *Deen* (code of life) of *Allah*, in an honest and straight forward manner (30 : 30).

H. Believers should seek Guidance from *Allah* ; should 'fear' Him ; should offer daily *Sa-laah* regularly ; and should never become *Mush-rik* (30 : 31).

... Believers should not become one of those persons, who have created divisions and schisms and have divided themselves into separate entities ; and thereafter every entity is happy with whatever that entity believes and possesses (30 : 32).

J. *Allah* alone Grants sustenance in abundance to who ever He wishes ; and *Allah* alone curtails the sustenance of whomsoever He wishes. Verily, this is a great indication for

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Believers. Whoever wants to please *Allah* (from the Believers) should give from his wealth, the right of relatives, imbeciles and wayfarers. This is better for Believers, as they are the persons who shall ultimately succeed (30 : 37).

K. *Allah* informs about *Riba* (usury), and compares it with Charity. Whatever is invested in *Riba* in order to increase the capital, does not find increase with *Allah*. But what is given in alms and charity in the name of *Allah*, reaches Him, and multiplied compensation for the same shall be given by *Allah* in *Aa-khe-rut* (30 : 39).

L. *Allah* Commands that those who have attained to faith and done righteous deeds ; *Allah* shall reward them out of His bounty (30 : 45).

63. In *Sura Al-An-ka-boot* (29 / 85), *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. After embracing Islam, persons think that they shall not be tested anymore by *Allah*. *Allah* shall certainly see (and test) who is honest and who is dishonest (29 : 1 to 3).

B. Believers are Commanded to treat their parents nicely ; but in case their parents persuade them for performing or adopting *Shirk*, they should never follow their advice in this respect (29 : 8).

C. In *Aa-yat* 11, *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, that *Allah* shall show who are Believers and who are *Mu-na-fe-queen* (29 : 11).

D. Whatever Message has been sent to them through Holy *Qur-aan*, they should recite, understand and follow it ; and they should be regular and punctual in offering their daily *Sa-laah*, because verily, daily *Sa-laah* keeps them away from doing indecent things and Evil Deeds. The recitation of the *Zikr* of

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*Allah* is a great noble deed. Whatever Man does, *Allah* knows it very well (29 : 45).

▶ Believers are Commanded by *Allah* to develop certain good qualities and to adopt them. Four Guidance are received from this *Aa-yat* :-

▶ First Guidance is by laying emphasis on the '*Tilawat*' (recitation) of Holy *Qur-aan*. '*Tilawat*' means and includes, not only the recitation of the Holy *Qur-aan*, but also understanding its meaning and purport, as well as to follow its Commands and Teachings, sincerely and honestly, as far as possible. If only we start doing '*Tilawat*' of Holy *Qur-aan* in this manner, we would be able to understand and appreciate the Messages contained therein, and shall benefit immensely by following and practicing them.

▶ Second Guidance is emphasis on punctually and regularly offering daily *Sa-laah*, which automatically saves a person from doing indecent things and Evil Deeds. Such a person is certainly an asset to any Society.

▶ Third Guidance is emphasis on recitation of the *Zikr* of *Allah*, which is mentioned here as a great Noble deed.

▶ Last Guidance is that whatever we do, *Allah* sees and knows it. If only we are conscious of this fact, our normal conduct in life is greatly improved, by feeling that *Allah* is observing us, and we are certainly on *Sirat-ul-Mustaqeem*.

E. Holy Prophet *Mohammad* (SAW) did not read any book nor he knew how to write ; because if it would not have been so, Unbelievers would have created doubts about the Revelation of Holy *Qur-aan* from *Allah*. Verily, these are shining symbols for those in whose hearts *Allah* has given Guidance ; and only those persons deny the Revelation of Holy *Qur-aan* from *Allah* who are tyrant (29 : 48-49).

▶ Holy *Qur-aan* testifies that Holy Prophet *Mohammad* (SAW) did not know how to read and write, and that he (SAW)

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never attended any School for learning, nor any teacher ever taught him how to read and write. It is a Miracle that Holy *Qur-aan* was Revealed upon him (SAW) in these circumstances.

F. Life in this world is not only temporary but just like a game ; and *Aa-khe-rut* is the real life, if only persons would know it (29 : 64).

64. In *Sura Al-Mu-taf-fee-feen* (83 / 86), *Allah* Reveals Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Those persons who sell merchandise by weight, and do not weigh it correctly for their advantage, shall be in extreme distress (on the Day of Judgment) (83 : 1 to 6).

B. Believers to fully understand the meaning, importance and significance of expression '*Wai-luen-yau-ma-e-zil-lil-mo-kaz-zibeen*' [on that day (on the Day of Judgment), those who falsified the Truth shall be in utter distress] (83 : 10).

▶ This expression '*Wai-luen-yau-ma-e-zil-lil-mo-kaz-zibeen*' has been repeated in this *Sura* again, but in a slightly different context ; namely, falsifying or denying the existence of the Day of Judgment, by persons during their life time. Earlier, in *Sura Al-Mur-Se-Laah* (77 / 33), and again in *Sura Al-Toor* (52 / 76), the same expression has been repeatedly used, although in a slightly different context ; namely, falsifying or denying the Holy *Qur-aan* by persons during their life time.

C. *Mut-ta-qeen* shall be enjoying recreation and rest in Heaven (83 : 22). (See Book VII for details).

65. In *Sura Al-Baq-ra* (2 / 87) *Allah* Reveals Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. He (SAW) has been sent by *Allah* with Truth (Holy *Qur-aan*) ; and for giving good tidings to Believers for *Sa-waab* in *Aa-khe-rut*, in respect of Good deeds performed by them during their life time ; and warning them for *Aa-zaab* in *Aa-khe-*



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rut, in respect of the Evil deeds performed by them during their life time. (2 : 119).

B. *Allah* informs the Believers, about the prayer made by Prophet *Ib-rahim* to Him, praying that He may send a *Rasool* from among them, who may recite the *Aa-yaat* of *Allah* to them, teach them Wisdom, and should also purify their Souls (2 : 129).

C. *Allah* has sent a Prophet (*SAW*) from among them, to convey to them the Messages of *Allah* (received through *Wa-hee*) ; and '*yo-zak-ki-hum*' (to purify their Souls) ; and to recite before them the *Aa-yaat* of Holy *Qur-aan* ; and *Mo-al-lim-ul- Ki-taab wul Hik-mat* (to teach them Holy *Qur-aan* as well as Wisdom) ; and to teach them what they did not know before (2 : 151).

▶ The Prayer made by Prophet *Ibrahim* earlier, was Granted by *Allah* by sending him (*SAW*) as His *Rasool* (Prophet) ; to purify their Souls ; and to teach them Holy *Qur-aan* and *Hik-mat*. It is clearly mentioned that Holy Prophet *Mohammad* (*SAW*) was given the Authority by *Allah*, not only to teach Holy *Qur-aan* as well as *Hik-mat*, but also to purify the Souls of the Believers.

▶ I would like to elaborate, two Points. First, what is meant by '*yo-zak-ki-hum*' ? Second, what is meant by '*Mo-al-lim-ul- Ki-taab wul Hik-mat*' ?

▶ On the First Point '*yo-zak-ki-hum*', the Consensus of Scholars is, that the word '*yo-zak-ki-hum*', signifies or refers to the purification of Soul for Spiritual development of a Believer, which was the main function of Holy Prophet *Mohammad* (*SAW*). The purification of Soul was attained by the Believers by keeping company with him (*SAW*) ; and listening to and following what he (*SAW*) taught and preached. In addition to this, the other necessary requirements were :-

▶ First, absolute Faith and *Ei-maan* in *Allah*, as well as in His *Rasool* (*SAW*).

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▶ Second, undoubted belief in the happening of *Yaum-id-deen*.

▶ Third, sincerely and honestly accepting *Sha-riah* and following its Commands.

▶ Fourth, clear concept of Truth and Falsehood as defined and interpreted by him (*SAW*).

▶ Fifth, emulating his (*SAW*) life style, the way of thinking, behaving and dealing with others in worldly affairs.

▶ Sixth, to offer daily and other Prayers punctually and regularly, and to observe other rituals of Islam.

Seventh, to recite daily the *Zikr* of *Allah* profusely.

▶ Last to continuously perform *Aa-maal-e-Saleh*, and abstain from doing Evil deeds. This Spiritual development completely changed them, and their Souls having been purified in this way, transformed them into totally a different personality and class of people.

▶ This purification of Soul, after the Holy Prophet *Mohammad* (*SAW*) has departed from us, can even now be made by a *Wali-e-Kaa-mil* (a perfect *Wali Allah*); if a person has the extreme good fortune to find one. A *Wali-e-Kaa-mil*, even now, can purify the Soul of a person, and transform that person into a totally different personality.

▶ On the Second Point '*Mo-al-lim-ul- Ki-taab wul Hik-mat*', the Consensus of Scholars is, that Holy Prophet *Mohammad* (*SAW*) was appointed by *Allah*, as 'Professor' to teach not only '*Ki-taab*' (Holy *Qur-aan*), but also '*Hik-mat*' (Wisdom). The word *Hik-mat* used here, certainly refers to something in addition to, or other than Holy *Qur-aan*; and clearly refers to *Ha-dees* or the sayings of Holy Prophet *Mohammad* (*SAW*).

▶ Good Guidance / Wisdom from Holy *Qur-aan*.

D. *Allah* prefers some Prophets over others; *Allah* has talked to some Prophets; and the Positions of some Prophets have been exalted over the others (2 : 253).

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► Full of Guidance and Wisdom for us !!

66. In *Sura Al-In-faal* ( 8 / 88 ) *Allah* Reveals Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Who ever opposes *Allah* and His Prophet (SAW) should know that *Allah* is severe in punishment (8 : 13).

B. It was not you (SAW) who killed them, but *Allah* did so. You (SAW) did not throw what you (SAW) threw, (sand into the eyes of the enemy at Battle of *Badr*) : it was *Allah* who did it to favour the faithful. *Allah* is all-hearing and all-knowing (8 : 17).

► When *Allah* likes a person and wants to favour that person, *Allah* takes over Command, and starts performing actions and deeds through that person, although for an onlooker the actions and deeds are being performed apparently by that person. Two examples are given in this *Aa-yat*, where Holy Prophet *Mohammad* (SAW) apparently performed the act mentioned therein, but it was actually *Allah* Who performed that act.

C. O believers, obey *Allah* and His Prophet (SAW), and do not turn away from him (SAW) when you hear him (SAW) speak (8 : 20).

D. And do not be like those who say: We have heard, but do not hear. The worst of creatures in the eye of *Allah* are those who are deaf and dumb and devoid of sense (8 : 21-22).

► The Believers should pay full attention to what he (SAW) is telling them. *Allah* considers those persons to be deaf and dumb and devoid of sense, who do not pay full attention to the Teachings of the Holy Prophet *Mohammad* (SAW).

E. O Believers, respond to the call of *Allah* and His Prophet (SAW), when he (SAW) calls you to what will give you life (and preservation). Remember that *Allah* intervenes between Man and his heart, and that you will be gathered before Him (8 : 24).

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▶ Believers should respond to and obey *Allah* and Holy Prophet *Mohammad* (SAW), when he (SAW) preaches the Teachings of Holy *Qur-aan*, especially regarding the permanent life in *Aa-khe-rut*. *Allah* is very near to the heart of a person, and that all persons shall be gathered before *Allah* for accountability on the Day of Judgment.

F. Obey *Allah* and His Prophet (SAW), and do not quarrel among yourselves or you will be unruly and lose courage. Persevere, for *Allah* is with those who endure (8 : 46).

67. In *Sura Aal-e-Im-raan* (3 / 89) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. If they love *Allah*, they should follow his (SAW) Teachings, so that He may love them and forgive their sins ; for *Allah* is forgiving and kind (3 :31).

B. To obey Him and His Prophet (SAW); and if they refuse (then remember) *Allah* does not love Unbelievers (3 :32).

C. *Allah* covenanted the Prophets and said, "If after I have given you the Law and the Judgement, there comes a Prophet to you, who confirms the Truth already with you, you will surely believe him and help him ; and asked, do you accept and agree to the terms of My Covenant ?" They all said we accept. Then you be witness, said *Allah*, and I (*Allah*) shall be witness with you (3 : 81).

▶ *Allah* had made a Covenant with all the Prophets to the effect that, after the departure of those Prophets from this world, when another Prophet [Holy Prophet *Mohammad* (SAW)] is sent by *Allah* in this world, all those Prophets shall 'surely believe him and help him'. All the Prophets accepted this Covenant and became a witness for the same.

▶ This shows not only the importance of Holy Prophet *Mohammad* (SAW), but also shows his (SAW) exalted position in comparison to other Prophets.

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▶ This Covenant is referred again in *Sura Al-Ah-zaab* (33 / 90) in *Aa-yat* 7, and is discussed below.

D. *Allah* Commands the Believers to obey Him and the Prophet (*SAW*), that they may be treated with Mercy (3 :132).

E. *Allah* has shown favour to Believers by sending a Prophet (*SAW*) to them from among themselves, who (*SAW*) recites to them His Revelations (Holy *Qur-aan*) ; Purifies their Souls ; and teaches them *Ki-taab* (Holy *Qur-aan*) and *Hik-mat* (Wisdom), for they were clearly in error before (3 :164).

68. In *Sura Al-Ah-zaab* (33 / 90) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (*SAW*), to know and to convey to Believers, in the following *Aa-yaat* :-

A. The Prophet (*SAW*) has more right upon the lives of Believers than they themselves have ; and his (*SAW*) wives are like their mothers (33 : 6).

▶ Two important points are mentioned in this *Aa-yaat*. First, that Holy Prophet *Mohammad* (*SAW*) has right upon the lives of Believers, which shows the control and power that *Allah* gave to him (*SAW*) over the lives of Believers. Second, that his (*SAW*) wives are Mothers of the Believers ; which automatically means that he (*SAW*), holds the status of Father of the Believers. It is the duty of the Believers not only to love him (*SAW*), but also to have extreme respect for him (*SAW*) ; and show readiness to obey his Teachings ; and to try their best to copy his (*SAW*) deeds and way of life, and his (*SAW*) noble example. The word 'Book' in this *Aa-yaat*, refers to Holy *Qur-aan*.

B. When We made the Covenant with the Prophets, and with you (*SAW*), as with Noah and Ibrahim, Moosa and Issa son of Mary, a binding Covenant (33 : 7).

▶ *Allah* made the Covenant with the Prophets including Holy Prophet *Mohammad* (*SAW*), Prophets *Nooh* (Noah), *Ibrahim*, *Moosa* and *Ei-sa* (Jesus Christ), which is a binding Covenant. It is significant to note that his (*SAW*) name precedes

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the names of all the other Prophets, showing the First preference given by *Allah* to him (SAW).

C. For them, you (SAW) are indeed '*As-wa-e-hasana*' (a noble example) as the Prophet (SAW) of *Allah*, who looks to *Allah*, and the Day of Resurrection, and remembers *Allah* frequently (33 : 21).

D. No believing men and women have any choice in a matter, after *Allah* and His Prophet (SAW) have decided it. Whoever disobeys *Allah* and His Prophet (SAW) has clearly lost the way and gone astray (33 : 36).

E. *Mohammad* (SAW) is not the father of any man among you, but is a Prophet (SAW) of *Allah*, and is "*Kha-tim-un-Nabi-een*" (Last of the Prophets). *Allah* has knowledge of every thing (33 : 40).

▶ There is no adoption allowed in Islam ; and that even Holy Prophet *Mohammad* (SAW) can not adopt a child, and as such is not the father of any adopted child. He (SAW) is the last Prophet of *Allah*.

F. It is *Allah* who sends '*Yu-sal-loo-alai-kum*' [*Darood* upon you (SAW)], '*wa-ma-laa-e-ka-te-he*' (as do His angels), that He may lead you out of darkness into light, for He is benevolent to the Believers (33 : 43). (See also 33 : 56 which follows immediately).

G. *Allah* and His angels '*Yu-sal-loo-na-a-lan-Nabi*' [send '*Darood*' upon the Prophet (SAW)]. O Believers, you should also send your '*Darood*' upon him (SAW), and continue to do so regularly (33 : 56).

▶ The same matter is dealt in 33 : 43 ; and is again repeated in 33 : 56. *Aa-yaat* 43 and 56 are, complimentary and supplementary to each other, and should be read together. In *Aa-yaat* 43, *Allah* gives the reason for His sending '*Darood*' upon Holy Prophet (SAW) as "that He may lead you (SAW) out of '*Zul-maat*' (Darkness) into '*Noor*' (Light) ; and He is full of Mercy

to the Believers". What an honour !! *Allah* Himself leading Holy Prophet *Mohammad* (SAW) from Darkness into Light.

► I would like to clarify the impact of reading 33 : 43 and 33 : 56 together. Dr. Malik Ghulam Murtaza, in his *Anwar-ul-Qur-aan*, Volume I, Page 557, deals with this Topic in a very lucid manner. I give a summary of what he has said. Holy Prophet *Mohammad* (SAW) says, that whenever a Believer once recites *Da-ruod* upon him (SAW), *Allah* in return, recites *Da-ruod* 10 times upon that person. 33 : 43 explains the significance of recitation of *Da-ruod* by *Allah* and His angels, by saying that because of such *Da-ruod* by *Allah* and His Angels, the person concerned, is removed out of *Zul-maat* into *Noor*. What a remarkable and generous facility granted by *Allah* to every Believer, to get such a great advantage, by simply reciting *Da-ruod* and *Sa-laam* upon Holy Prophet *Mohammad* (SAW) ? This is the Guidance and Wisdom we get from the Holy *Qur-aan*.

► *Allah* Commands Believers to send '*Darood*' and *Sa-laam* upon him (SAW) regularly. It is very important to note that *Allah*, in Holy *Qur-aan*, has Revealed many Commands upon Holy Prophet *Mohammad* (SAW) ; but this is the Solitary Command of *Allah*, which says that *Allah* and His angels send *Da-ruod* upon Holy Prophet *Mohammad* (SAW), and that the Believers are directed to send *Da-ruod* and *Sa-laam* upon him (SAW) regularly. By sending *Da-ruod* and *Sa-laam* upon him (SAW), Believers are actually performing a deed in the company of *Allah* and His angels. What an honour and privilege !! Believers should accordingly make a habit to send *Da-ruod* and *Sa-laam* upon Holy Prophet *Mohammad* (SAW).

H. Those who offend *Allah* and His Prophet (SAW) shall be damned in this world and the next. There is a shameful punishment ready for them (33 : 57).

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I. *Allah* may straighten your affairs and forgive your sins ; and he who obeys *Allah* and His Prophet (SAW) shall achieve success (33 : 71).

69. In *Sura Al-Mum-ta-hin-naa* (60 / 91) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. *Allah* permits Holy Prophet *Mohammad* (SAW) to seek His forgiveness for those Women, who come to him (SAW) for *Baet* (allegiance) (60 : 11).

▶ *Allah* has clearly given permission to Holy Prophet *Mohammad* (SAW) to seek forgiveness on behalf of other Believers. No other proof is necessary to show that *Allah* has given permission to him (SAW) for '*Shi-faa-at*' (to seek forgiveness from *Allah* for others).

B. *Allah* forbids Believers to make friends, with those with whom *Allah* is displeased (60 : 12).

70. In *Sura Al-Ni-saa* (4 / 92) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. These are the limits set by *Allah*, and those who follow the Commands of *Allah* and His Prophet (SAW), shall indeed be admitted to Paradise ; and this will be success Supreme (4 : 13).

B. Those who disobey *Allah* and Prophet and exceed the bounds of law, shall be taken to Hell and abide there for ever, and shall suffer despicable punishment (4 : 14).

C. How shall it be when *Allah* shall call witnesses from each and every people and call you (SAW) as witness over them ? (4 : 41).

▶ I would like to add, that in *Sura Al-Ne-hel* (16 / 70), in *Aa-yaat* 84 and 89, the same point has already been dealt at considerable length above in Para 1.49.



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D. On the Day of Judgment those persons who disbelieved and disobeyed Holy Prophet *Mohammad (SAW)* shall wish that they were buried in the dust, and *Allah* shall know every thing (4 : 42).

E. Believers are Commanded by *Allah* to obey Him and His Prophet (*SAW*), and those in authority; and if they are at variance over something, they should refer it to *Allah* and His Prophet (*SAW*), if they believe in *Allah* and the Last Day. This is good for them, and the best of settlements (4 : 59).

F. *Allah* has sent no Prophet, but that he should be obeyed. If the Believers had come to you (*SAW*) after committing some Sin, and asked forgiveness of *Allah* ; and you (*SAW*) had also asked forgiveness for them from *Allah*, they would surely have found *Allah* Forgiving and Merciful (4 : 64).

► It is clarified, that if a Believer comes to him (*SAW*) after committing a Sin, and asked forgiveness of *Allah* for that, and in case he (*SAW*) also prayed to *Allah* to forgive the Sin of that person, *Allah* shall surely be found forgiving and merciful. Another proof for '*Shi-faa-at*' by Holy Prophet *Mohammad (SAW)* for Believers.

G. After swearing in the name of *Allah*, He Commands that such Believers can not be Believers, till they refer all their disputes to Holy Prophet *Mohammad (SAW)* ; and thereafter, whatever verdict or judgment is given by him (*SAW*), they accept it by their open hearts, and do not feel any unhappiness or grouse about the same, and accept the same gladly (4 : 65).

H. It is Holy Prophet *Mohammad (SAW)* who shall lead them to *Si-raa-tul-Mus-ta-qeem* (4 : 68).

I. Those who obey *Allah* and the Prophet (*SAW*) shall be with those who are blessed by *Allah* ; namely, the Prophets, the Sincere and the Trustful, the Martyrs and the Upright ; and how excellent a company they shall be enjoying (4 : 69).

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J. He who obeys the Prophet (SAW), actually obeys *Allah* (4 : 80).

▶ *Allah* bestows yet another unique honour and privilege upon Holy Prophet *Mohammad* (SAW).

K. He who opposes the Prophet (SAW), even after he has been shown the Right way, and follows a path other than the way of Believers ; *Allah* shall lead him to what he has chosen for himself, and shall take him to Hell ; How evil a journey's end !! (4 : 115).

71. In *Sura Al-Zil-Zaal* (99 / 93), in *Aa-yaat* 6 to 8, *Allah* Reveals Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, that when on the Day of Judgement, persons shall proceed in companies sorted out, to be shown the deeds that they had done (6) ; then anyone who had done an atom's weight of good (during his or her life time), shall see it (7) ; and anyone who had done an atom's weight of evil, shall see it (8).

▶ These three *Aa-yaat* are full of Guidance and Wisdom. A very important and instructive episode is mentioned by several Scholars and Authors of Holy *Qur-aan*, in respect of 99 : 7-8, which has already been mentioned by me earlier in detail in Part II of Book I, in another context. Here I am mentioning it in detail to show the Wisdom and sagacity of Holy Prophet *Mohammad* (SAW), that a very small piece from out of whole *Qur-aan* was selected by him (SAW) to satisfy an illiterate villager ; and he went completely satisfied. It is reported, that an illiterate villager, who had already embraced Islam, came to Holy Prophet *Mohammad* (SAW), and requested to tell him some short method of going to Heaven, in view of his personal limitations. He (SAW) is reported to have recited before him the two *Aa-yaat* 99 : 7-8 ; to the effect that even the smallest good deed performed by him in this world shall be visible to him on the Day of Judgement ; and also, even the smallest evil deed performed by him in this

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world shall be visible to him on the Day of Judgement. After hearing the said recitation of Holy *Qur-aan* from him (SAW), the said villager told him (SAW), that this was quite sufficient for him ; and that he had completely understood Islam ; and went away fully satisfied. He (SAW) smiled and told the Companions present at that time, that the said villager had really completely understood Islam, in as much as he shall avoid doing any Evil deed lest he may see it on the Day of Judgement ; and shall always attempt to do Good deeds, because he now surely believes, that he shall see the same on the Day of Judgment. This is full of Guidance and Wisdom for everybody, who understands its importance and significance.

72. The main point emphasized in *Sura Al-Ha-deed* (57 / 94) by *Allah*, upon Holy Prophet *Mohammad* (SAW), is that all wealth and property in reality belongs to *Allah*, and it is given to Man in Trust by Him, to be spent in accordance with His Commands. Only that part of wealth shall be of any use to a Man in *Aa-khe-rat*, which Man spends for and in the name of *Allah*. *Allah* Teaches Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Those who give charity in the name of *Allah*, (actually) give a debt to Him, and He shall return the said debt two fold, and shall honour them also (on the Day of Judgment) (57 : 18).

B. The worldly life is just like a game for pleasure ; and the pomp and splendor displayed by persons shall be of no avail to them on the Day of Judgment, and they shall be punished severely for their Evil deeds ; while the Believers shall be happy on the Day of Judgment (57 : 20).

C. *Allah* does not like a proud and boastful person (57 : 23).

73. *Sura Mohammad* (47 / 95), in *Aa-yat* 33, says that importance of Holy Prophet *Mohammad* (SAW) is, that if the

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Believers do not obey *Allah* and His Prophet (*SAW*), all their good deeds shall go waste (47 : 33).

74. In *Sura Al-Raad* (13 / 96), *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (*SAW*), to know and to convey to Believers, in the following *Aa-yaat* :-

A. The only correct way for a Believer is always to recite *Zikr* of *Allah*, to Pray to Him and also to seek His assistance whenever needed (13 : 14).

B. *Allah* leads astray who ever He Wills ; and guides to Himself, those who turn to Him in *Tau-ba* (27) ; and those who believe and find peace in their hearts from the *Zikr* of *Allah*. Surely peace of heart (Soul) can be found only in the *Zikr* of *Allah* (28) ; and (also) those who believe and perform right deeds (as per *Sha-riah*), shall be happy, and go to *Paradise* (13 : 29).

▶ These *Aa-yaat* are very important. Firstly, it is mentioned that *Allah* guides to Himself those who turn to Him in *Tau-ba*. Secondly, it is asserted that complete contentment of Heart (peace of Soul) can be achieved by a person only by repeatedly reciting the *Zikr* of *Allah*. Lastly, those persons who accept the Guidance from *Allah* and perform *Aa-maal-e-Sa-leh* are the only fortunate persons and they shall be rewarded *Paradise* by *Allah* for the same.

C. It was not for any Prophet to come up with a Miracle except by leave of *Allah*. (13 : 38).

▶ It is for this reason that Holy *Qur-aan*, while mentioning about the Miracle performed by Prophet Issa (Jesus Christ) in reviving to life a dead person, is stated to have always said "Stand up by the Command of *Allah*," and the corpse immediately and miraculously stood up in obedience !! .

D. It is the Pleasure of *Allah* either to abrogate or to confirm His Commands ; for He has with Him the '*Um-mul-Kitab*' (Mother of Books) (13 : 39).

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► It would be useful to know the background in which this Command of *Allah* was Revealed upon Holy Prophet *Mohammad* (SAW). At that time, the First main objection raised or asserted before Holy Prophet *Mohammad* (SAW) by the Jews and the Christians, who also possessed the Divine Books, *Tau-raat* and *In-geel* (Bible) respectively, was as to how could those two Divine Books be replaced by a new Divine Book, the Holy *Qur-aan* ? The Second objection raised generally by the Unbelievers at that time was, as to how could the Commands Revealed in Holy *Qur-aan* from time to time, be modified or altered or completely replaced by new Commands ? This is the short reply given by *Allah* to the above two objections.

75. In *Sura Al-Reh-maan* (55 / 97), *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Everything existing on earth, either animate or inanimate, shall ultimately perish ; and what shall finally survive and remain shall be *Allah*, who is full of Majesty, Bounty and Honour (55 : 26-27).

► These two *Aa-yaat* depict the position on the Day of Judgment.

B. Can there be any return for '*Eh-saan*' (goodness) other than '*Eh-saan*' ? (55 : 60).

76. In *Sura Al-De-her* (76 / 98) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and tell Believers, in the following *Aa-yaat* :-

A. *Allah* has created Man and has given him sight and hearing ; and has shown him the Right Path, so that he may either be thankful to *Allah* (by following the Right Path), or may be ungrateful to Him (by not following the Right Path) (76 : 2-3).

B. Recite the *Zikr* of *Allah* morning and evening ; and bow in homage part of the night, and glorify Him far into the night" (76 : 25-26).

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C. Holy *Qur-aan* is surely an admonition. Who ever desires may take the way to *Allah* (76 : 29).

▶ Very good Guidance to remember !!.

77. In *Sura Al-Ta-laaq* (65 / 99) in *Aa-yat* 11, *Allah* Informs Holy Prophet *Mohammad* (SAW), and the Believers, that who ever believes in *Allah* and performs *Aa-maal-e-Saleh*, shall be sent to Heaven (65 : 11).

78. In *Sura Al-Bai-ya-na* (98 / 100), *Aa-yaat* 5 to 8, *Allah* Informs the Holy Prophet *Mohammad* (SAW), and the Believers, that a very clear distinction is drawn between the Unbelievers and the Believers, as to how *Allah* shall treat each of them in *Aa-khe-rut*. Some qualities of the Believers are also mentioned, and it is stated that *Allah* is well pleased with the Believers, and the Believers are well pleased with *Allah*, and their award shall be Heaven. This treatment is meted out to those Believers who 'fear' *Allah* (98 : 5 to 8).

79. In *Sura Al-Ha-shar* (59 / 101) *Allah* Reveals Wisdom upon Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, and the Believers, in the following *Aa-yaat* :-

A. Whatever booty *Allah* gives to His Prophet (SAW), is for *Allah* and His Prophet (SAW), the near relations, the orphans, the needy and wayfarers, so that it does not concentrate in the hands of those who are rich among you. Accept what the Prophet (SAW) gives you, and refrain from what he (SAW) forbids, and take heed for yourself and fear *Allah*. Surely He is severe in punishment (59 : 7).

▶ An important principle of Islamic Economy is described, that wealth should not remain amassed in the hands of a few wealthy persons, but should circulate for the benefit of all.

B. Whoever preserves himself from his own greed shall be prosperous (in *Aa-khe-rut*) (59 : 9).

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C. Believers should constantly 'fear' *Allah*, and see what good deeds have been sent by them in advance for the Day of Judgment (59 : 18).

D. If *Allah* had sent down this *Qur'an* on a mountain you would have seen it turn desolate and split into two, for fear of *Allah*. *Allah* gives these examples so that Men may Think and Reflect (59 : 21).

▶ Here is great Guidance and Wisdom for us. Holy *Qur-aan* was Revealed upon the heart of Holy Prophet *Mohammad* (SAW), and yet it sustained the Revelation !! It must have been much more powerful than a mountain !! *Subhan Allah* (All Praise is for *Allah*) and *Allah-O-Akbar* (*Allah* is Great).

E. He is *Allah* ; there is no god but He ; '*Aa-lim ul Ghaib*' (the knower of the unknown or hidden), and '*Wash Shaa-da*' (the known or visible). He is '*Reh-maan*' (Benevolent), '*Ra-heem*' (ever-Merciful) (59 : 22) ; He is *Allah*; there is no god but He, '*Al Malik*' (the King), '*Al Quddus*' (the Holy), '*Al Sa-laam*' (the Preserver), '*Al Mou-min*' (the Protector), '*Al-Mo-ha-min*' (the Guardian), '*Al Aziz*' (the Strong), '*Al Jab-baar*' (the Powerful), '*Al Mu-ta-kab-bir*' (the Omnipotent). Far too exalted is *Allah* for what they associate with Him (59 : 23) ; He is *Allah*, '*Al Khaliq*' (the Creator), '*Al Bari*' (the Maker), '*Al mu-saw-wir*' (the Fashioner). All His names are beautiful. Whatever is in Heavens and earth sings His praises. He is all-Mighty and all-Wise (59 : 24).

▶ *Allah* Informs Holy Prophet *Mohammad* (SAW), and the Believers, about some of the extremely fine *Sifaat* (qualities and attributes) of *Allah* in a most beautiful language. These three *Aa-yaat* are worth remembering and reciting, off and on, in *Sa-laat* or even otherwise, and what a relief one gets from doing so !! Do try.

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80. In *Sura Al-Noor* (24 / 102) Allah Commands the Believers to obey Allah and His Holy Prophet *Mohammad (SAW)*, in the following *Aa-yaat* :-

A. Believers should unconditionally and without questioning, obey Allah and His Prophet *Mohammad (SAW)*, when they are called for questioning (24 : 51).

B. Believers should obey Allah and His Holy Prophet *Mohammad (SAW)* and his Teachings, to become successful in *Aa-khe-rut* (24 : 52).

C. Believers should obey Allah as well as obey His Holy Prophet *Mohammad (SAW)*, so that they may be rightly guided (24 : 54).

D. Real and true Believers are those who believe in Allah and His Prophet (SAW), and obey and respect him (SAW) (24 : 62).

81. In *Sura Al-Hajj* (22 / 103), in *Aa-yat* 78, Allah Reveals some important points for Holy Prophet *Mohammad (SAW)*, to know and to convey to Believers, and the Believers, to strive in the religion of Allah with sincerity worthy of Allah. Allah has chosen the Believers and laid no hardship on them in the way of Faith, the Faith of your (SAW) fore father Ibrahim. He named Believers as *Muslims* earlier, and also in *Qur-aan*, in order that the Prophet (SAW) be witness over Believers, and Believers may be witness over Mankind. So be firm in devotion, pay the *zakaat*, and hold on firmly to Allah. He is your friend. How excellent a friend is He, how excellent a helper !!

▶ The Point about Holy Prophet *Mohammad (SAW)*, as well other Prophets being witnesses on the Day of Judgment has been referred four times in Holy *Qur-aan* as under :-

▶ First, in *Sura Al-Nehel* (16 / 70) in *Aa-yaat* 84 and 89. Second, in *Sura Al-Baq-ra* (2 : 87) in *Aa-yat* 141. Third, in *Sura Al-Ni-saa* (4 / 92) in *Aa-yat* 41. Fourth, here in *Sura Al-Hajj* (22 / 103) in *Aa-yat* 78.



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► I have already dealt in detail with this Point while dealing with the first three *Sura*. That discussion is relevant for the present *Aa-yaat* 22 : 78.

82. In *Sura Al-Mu-ja-di-la* (58 / 105) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. The Believers should not hesitate to give alms in the name of *Allah*, before seeking conference with Holy Prophet *Mohammad* (SAW). They should be regular in their devotional obligations to *Allah*; and should also pay the due share out of their wealth, for the welfare of others. They should also obey *Allah* and His Prophet (SAW) (58 : 13).

B. Surely those who oppose *Allah* and His Prophet (SAW) shall be among the most unsuccessful persons in *Aa-khe-rut* (58 : 20).

83. In *Sura Al-Huj-raat* (49 / 106) *Allah* Commands Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. They should never forestall the judgements of *Allah* and His Prophet *Mohammad* (SAW), and should have 'fear' of *Allah* (49 : 1).

B. They should have extreme reverence for him (SAW), and should speak in a low tone in his (SAW) presence (49 : 3).

C. That belief has not yet penetrated their hearts; and that they should believe in Islam by the sincerity and honesty of their hearts; and should obey *Allah* and His Prophet *Mohammad* (SAW). *Allah* shall not withhold the least of the reward of their labour. Verily, *Allah* is forgiving and kind (49 : 14).

84. In *Sura Al-Teh-reem* (66 / 107), *Allah* Commands Holy Prophet *Mohammad* (SAW), and the Believers, that offering *Tauba* by them with truthful heart is liked by *Allah*, and their short comings and Sins are forgiven (66 : 8).

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▶ *Allah* Teaches Four Points to Holy Prophet *Mohammad* (SAW), and the Believers as under :-

First, it is *Allah* alone who can Declare what is *Ha-laal* (permissible) and *Ha-raam* (prohibited) ; as well as what is legal and what is illegal ; and that not even *Rasool* (Prophet) has any right or Authority to amend or modify the same.

Second, the importance of *Rasool* and his actions.

Third, the obedience to *Rasool* and to respect him as a necessary part of *Ei-maan*.

Last, that a Believer shall get *Sa-waab* or *Aa-zaab* according to the deeds performed by that Believer in this world.

85. In *Sura Al-Ta-gha-bun* (64 / 108) *Allah* Commands Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. Believers should have *Ei-maan* in *Allah*, in His Holy Prophet *Mohammad* (SAW), and the Light (Holy *Qur-aan*) *Allah* has Revealed (64 : 8).

C. Believers should obey *Allah* and His Holy Prophet *Mohammad* (SAW). The duty of Holy Prophet (SAW) is to convey correctly the Message of *Allah* (Holy *Qur-aan*) (64 : 12).

86. In *Sura Al-Saff* (61 / 109) *Allah* Commands Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* to inform the Believers :-

A. Why do they say what they do not do ? (61 : 2) ; and also they should not say anything which they do not intend to do, as these Deeds are extremely disliked by *Allah* (61 : 3).

B. They (Unbelievers) want to put out the light of *Allah* (Islam) by blowing with their mouths. But *Allah* Wills to protect His light, however the Unbelievers may dislike it. (61 : 8). It is He who sent His Prpophet (SAW) with Guidance and the True way to raise it above all Faiths, however the idolaters may dislike it (61 : 9).

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C. *Allah* Commands Holy Prophet (SAW), to inform the Believers about a bargain which shall save them from a painful punishment on the Day of Judgment (61:10). The bargain is that Believers should have *Eimaan* ; they should spend their wealth for *Allah*; and devote their lives to serve *Allah* (61 : 11).

87. In *Sura Al-Jum-aa* (62 / 110), *Allah* Reveals the importance as well as duties of Holy Prophet *Mohammad* (SAW), in the following *Aa-yaat* :-

A. *Allah* has sent him (SAW) as His Prophet (SAW) to convey His Messages to all Mankind ; to purify the Souls of the Believers ; and to teach them Holy *Qur-aan*, as well as Wisdom, (which is clearly something other than and in addition to Holy *Qur-aan*) ; whereas before that they were indeed, most obviously, lost in error (62 : 2).

B. *Allah* Himself shall take care of the Unbelievers (62 : 3).

88. In *Sura Al-Fat-heh* (48 / 111), in *Aa-yaat* 9, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, that they should believe in *Allah* and His Prophet (SAW) ; honour and revere Him ; and sing His praises (*Zikr*) morning and evening (48 : 9).

89. In *Sura Al-Maa-ae-y-da* (5/112) in *Aa-yaat* 92, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, to obey *Allah* and His Prophet (SAW); and beware that if they turn away, they should remember, that his (SAW) duty is to give them a clear warning (5 : 92).

90 In *Sura Al-Tau-ba* (9 / 113) *Allah* Teaches Wisdom to Holy Prophet *Mohammad* (SAW), to know and to convey to Believers, in the following *Aa-yaat* :-

A. *Allah* treats *Mut-ta-qeen* as His friends (9 : 4).

B. To judge the right status of any person who was originally an Unbeliever, but there after declares himself to be a Believer, by testing three things. First, Whether he has offered

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*Tau-ba* openly to *Allah*, and has embraced Islam. Second, that he is firm in devotion (offers *Sa-laah* regularly). Third, that he pays *Za-kaat* regularly. If the person does so, he has entered the Islamic *Um-mah*, and no person should harass him.

▶ This criteria fixed by *Allah* is binding and ever lasting, and is Guidance for all of us (9 : 5).

C. Verily, *Allah* treats *Mut-ta-qeen* as His friends (9 : 7).

D. Some of the qualities of *Mut-ta-qeen* are described (See Book VII for details).

▶ In these two *Aa-yaat* 9 : 17-18, three other points are Commanded by *Allah*. First, it is not proper for *Mush-ri-qeen*, to visit or enter Mosques. Second, Mosques should only be visited by *Mut-ta-qeen*, whose certain qualities are also mentioned. Third, no Good deeds done in this world by Unbelievers shall be acceptable to *Allah*, because they do not possess *Ei-maan*.

▶ The third Point is extremely important and should be an eye opener to Unbelievers (9 : 17-18).

E. *Allah* does Not give Guidance to cruel persons (9 : 19).

F. Believers are prohibited to keep friendship with their nearest relations like father, mother, brothers, sisters etc. who are Unbelievers; and if they disobey this Command, they are doing injustice to themselves (9 : 22-23).

G. If their fathers and sons, their brothers and wives and families and wealth, or the business they fear may fail, and the mansions that they love, are dearer to them than *Allah* or His Prophet (SAW), or struggling in His cause, then wait until *Allah's* Command arrives, for *Allah* does not show the way to those who cross all limits (9 : 24).

H. Not to allow *Mush-re-keen* to enter Kaa-ba after this year (Ninth A.H.) because *Mush-re-keen* are *Na-jis* (unclean Spiritually) (9 : 28).

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I. — *Allah* does Not give Guidance to the Nation of Unbelievers (9 : 37).

J. *Allah* knows the *Mut-ta-qeen* very well (9 : 44).

K. *Allah* does Not accept the offerings from Unbelievers (9 : 53).

L. Persons on whom *Sad-qaat* (Charities) can be spent, are beggars, imbecile persons, those officials who are managing the *Za-kaat* funds, those who deserve help, for freeing the slaves, for removing the burden of debtors, for religious works in the name of *Allah*, for wayfarer (travelers who need help) (9 : 60).

M. They swear by *Allah* to please you (*SAW*) ; but if they are Believers, it would have been worthier to have pleased *Allah* and His Prophet (*SAW*) (9 : 62).

N. *Allah* has promised to send in Hell Fire, all *Muna-fe-qeen* (double dealing persons), whether male or female, as well as Unbelievers, because they did not obey *Allah* and His Holy Prophet *Mohammad* (*SAW*) (9 : 68).

O. Holy Prophet *Mohammad* (*SAW*) has been forbidden to seek forgiveness from *Allah* for *Muna-fe-qeen* ; and further that if forgiveness was asked by him (*SAW*) seventy times for the *Muna-fe-qeen*, *Allah* shall Not forgive them (9 : 79-80).

▶ A close examination of these two *Aa-yaat* 9 : 79-80, shows that Holy Prophet *Mohammad* (*SAW*) has the implied authority from *Allah* to ask for forgiveness of other class of persons (especially Believers) who are neither *Muna-fe-qeen* nor Unbelievers.

P. *Allah* forbids Holy Prophet *Mohammad* (*SAW*) either to offer *Namaz-e-Janaza* (the funeral Prayer of a person for his salvation) of *Muna-fe-qeen*, or even to visit their graves, because they did not obey *Allah* and His Holy Prophet (*SAW*) and died as Unbelievers (9 : 84).

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Q. Even if a Mosque is constructed with ulterior motives and evil intentions to create dissensions etc., it is not to be treated as a Mosque and should be demolished as was done by the Holy Prophet (SAW) in this case. The Holy Prophet (SAW) was directed by *Allah* not to even stand in that Mosque, which was constructed with evil intentions and ulterior motives (9 : 107-108).

R. *Allah* has purchased the lives and properties of Believer in consideration of being sent to Heaven. Some qualities of *Mut-ta-qeen* are also mentioned here (9 : 111-112) (See Book VII for details).

S. It is not proper for Holy Prophet *Mohammad* (SAW) or even for Believer that they should pray for the forgiveness of *Mush-re-keen*, even though such *Mush-re-keen* may be their closest relation, because they should know that such *Mush-re-keen* are destined to go to Hell (9 : 113-114).

T. The Believers by their self-surrender obtain eternal salvation. *Allah* will turn in Mercy even upon those who, though they waiver or fail in their duty towards *Allah*, but turn at least to Him in *Tau-ba* (9 : 100 to 118).

U. *Allah* does not let go waste the Good deeds performed by *Mut-ta-qeen* (9 : 120) (See Book VII for details).

V. *Allah* is with *Mut-ta-qeen*. (9 : 123).

91. In *Sura Al-Nasar* (110 / 114), in *Aa-yaat* 1 to 3, *Allah* Commands Holy Prophet *Mohammad* (SAW), and the Believers, that when the help and victory of *Allah* arrives, (1) ; and you (SAW) see men embrace Islam in very large numbers (2) ; then glorify *Allah* and seek His forgiveness. Verily He is extremely kind in accepting *Tau-ba* (3).

▶ This is the last complete *Sura* Revealed upon Holy Prophet *Mohammad* (SAW), only a short time before his departure from this world.

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▶ *Allah* gives a golden advice to Holy Prophet *Mohammad* (SAW), to glorify *Allah* and to seek His forgiveness, at a time, when not only complete Victory is achieved by him (SAW), but also his (SAW) life's Mission is accomplished. In such circumstances, persons are usually puffed up with self praise, pride and arrogance.

▶ This *Sura* teaches good Guidance and Wisdom. When a person achieves extra ordinary success, he or she is likely to become proud, arrogant and full of self-praise. This *Sura* teaches that instead of being proud, arrogant and full of self praise, he or she should thank and offer Prayers to *Allah*, for the extra ordinary success bestowed upon him / her, and seek His forgiveness.

END OF PART I OF BOOK II.

HOLY PROPHET *MOHAMMAD* (SAW)

**Join the Company of *Allah* and His Angels.**

*Allah* sends Blessings upon you (SAW) ], as do His angels, so that He may bring you (SAW) out from 'Zul-maat' into 'Noor' ; and He is full of Mercy to the Believers (33 : 43).

*Allah* and His angels send Blessings upon the Prophet (SAW) ] ; O you Believers, you also send your 'Darood' and 'Sa-laam' upon him (SAW), and continue to do so. (33 : 56).

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### PART II - BOOK II - VOLUME I. EXTRAORDINARY ASPECTS ABOUT HOLY PROPHET *MOHAMMAD (SAW)* AS SEEN THROUGH HOLY *QUR-AAN*

Explanatory Notes.

▶ In this Part, I have tried to select and arrange the *Sura*, and the *Aa-yaat* contained therein, according to *Nuzool*, which show or reflect upon, any Extra Ordinary aspect about Holy Prophet *Mohammad (SAW)*, in Holy *Qur-aan*.

▶ This shall help considerably to get a clear picture, as to how *Allah*, in His infinite Grace, has honoured and granted a unique and exalted position to Holy Prophet *Mohammad (SAW)*, not bestowed upon or enjoyed by any other Prophet.

#### A. His (*SAW*) Unique and Exalted Position.

Detailed discussion.

A.1 In *Sura Alam-Nash-rah (94 / 12)* in *Aa-yaat* 1 and 4, *Allah* addressing Holy Prophet *Mohammad (SAW)* Reveals, that He had opened his (*SAW*) chest and had exalted his (*SAW*) fame and dignity.

▶ The above two *Aa-yaat* show that a unique and special treatment was meted out to him (*SAW*) by 'opening his (*SAW*) chest'; as well as by forecasting about the raising of his (*SAW*) name in fame and dignity, which has not been done by *Allah* in the case of any other Prophet. This shows the unique and exalted position of Holy Prophet *Mohammad (SAW)*.

▶ At another place (39 : 22-23), Holy *Qur-aan* speaks about the opening of the chest of a Believer, where after it becomes easier for that Believer to receive Guidance from *Allah* and Holy *Qur-aan*.



## Guidance & Wisdom from Holy *Qur-aan*

► Peer *Mohammad* Karam Shah Al-Azhari, in his *Zia-ul-Qur-aan*, Volume 5, Pages 597 to 602 in Notes 1 to 6, has explained and elaborated the various aspects of this *Sura* in a most beautiful language and lucid manner. I reproduce a very brief summary of some important aspects dealt by him, by adding 33 : 43 and 33 : 56 also.

First, he explains that 'opening of the chest' (heart) of Holy Prophet *Mohammad* (SAW), was to enable him (SAW) to assimilate and absorb all the knowledge of *Ghaib* (hidden or unknown) and *Sha-ha-da* (apparent or known), which *Allah* had decided to Reveal by *Wa-he* upon his (SAW) heart ; so that he (SAW) may be able to sustain and perform the duties and attributes of *Risa-lat* (Prophet hood), as well as the burden of *Nu-zool* (Revelation) of Holy *Qur-aan*.

Second, when the chest of Holy Prophet *Mohammad* (SAW) was opened, the worries and short comings, if any, were removed by the Command of *Allah*.

Third, *Allah* raised Holy Prophet *Mohammad* (SAW) in fame and dignity in various ways. First, by making it mandatory to take his (SAW) name also along with the name of *Allah*, whenever the *Kal-ma-e-Sha-ha-dat* is recited. Second, in *Aa-zan* (call for daily Prayers) the name of *Allah* and His *Rasool* (SAW) are taken together. Third, made his (SAW) obedience necessary along with the obedience of *Allah*. Fourth, made his (SAW) disobedience and opposition punishable. Fifth, by mentioning twice in Holy *Qur-aan* ; once in 33 :43 that *Allah* and His Angels send *Darood* upon Holy Prophet *Mohammad* (SAW) to bring him (SAW) from *Zul-maat* to *Noor* ; and again in 33 : 56 that *Allah* and His Angels send *Darood* upon Holy Prophet *Mohammad* (SAW), and Commanding the Believers to send *Sa-laam* upon him (SAW) regularly. Sixth, made the regular and continuous recitation of *Darood* and *Sa-laam* upon him (SAW) obligatory for a Believer. How true and full of Guidance and Wisdom !!

## Guidance & Wisdom from Holy *Qur-aan*

Fourth, it is extremely important to note that this *Sura* is one of the earliest (12) in *Nu-zool*, when no one could foresee or forecast this reality, except *Allah* alone. Good Guidance from Holy *Qur-aan* and an eye opener for all who understand and appreciate !!.

A.2 In *Sura Al- Na-jam* (53 / 23), in *Aa-yaat* 13 to 18, *Allah* Reveals that he (*SAW*) saw him (angel *Gib-ra-eel*) in the course of another descent (13) ; by the *Lote-tree* beyond which none can pass (14) ; close to which is the *Garden of Tranquility* (*Paradise*) (15) ; when the *Lote tree* was covered over with what it was covered over (16) ; neither did his (*SAW*) sight falter nor exceed the bounds (17) ; indeed he (*SAW*) saw some of the greater Signs of *Allah* (18).

▶ In the above *Aa-yaat* is mentioned, the Second stage of *Mai-raj* [physical (bodily) visit of Holy Prophet *Mohammad* (*SAW*) before *Allah* in his life time]. The First stage of *Mai-raj* is mentioned in *Sura Bani Israil* (17 / 50) in *Aa-yat* 1.

▶ *Mai-raj* is another unique and exalted position given by *Allah* to Holy Prophet *Mohammad* (*SAW*), which has not been bestowed upon or is enjoyed by any other Prophet.

A.3 Prophet *Mohammad* (*SAW*), is Commanded by *Allah* to inform Men, that he (*SAW*) is verily the Prophet for all of them from *Allah*, Whose kingdom extends over Heavens and earth. There is no god but He, the giver of life and death. So believe in *Allah* and His *Rasool*, the gentile Prophet, sent by Him, who (*SAW*) believes in *Allah* and His Messages (*Wa-he*). Obey him (*SAW*); so that you may be guided aright (7 / 39 ; 158).

▶ The last sentence in the above *Aa-yat* shows the unique and exalted position of Holy Prophet *Mohammad* (*SAW*) by seeing the language used for him (*SAW*).

A.4 In *Sura Al- Shau-raa* (26 / 47), in *Aa-yaat* 192 to 194, *Allah* Reveals, that Holy *Qur'an* is a Revelation from *Allah*, Lord of all the worlds (192) ; which angel *Gib-ra-eel* brought by *Wa-he*

## Guidance & Wisdom from Holy *Qur-aan*

(193) ; to Reveal upon the heart of Holy Prophet *Mohammad* (SAW) so that he (SAW) may be a warner (194).

▶ The important point to note is mentioned in *Aa-yaat* 193 and 194 above, wherein it is mentioned that the Holy *Qur-aan* was revealed upon the heart of Holy Prophet *Mohammad* (SAW) by *Allah* through angel *Gib-ra-eel*.

▶ In *Sura Al-Ha-shar* (59 / 101) in *Aa-yat* 21, which is referred below, *Allah* says that if Holy *Qur-aan* would have been revealed upon a mountain, the said mountain would have split and blown to small pieces.

▶ The important point to note is, that while a mountain could not withstand the Revelation of Holy *Qur-aan*, and would have split and blown to small pieces ; the noble heart of Holy Prophet *Mohammad* (SAW), completely withstood the impact of and absorbed fully the Revelation of Holy *Qur-aan*, in as much as he (SAW) became the First *Ha-fiz* (one who remembers by heart) of Holy *Qur-aan* ; and he (SAW) remained perfectly normal and healthy. This fully proves, beyond any doubt, his (SAW) unique and exalted position, which is not enjoyed by or is bestowed upon any other Prophet by *Allah*.

A.5 In *Sura Bani-Is-ra-eel* (17 / 50), in *Aa-yat* 1, *Allah* Reveals that Glory to *Allah*, who carried His '*Aabd*' (Servant or Creator.) during the night from the holy Mosque (at Makka) to the Al'Aqsa Mosque (at Jerusalem), whose precincts *Allah* has blessed, so that He may show him (SAW) some of His signs. Verily, He is all knowing and seeing.

▶ This *Aa-yat* deals with the First stage of *Mai-raj* ; the Second stage is dealt in some detail in *Aa-yaat* 13 to 18 in *Sura Al-Naj-am* (53 / 23), which is referred in A.2 above.

▶ This is another unique and exalted position given by *Allah* to Holy Prophet *Mohammad* (SAW), which is not bestowed upon or is enjoyed by any other Prophet.

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A.6 In *Sura Al-Am-Bi-yaa* (21 / 73), in *Aa-yat* 107, *Allah* Reveals that He has sent Holy Prophet *Mohammad* (SAW), only as '*Reh-mat ul lil Aa-laa-meen*' (benevolence or boon for all the Worlds).

▶ The Arabic expression '*Aa-laa-meen*' means 'Worlds' ; that is, the entire Universe and the Solar System, and shall also include. '*Aa-lam-e-Aa-khe-rut*', '*Aa-lam-e-Arwah*', '*Aa-lam-e-Jin-nat*', as well as any other '*Aa-lam*' not known to us, for which *Allah* is '*Rabb-bul Aa-laa-meen*'. This *Aa-yat* alone is sufficient proof to show the extent of Jurisdiction, Power and ever lasting authority bestowed by *Allah* upon Holy Prophet *Mohammad* (SAW) ; which automatically continues even after he (SAW) has left us, and is permanent and for all times to come, because it is mentioned Holy *Qur-aan*.

▶ It is extremely important to note, that in this *Aa-yat*, *Allah* bestows a unique and special honour and dignity upon him (SAW) by saying that he (SAW) has been sent as a '*Reh-mat*' for all the Worlds. *Allah* is the *Rabb* of all the Worlds ; he (SAW) is '*Reh-mat*' for all the Worlds.

▶ This unique and exalted position has not been bestowed by *Allah* upon or is enjoyed by any other Prophet.

A.7 In *Sura Al-In-faal* (8 / 88), in *Aa-yat* 17, *Allah* addresses Holy Prophet *Mohammad* (SAW), that it was not he (SAW) who killed them (the Unbelievers), but *Allah* did so. He (SAW) did not throw what he (SAW) threw, (sand into the eyes of the enemy), it was *Allah* who did it, to favour the faithful. *Allah* is all-hearing and all-knowing.

▶ This unique and exalted position has not been bestowed by *Allah* upon or is enjoyed by any other Prophet.

A.8 In *Sura Al-Ah-Zaab* (33 / 90) in *Aa-yat* 43, *Allah* Commands that He sends '*Darood*' (Blessings) upon you (SAW), as do H's angels, so that He may bring you (SAW) out from the

## Guidance & Wisdom from Holy *Qur-aan*

depths of 'Zul-maat' into 'Noor'; And He is full of Mercy to the Believers (33 : 43).

A.9 In Sura *Al-Ah-Zaab* (33 / 90) in *Aa-yat* 56, *Allah* repeats the Revelation, which was made in 33 : 43, with a Command for the Believers, that *Allah* and His angels shower their blessings on the Prophet (*SAW*); the Believers should also send their blessings upon him (*SAW*), and continue doing so regularly.

▶ *Aa-yat* 33 : 43 referred in A.8 and *Aa-yat* 33 : 56 referred in A.9 above, deal with the same point. I have already given my Comments / Observations on both of them in A.2 above.

▶ I would like to clarify the impact of reading 33 : 43 and 33 : 56 together. Dr. Malik Ghulam Murtaza, in his *Anwar-ul-Qur-aan*, Volume I, Page 557, deals with this point in a very nice manner. I give a summary of what he has said. Holy Prophet *Mohammad* (*SAW*) is reported to have said that whenever a Believer once recites *Darood* upon him (*SAW*), *Allah* in return, recites *Laarood* upon that person 10 times. *Aa-yat* 33 : 43 explains the significance of recitation of *Darood* by *Allah* and His Angels, by explaining that because of such Blessings by *Allah* and His Angels, the person concerned, is removed out of 'Zul-maat' into 'Noor'. What a remarkable and generous facility Granted by *Allah* to every Believer to get this advantage, by simply reciting *Darood* and *Sa-laam* upon Holy Prophet *Mohammad* (*SAW*) ? This is the Guidance and Wisdom we get from Holy *Qur-aan*.

▶ This unique and exalted position has not been bestowed by *Allah* upon or enjoyed by any other Prophet.

A.10 In Sura *Al-Ha-shar* (59 / 101) in *Aa-yat* 21, *Allah* Reveals that if He had sent down Holy *Qur'an* on a mountain, you (*SAW*) would have seen it torn asunder and split into pieces for 'fear' of *Allah*. *Allah* offers these examples, so that Men may think and reflect.

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▶ This *Aa-yat* has already been discussed in detail in A.2 above, while dealing with the Revelation Holy *Qur-aan* upon the heart of Holy Prophet *Mohammad* (SAW). It has been included here to show what was the effect of the Revelation of Holy *Qur-aan* upon the heart of Holy Prophet *Mohammad* (SAW).

A.11 In *Sura Al-Fat-heh* (48 / 111) in *Aa-yat* 10, *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), that those who do 'Baet' (swear allegiance) to you (SAW) indeed swear allegiance to *Allah*; and *Allah's* protection in over them. There after who ever breaks 'Baet', breaks it to his own loss; but who ever fulfils "Baet" made to *Allah* shall receive a great reward from Him (48 : 10).

▶ I have already discussed in A.7 above (8 : 17), and have explained that the actions taken by Holy Prophet *Mohammad* (SAW) were actually the actions taken by *Allah* through him (SAW).

▶ In this *Aa-yat* 48 : 10, the same point is repeated in respect of the 'Baet' upon the hands of Holy Prophet *Mohammad* (SAW), which in fact was considered by *Allah* to be 'Baet' (allegiance) to *Allah* through Holy Prophet *Mohammad* (SAW).

▶ This unique and exalted position has not been bestowed by *Allah* upon or enjoyed by any other Prophet.

### B. Complete Obedience to him (SAW).

Detailed discussion.

B.1 In *Sura Aal-e-Im-ran* (3 / 89) in *Aa-yaat* 31 and 32, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, that if they love *Allah*, then they should follow him (SAW), so that *Allah* may love them and forgive their sins; for *Allah* is forgiving and kind (31). They should obey *Allah* and His Messenger (SAW); and if they refuse, then they should remember that *Allah* does not love Unbelievers (32).

B.2 In *Sura Aal-e-Im-ran* (3 / 89) in *Aa-yat* 132, *Allah* again Commands Holy Prophet *Mohammad* (SAW), to inform the

## Guidance & Wisdom from Holy *Qur-aan*

Believers, that they should obey *Allah* and His Prophet, so that they may be treated with Mercy.

B.3 In *Sura Al-Ah-zaab* (33 / 90) in *Aa-yat* 36, *Allah* Commands Holy Prophet *Mohammad (SAW)*, to inform the Believers, that no believing men and women have any choice in a matter, after *Allah* and His Prophet (*SAW*) have decided it. Whoever disobeys *Allah* and His Prophet (*SAW*) has clearly lost the Right way and has gone astray.

B.4 In *Sura Al-Ah-zaab* (33 / 90) in *Aa-yat* 53, *Allah* Commands Holy Prophet *Mohammad (SAW)*, to inform the Believers, not to enter his (*SAW*) houses for a meal without waiting for the proper time, unless asked ; and enter only when they are invited ; and depart when they have eaten ; and not to stay on talking. This puts the Prophet (*SAW*) to inconvenience, and embarrassment before them ; but *Allah* is not embarrassed in saying the truth. And when they ask his (*SAW*) wife for some thing of utility, ask for it from behind the screen. This is for the purity of their hearts. It does not behove them to trouble the Prophet (*SAW*), or to ever marry his (*SAW*) wives after him (*SAW*). This would indeed be serious in the sight of *Allah*.

▶ This *Aa-yat* contains three points. First, that etiquette is being taught to Believers. Second, regarding '*Pur-dah*' for women, which is necessary for the purity of heart. Third, the extreme respect and reverence for the wives of Holy Prophet *Mohammad (SAW)*, even after his (*SAW*) departure from this world,

B.5 In *Sura Al-Ni-Saa* (4 / 92) in *Aa-yat* 59, *Allah* Commands Holy Prophet *Mohammad (SAW)*, to inform the Believers, to obey *Allah* and His Prophet (*SAW*), and those in authority among them ; and if they are at variance over something, they should refer it to *Allah* and His Messenger (*SAW*), if they believe in *Allah* and the Last Day of Judgement. This is good for them and the best of Settlements.

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B.6 In *Sura Al-Ni-Saa* (4 / 92) in *Aa-yat* 64, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, that He has sent no Prophet, but that he should be obeyed by the Will of *Allah*. If the Believers come to you (*SAW*), after doing some Sin or wrong deed, and ask forgiveness from *Allah* (by offering *Tau-ba*) ; and you (*SAW*) also ask forgiveness for them from *Allah*, those Believers would surely find *Allah* forgiving and Merciful.

▶ This important Command of *Allah* clearly proves, that *Allah* has given the authority to Holy Prophet *Mohammad* (*SAW*) to ask for forgiveness from *Allah* on behalf of Believers, who commit any sin or wrong. This authority given to him (*SAW*), mentioned in Holy *Qur-aan*, is permanent and ever lasting, and shall continue even in *Aa-khe-rut*. Full of Guidance for us !!

B.7 In *Sura Al-Ni-Saa* (4 / 92) in *Aa-yat* 69, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, that those who obey *Allah* and His Prophet (*SAW*), shall be (on the Day of Judgement) with those who are blessed by *Allah* ; namely, the Prophets, the Sincere and the Trustful, the Martyrs and the Upright ; and an excellent company they shall enjoy !!

B.8 In *Sura Al-Ni-saa* (4 / 92) in *Aa-yat* 80, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, that if they obey His Prophet (*SAW*), they in fact obey *Allah* ; but if some Believers turn away from you (*SAW*), they should remember that *Allah* has not sent you (*SAW*) as warden over them.

B.9 In *Sura Al-Noor* (24 / 102) in *Aa-yat* 54, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, to obey *Allah* and obey His Prophet (*SAW*). If they turn away, then for him (*SAW*) is his (*SAW*) duty to fulfil, and for the Believers, the burden (of Sin) that they shall carry ; yet if they obey him (*SAW*), they shall be rightly guided. The duty of the Messenger (*SAW*) is to convey *Allah's* Message clearly.

B.10 In *Sura Al-Noor* (24 / 102) in *Aa-yat* 56, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, to



## Guidance & Wisdom from Holy *Qur-aan*

observe their devotional obligations, pay the *zakat*, and obey His Prophet (*SAW*) so that they may be shown Mercy.

B.11 In *Sura Al-Ta-ghaa-bun* (64 / 108) in *Aa-yaat* 12, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, to obey *Allah* and His Prophet (*SAW*). If they turn away, the duty of Prophet (*SAW*) is to convey the (Divine) Message clearly.

B.12 In *Sura Al-Fat-heh* (48 / 111) in *Aa-yaat* 8 to 10, *Allah* Commands Holy Prophet *Mohammad* (*SAW*), to inform the Believers, that He has sent him (*SAW*) as witness (of Truth), and harbinger of good news, and a warner (8) ; so that Men may believe in *Allah* and His Prophet ; and honour and revere *Allah* ; and sing His praise morning and evening (9). Those who perform '*Baet*' (swear allegiance) to you (*SAW*), indeed swear allegiance to *Allah* ; and *Allah's* protection is over them. Then who ever breaks the allegiance, breaks it to his or her own loss ; but who ever fulfils the allegiance made to *Allah* shall receive a great reward from Him (10).

► In *Aa-yaat* 10 above, it is clearly mentioned that those who swear allegiance to Holy Prophet *Mohammad* (*SAW*), in fact swear allegiance to *Allah*.

C. Disobedience or Opposition to him (*SAW*), and its consequences.

Explanatory Notes.

► In Section B, dealing with 'Complete obedience to Holy Prophet *Mohammad* (*SAW*)', in 5 different *Aa-yaat* mentioned in B.1 ; B.8 ; B.9 ; B.11 and B.12 ; the obedience as well as disobedience to Holy Prophet (*SAW*) has been mentioned. To avoid repetition in the same Part of the same Book, I have mentioned them below by making only a reference to Section B at the relevant place of *Nuzool*.

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C.1 In *Sura Al-In-faal* (8 / 88) in *Aa-yat* 13, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, that who ever opposes *Allah* and His Prophet (SAW), should know that *Allah* is severe in punishment.

C.2 [ See B.1 above for complete details ].

▶ In 3 : 31-32, *Allah* treats the refusal by a Believer to obey Him and His Holy Prophet *Mohammad* (SAW), as a sign of having renounced Islam, and treats him or her as an Unbeliever. What a warning ? Full of Guidance !!

C.3 In *Sura Al-Ah-zaab* (33 / 90) in *Aa-yat* 36, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, that no believing men and women have any choice in a matter, after *Allah* and His Prophet (SAW) have decided it. Who ever disobeys *Allah* and His Prophet (SAW) has clearly lost the Right way and has gone astray (36).

▶ *Allah* Commands the Believers to obey any and every decision given by *Allah* through him (SAW) ; and warns those who dare to disobey such decision, that they have "clearly lost the Right way and gone astray" (36). The 'way' here obviously and clearly refers to '*Si-raat-ul Mus-ta-qeem*'.

C.4 In *Sura Al-Ni-Saa* (4 / 92) in *Aa-yat* 14, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform the Believers, that those who disobey *Allah* and His Prophet (SAW), and exceed the bounds of law, shall be taken to Hell and shall abide there for ever and shall suffer despicable punishment.

▶ Yet another command by *Allah* directing the Believers to obey *Allah* and His Prophet (SAW). The consequences for disobedience are that they "will be taken to Hell and shall abide there for ever and shall suffer despicable punishment".

C.5 [ See B.8 above for complete details ].

C.6 [ See B.9 above for complete details ].

C.7 In *Sura Al-Mujaa-di-laa* (58 / 105) in *Aa-yaat* 20 to 22, *Allah* Commands Holy Prophet *Mohammad* (SAW), to inform th

Believers, that surely those who oppose *Allah* and His Prophet shall be among the vilest (20) ; *Allah* has decreed that He and His Prophet (*SAW*) shall prevail. Verily, *Allah* is Powerful and Almighty (21) ; you (*SAW*) shall not find those who believe in *Allah* and the Day of Resurrection, loving those who oppose *Allah* and His Prophet (*SAW*), even though they may be their fathers, sons, or brothers or their kin. *Allah* has inscribed on their hearts belief, and has supported them with His own Grace, and shall admit them to Paradise, where they shall abide for ever, *Allah* accepting them, and they happy in the pleasure of *Allah*. They are verily the army of *Allah*. The army of *Allah* shall be victorious.

C.8 [ See B.11 above for complete details ].

C.9 [ See B.12 above for complete details ].

∴ In *Aa-yat* 10 above, it is clearly mentioned that those who swear allegiance to Holy Prophet *Mohammad* (*SAW*), in fact swear allegiance to *Allah*.

C.10 In *Sura Al-Tau-ba* (9 / 113) in *Aa-yat* 61, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*), that there are some among the Believers who offend him (*SAW*). For those who offend His Prophet (*SAW*), there is painful punishment.

▶ Painful punishment by *Allah* for those who offend him (*SAW*).

C.11 In *Sura Al-Tau-ba* (9 / 113) in *Aa-yat* 63, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*), to tell the Believers to realize that anyone who opposes *Allah* and His Prophet, shall abide in Hell for ever ? and that is the worst disgrace.

▶ Those who oppose him (*SAW*) shall abide in Hell for ever.

D. Special Reverence or Respect for (*SAW*) :-  
Detailed discussion.

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D.1 In *Sura Al-Noor* (24 / 102) in *Aa-yat* 63, *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), to tell the Believers not to consider their being summoned by him (SAW) to be like their calling one another. *Allah* knows those of them who go away surreptitiously. So let those who act in contravention of this Command take heed, lest a trial should befall them or a grievous punishment may come upon them.

▶ Here *Allah* teaches the Believers the etiquette how to behave when they are summoned by Holy Prophet *Mohammad* (SAW), and not to leave without obtaining his (SAW) permission to leave. Those Believers who dare to disobey these Commands, are warned of a trial and punishment by *Allah*. This shows the special reverence and respect for him (SAW).

D.2 In *Sura Al-Mujaa-Di-Laa* (58 / 105) in *Aa-yat* 13, *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), to tell the Believers not be afraid of giving alms before conferring with him (SAW) ? If they can not do this, and *Allah* forgives them, they should be regular and constant in their devotional obligations, and pay the due share of their wealth for the welfare of others ; and obey *Allah* and His Prophet (SAW).

▶ Giving alms before conferring with him (SAW) is another honour and respect for him (SAW).

D.3 In *Sura Al-Huj-raat* (49 / 106) in *Aa-yat* 1, *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), to tell the Believers, not to forestall the judgements of *Allah* and His Prophet (SAW), and have 'fear' of *Allah*. Verily *Allah* hears all and knows every thing.

D.4 In *Sura Al-Huj-raat* (49 / 106) in *Aa-yat* 2, *Allah* Reveals upon Holy Prophet *Mohammad* (SAW), to tell the Believers not to raise their voices above the voice of His Prophet (SAW), and not to speak loudly to him (SAW) as they do with one another, lest their Good deeds are nullified unconsciously.

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▶ Believers are Commanded by *Allah* neither to raise their voices above his (*SAW*) voice, nor to speak loudly to him (*SAW*), otherwise their Good deeds shall be nullified. What Respect and Reverence ? *Subhan Allah*.

E. Duties assigned by *Allah* to him (*SAW*).

Detailed discussion,

E.1 In *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 119, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*), that He has sent him (*SAW*), with Truth (*Holy Qur-aan*) to give glad tidings and to warn. He (*SAW*) shall not be questioned about those who are inmates of Hell.

▶ Here *Allah* explains some of the duties assigned to the Holy Prophet *Mohammad* (*SAW*).

E.2 In *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 129, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*), the Prayer offered by Prophet *Ibrahim*, to send to them a Prophet from among them, to recite His Divine Messages to them, and teach them the Divine Book and Wisdom, and purify their Souls Spiritually in every way ; for indeed *Allah* is Almighty and wise.

▶ This is the famous Prayer made by Prophet *Ibrahim* to *Allah*, at the time of the completion of the construction of Holy *Kaa-ba*, and describes clearly the duties to be assigned by *Allah* to Holy Prophet *Mohammad* (*SAW*). First duty is to deliver the Message of *Allah* to all. Second duty is to teach the Holy Book Revealed upon him (*SAW*), as well as Wisdom to the Believers. Last duty is to purify the Believers Spiritually, by purifying their Souls, which seems to be the most important and most difficult duty, and can be performed only by a Person possessing special Spiritual Powers.

E.3 In *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 151, *Allah* Reveals upon Holy Prophet *Mohammad* (*SAW*), that He has now sent a Messenger (*SAW*) from among them to convey His Messages to

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them ; and to purify their Souls Spiritually ; and to teach them the Book (Holy *Qur-aan*) and Wisdom ; and what they did not know before.

▶ This is the reply by *Allah*, to the famous Prayer made by Prophet *Ibrahim* to Him, mentioned above in E.2, which is Granted by *Allah* by sending him (*SAW*) ; and describes some of the main functions to be assigned by *Allah* to him (*SAW*). Three main duties are described here. First duty is to deliver the Message of *Allah* to all. Second duty is to teach the Holy Book (*Qur-aan*) Revealed upon him (*SAW*), as well as Wisdom to the Believers. Third duty is to purify the Believers Spiritually, by purifying their Souls, which seems to be the most important and most difficult duty, and can be performed only by a Person possessing Special Spiritual Powers.

▶ This process of purifying the Believers and their Souls, still continues as taught and done by him (*SAW*), by *Wali-e-Kaamil* (perfect *Wali*), if some one is extremely lucky to find one.

E.4 In *Sura Aal-e-Imran* (3 / 89) in *Aa-yat* 164, *Allah* repeats the same Command that He has favoured the Believers by sending to them a Prophet (*SAW*) from among them, who (*SAW*) recites to them His Messages (Holy *Qur-aan*) ; and reforms them by purifying their Souls ; and teaches them the Divine Book (*Qur-aan*) and Wisdom ; for they were clearly in error before.

E.5 In *Sura Al-Jum-aa* (62 / 110) in *Aa-yat* 2, *Allah* repeats the same Command that He raised among the gentiles a Prophet (*SAW*) from among them, who (*SAW*) recites His Revelations to them ; reforms them Spiritually by purifying their Souls ; and teaches them the Divine Book (*Qur-aan*) and Wisdom, for before him they were clearly in error.

▶ The same comments apply to this *Aa-yat* 62 : 2 as have been made in respect of *Aa-yat* 2 : 151 in 'C' above.

F. True Guidance only from him (*SAW*).

Detailed discussion.

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F.1 In *Sura Al-Fur-qaan* (25 / 42) in *Aa-yat* 1, *Allah* Reveals the Criterion (of right and wrong) to His Prophet (*SAW*) that it may be a warning for the world (25 : 1).

▶ Here *Allah* Commands in clear words that Holy *Qur-aan* has been Revealed by *Allah* upon him (*SAW*) as a warning for the entire world, and that it is the sole Criteria to find out what is Good / Right, and what is Bad / Evil. Therefore true Guidance can only be obtained from the Holy *Qur-aan* as taught and explained by him (*SAW*).

F.2 In *Sura Al-Saba* (34 / 58) in *Aa-yat* 28, *Allah* Reveals that He has sent Holy Prophet *Mohammad* (*SAW*) only as a bearer of good tidings and admonisher for all Mankind; yet most people do not understand (34 : 28).

F.3 In *Sura Al-Saff* (61 / 109) in *Aa-yat* 9, *Allah* Reveals that He has sent His Prophet (*SAW*) with the Guidance and True way (holy *Qur-aan*) to take it above all Faiths, however the idolaters may dislike it (61 : 9).

F.4 In *Sura Al-Saff* (61 / 109) in *Aa-yaat* 10 to 13, *Allah* Reveals to Believers, that He was offering them a bargain which shall save them from painful punishment? (61 : 10) ; Come to believe in *Allah* and His Prophet (*SAW*), and struggle in the cause of *Allah*, wealth and Soul, this shall be good for them, if they can understand. (61 : 11) ; He will forgive their Sins and admit them to gardens with rivers flowing by, and excellent mansions in the gardens of Eden (Paradise). This will be a great fulfillment (61 : 12) ; And (He shall give them) what is dearest to them - help from *Allah* and early victory, so give good tidings to those who believe (61 : 13).

▶ Here *Allah* 'offers a bargain to the Believers', through him (*SAW*), for salvation in '*Aa-khe-rut*,' the most important part being "believe in *Allah* and him (*SAW*)". Who else can give true and proper Guidance than him (*SAW*) ?

G. *Shi-fa-aat* by him (*SAW*).

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Detailed discussion.

G.1 In *Sura Al-Ni-Saa* (4 / 92) in *Aa-yat* 64, *Allah* Reveals that He has sent no Prophet but that he should be obeyed by the Will of *Allah*. If the Believers had come to you after committing some Sin, and asked forgiveness for the same from *Allah*, and you (*SAW*) had also asked forgiveness for them, they would surely have found *Allah* forgiving and merciful (4 : 64).

▶ The most important point to note is, that Believers come to Holy Prophet *Mohammad* (*SAW*) after committing some Sin, and first ask forgiveness from *Allah* for the same ; because it is *Allah* alone Who can forgive the wrong or Sin. But there after, if he (*SAW*), graciously, and as a part of his (*SAW*) being '*Reh-mat-ul-lil-Aa-la-meen*', "also asks for forgiveness" from *Allah* for the said Believer, *Allah* shall surely be found to be forgiving and merciful. What other proof is needed from Holy *Qur-aan* in respect of *Shi-fa-aat* of Holy Prophet *Mohammad* (*SAW*) ?

END OF BOOK II OF VOLUME I  
HOLY PROPHET *MOHAMMAD* (*SAW*)  
AS SEEN THROUGH HOLY *QUR-AAN*.

### Some Duas to remember and recite

▶ O *Allah* ! forgive us for our Sins and our excesses in our affairs ; make our foot hold firm and give us victory over the Unbelieving persons (3 : 147).

▶ O *Allah* ! we have wronged ourselves. If You do not forgive us and have Mercy upon us, surely we are lost (5 : 174).

▶ There is no *Allah* save *Allah*. Glory to Him. Verily, I am the one who has committed wrong (17 : 24). This is the well known *Aa-yat-ul-Ka-rima*.

▶ O *Allah* ! I seek refuge with You against the whispering of the *Shai-taans*, and I seek refuge with You, O *Allah* ! lest they should come near me (23 : 98).

▶ O *Allah* ! Forgive and have Mercy, for You are Best of all those who show Mercy. (23 : 118).



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In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK III INSAN ( MAN ) AS DEPICTED IN HOLY *QUR-AAN*

Explanatory Notes.

▶ While reading Holy *Qur-aan* carefully, I came across several Commands of *Allah*, at different places, stating as to why and how the First Man (Prophet Adam) was created by *Allah* from rotten clay without a father or mother. His mate Mother Hav-va (Eve) was created by *Allah*, by taking a small part of the body of Prophet Adam, again without a father or mother. Thereafter births of human beings started taking place in the normal, usual worldly manner ; leaving aside, of course, a few exceptional births in unusual and miraculous manner, mentioned in Holy *Qur-aan*.

▶ My intention is to find out from the perusal of the various Commands of *Allah* in Holy *Qur-aan*, as to why and how *Allah* created Man and with what purpose. I shall also deal as to how the character and weakness of Man is depicted by *Allah* in Holy *Qur-aan*?

▶ I have divided this Topic into Three Parts as under :-

▶ Part I. Why and how *Allah* created Man?

▶ Part II. What is the purpose for which *Allah* created Man ? and what *Allah* expects Man to do in this world ?

▶ Part III. How the character and weaknesses of Man are depicted Holy *Qur-aan* ?

▶ I shall deal with these Three Parts separately.

▶ I shall try to clarify in this Book, the concept of Man, in this world as well as in the world hereafter, as depicted in Holy *Qur-aan*.

Part -I Why and how *Allah* Created Man ?

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### Explanatory Notes.

► I shall try to visualize in this Part the creation of Man by *Allah*, as Revealed in the Holy *Qur-aan* in chronological order, and also try to show why and how *Ib-lees* (*Shai-taan*) has developed the eternal grudge and grievance against Man?

► I shall also deal in this Part about why and how *Allah* created Man as mentioned in Holy *Qur-aan*. For this purpose, I have picked up from the Holy *Qur-aan*, to the best of my humble effort, all the relevant *Aa-yaat*, in Chronological order of *Nu-zool*, pertaining to the creation of Man and which are relevant for this Part.

### Detailed discussion.

1. In *Sura Swaad* (38 / 38), in *Aa-yaat* 71 to 85, *Allah* Reveals that when He told the angels that He was going to create a Man from clay (71) ; and when He had made him and had breathed into him of His Spirit, they should all fall down in homage before the Man (72), All the angels bowed before him in a body (73) ; except *Ib-lees*, who was filled with pride and turned as Unbeliever (74), *Allah* said to *Ib-lees*, "what hindered you from adoring what I created by my power? Are you too proud, or too high and mighty ? (75). He replied, "I am better than he. You created me from fire and him from clay" (76). *Allah* said, "Then go away rejected and accursed" (77) ; upon you will be My damnation till the Day of Doom" (78). He said, "O Lord, give me respite till the day the dead rise from their grave" (79). *Allah* said, "You have the respite (80) till the appointed day" (81). He said, by Your leave, I will lead them astray (82) ; Other than the chosen ones among your creatures" (83). *Allah* said, "This is allowed by Me, and what I say is the Truth (84) ; I will fill up Hell with you together with those who follow you" (85).

► This is the First Command of *Allah* according to *Nu-zool* on this Topic.

► Four points are important in these *Aa-yaat* as under :-

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First is, that *Allah* entered His Spirit into the body of Adam. It was because of this reason that *Allah* Commanded everybody to prostrate before Prophet Adam. It is on this basis that every human being has the Spirit of *Allah* inside his or her body, and it is only a question of how much importance is given to that Spirit by that individual, which governs the entire fate and destiny of that individual. The Consensus of Scholars on this point is, that the Spirit of *Allah* is present in the heart of every Human being, and for this reason the heart becomes black, when no heed is paid by that person to please *Allah*. Similarly, the heart becomes illuminated, if the person obeys and loves *Allah* and His Holy Prophet *Mohammad* (SAW), follows *Sha-riah* and performs Good deeds (*Aa-maal-e-Saleh*). This is commonly known as "*Qalb-e-Siah*" (black heart) or "*Qalb-e-Roshan*" (illuminated heart) by the *Noor* (Light) of *Allah*.

Second Point is that *Ib-lees* (*Shai-taan*) after being damned for disobedience, asked for respite till the Day of Judgment to lead Man astray (79).

Third Point is that *Allah* granted *Ib-lees* respite as requested (80).

Fourth Point is that *Allah* declared that *Allah* shall fill up Hell with *Ib-lees* and all those who follow *Ib-lees* (85)

2. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yaat* 11 to 25 *Allah* addressing Man Reveals that, verily He created Man and gave Man form and shape, and ordered the angels to bow before Man in homage ; and they all bowed except *Ib-lees* who was not among those who bowed (11), "What prevented you (said *Allah*), from bowing (before Adam) at My bidding ?". "I am better than him", said he. "You created me from fire, and him from clay" (12). *Allah* said, "Descend, You have no right to be insolent here. Go away ; you are one of the damned (13). "Grant me

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respite, said he, till the raising of the dead" (14). *Allah* said, "You have the respite" (15). "Since you led me into error", said *Ib-leet*, "I shall lie in wait for them along Your straight path (16) ; and I shall come upon them from the front and behind, right and left ; and You will not find among them many who would give thanks" (17). "Be gone", said *Allah*, "rejected and contemptible .  
!! As for those who follow you, I shall fill up Hell with all of you" (18). *Allah* there after said, "And you, O Adam, and your spouse, live in the Garden and eat your fill where so ever you like, but do not approach this tree, or you will run into harm and dis-obedience." (19). But *Shai-tan* suggested (evil) to them, in order to reveal their hidden parts of which they were not (till then) aware, and said, "*Allah* has forbidden you both to go near this tree, so that you may not become angels or immortal" (20). Then he said to them on oath: I am your sincere friend (21) ; and led them to the tree by deceit. When they tasted the fruit of the tree their private parts became exposed to them ; and they patched the leaves of the Garden to hide them. *Allah* said to them, "Did I not forbid you to go near this tree ? and I also told you that *Shai-tan* was your open enemy" (22). They said, "O *Allah* we have disobeyed You and committed a Sin. If You do not forgive us and have mercy upon us, we shall certainly be lost" (23). "Go away from Heaven". said *Allah*, "You shall be enemy of each other, and live on Earth for a time fixed by Me ; and earn for yourselves (24) ; and You will live there, and there will you die ; and be raised from there (on the Day of Judgement) (25).

▶ This is the Second Command of *Allah* according to *Nu-zool* on this Topic.

▶ Five Points emerge from these *Aa-yaat* as under :-

First, *Allah* granted respite to *Ib-leet* (15).

Second, *Ib-leet* told *Allah* that he shall lie in wait for Men along His Straight Path (16) ; And shall attack them from front and behind, right and left (17).

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Third, *Allah* told *Ib-rees* in reply, that those who shall follow him, He shall fill Hell with them (18).

Fourth, the disobedience of Prophet Adam and Mother Eve by eating the forbidden fruit, at the instigation of *Ib-rees* (22).

Fifth, acceptance of *Tau-ba* by *Allah* from Prophet Adam and Mother Eve.

▶ After accepting the *Tau-ba* *Allah* sent Prophet Adam and Mother Eve in this world for "a fixed time", where after every Human being shall die, and shall be raised to life again on the Day of Judgment (for accountability) (24-25).

3. In *Sura Al-Hijr* (15 / 54), in *Aa-yaat* 28 to 42, *Allah* Reveals that when told the angels that He was going to create a human being from fermented clay, dried tinkling hard (28) ; and when He had fashioned him and breathed into him of His Spirit, prostrate before him in homage (29). All the angels bowed in homage in a body (30) ; except *Ib-rees*, He refused to bow with the others (31). "How is it, O *Ib-rees*", said *Allah*, "you did not join those who bowed in homage ? (32). "How could I bow", said he, "before a mortal whom You created from fermented clay, dried tinkling hard ? (33). "Go hence, rejected and accursed from this place" said *Allah*, (34) "Condemned till the day of Judgement. (35) "O my Lord", said he, "give me respite till the day the dead are raised" (36). "You are among the reprieved", said *Allah* (37), "Till the pre-determined time (38). "O my Lord", he said, "since You have led me into error I'll beguile them, with the pleasures of the world, and lead them astray (39), except the chosen ones among Your creatures (40). *Allah* said "this request is allowed by Me (41) ; "No power shall you have over My creature: except those who fall into error and follow you" (42).

▶ This is the Third Command of *Allah* according to *Nu-zool* on this Topic.

▶ Six Points are important in these *Aa-yaat* as under :-  
First, *Allah* breathed into Man His spirit (29).

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Second, *Allah* condemned *Ib-lees* for dis-obedience till the Day of Judgment (35).

Third, *Ib-lees* asked for respite (36).

Fourth, *Allah* granted respite to *Ib-lees* (37-38).

Fifth, *Ib-lees* said that he shall beguile them with the pleasures of the world and lead them astray (39)

Sixth, *Allah* told *Ib-lees* that he shall have No power over His creatures, except those who fall into error and follow him (42).

4. In *Sura Al-Reh-maan* (55 / 57), in *Aa-yaat* 14, *Allah* Reveals that He has created Man from fermented clay, dried and tinkling hard like earthenware.

▶ This is the Fourth Command of *Allah* according to *Nu-zool* on this Topic.

▶ This refers to the creation of the First Man Prophet Adam alone, and not to the creation of others.

5. In *Sura Bani-Is-ra-eel* (17 / 59), in *Aa-yaat* 61 to 65, *Allah* Reveals that when He asked the angels to bow before Adam, all bowed except *Ib-lees*, who said, "Can I bow before him whom You created from Clay ? (61). Look, this is what you have honoured above me ! If You defer my term till the Day of Judgement, I shall bring his progeny into complete subjugation, barring a few" (62). *Allah* said, "Get away ! Who ever follows you, shall surely be sent to Hell with you, as an ample recompense (63). You may mislead any of them with your voice, attack them with your cavalry and soldiers on foot, share their wealth and children with them, and make promise to them ; but the promises of *Shai-taan* are nothing but deceit (64). You will surely have no power over My devotees. *Allah* is sufficient as their protector (65)".

▶ This is the Fifth Command of *Allah* according to *Nu-zool* on this Topic.

▶ Four Points are important in these *Aa-yaat* as under :-

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First, *Ib-lees* told *Allah* that if respite is given to him, he shall bring the "progeny (of Man) into complete subjugation, barring a few" (62).

Second, *Allah* told *Ib-lees* that persons who shall follow him shall be sent to Hell along with him (63).

Third, *Allah* declares that "promises of *Shai-taan* are nothing but deceit" (64).

Fourth, *Allah* told *Ib-lees* that he shall surely have no power over devotees of *Allah*, as He is sufficient as their protector (65).

6. In *Sura Al-kehf* (18 / 69), in *Aa-yaat* 50-51, *Allah* Reveals that, when He told the angels, bow before Adam in adoration, they all bowed except *Ib-lees*. He was one of the Jinns, and disobeyed His Command. In spite of this, Believers take him and his offsprings as their friends instead of Me (*Allah*), even though they are their enemies. How sad a substitute for the evildoers ! (50). *Allah* did not call them to witness the creation of the Heavens and the Earth, nor their own creation ; nor shall *Allah* take as helpers those who lead men astray (51).

▶ This is the Sixth Command of *Allah* according to *Nu-zool* on this Topic.

▶ In these two *Aa-yaat*, *Allah* impresses upon Man that *Ib-lees* is his greatest enemy, but unfortunately Man treats *Ib-lees* as his friend, and is easily misguided by him.

7. In *Sura Al-Saj-da* (32 / 75), in *Aa-yaat* 7 to 9, *Allah* Reveals that He made all things excellent which He created ; and first fashioned Man from clay (7) ; then made his offspring from the extract of base fluid (8) ; then proportioned him ; and breathed into him of His spirit ; and gave him the senses of hearing, sight and feeling ; and yet how little thanks Man offers ! (9).

▶ This is the Seventh Command of *Allah* according to *Nu-zool* on this Topic.

▶ Three Points are important in these *Aa-yaat* as under :-

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First, the First Man (Prophet Adam) was created from clay (7).

Second, *Allah* declares that "Then made his offsprings from the extract of base fluid" (8).

Third, *Allah* Reveals that when other Human beings are proportioned (before they are born), *Allah* breathes into them of His spirit, and gives them the senses of hearing, sight and feeling. And yet how little are the thanks they offer ! (9).

8. In *Sura Al-Baq-ra* (2 / 87), in *Aa-yaat* 30 to 39, *Allah* Reveals that, when He told the angels, "I have to place a *Kha-li-fa* (His Agent) on the Earth". They said, "Will You place one there, who would create disorder and shed blood, while we celebrate Your Praise, and sanctify Your name ?". *Allah* said, "I know what you do not know" (30). Then He gave Adam knowledge of the nature and reality of all and every thing, and set them before the angels and said, "Tell Me the names of these if you are truthful (31). And they said, "Glory to *Allah*, we have no knowledge except what You have given us, for You are all-knowing and all-wise (32). Then He said to Adam, "Convey to them their names." After Prophet Adam had told them, *Allah* said, "Did I not tell you that I know the unknown of the Heavens and the Earth ; and I know what you disclose ; and know what you do not disclose (hide) ?" (33). Remember, when He asked the angels to bow in homage to Adam, they all bowed except *Ib-lees*, who disobeyed and turned insolent, and so became a disbeliever (34). And We told Adam, "Both you and your spouse live in the Garden (Paradise) ; eat freely to your fill wherever you like ; but do not go near this Tree or you shall become disobedient (35). But *Shai-taan* tempted them to eat the forbidden Fruit, and had them banished from their happy state. And *Allah* said, "Go away from Heaven to Earth ; where you shall be the enemy of each other ; and live on the Earth for a fixed time ; and earn your livelihood" (36). Then *Allah* sent for Adam and turned towards



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him, indeed He is compassionate and kind (37). And He said to them, "Go to Earth both of you. When I send Guidance, whoever follows it shall neither have fear nor regret (38); but those who deny and reject Signs of *Allah*, shall belong to Hell, and abide there for ever (39)".

▶ This is the Eighth Command of *Allah* according to *Nuzool* on this Topic.

▶ Four Points are important in these *Aa-yaat* as under :-

First, *Allah* told the angels that He was going to place a '*Khalifa*' (Vice Roy or Agent) on the Earth. In 2 : 31 it is mentioned that *Allah* gave Prophet Adam knowledge of the nature and reality of all and every thing. This is the first delegation of Power and Authority by *Allah* to Man, so that Man may be able to discharge the functions and duties of the '*Khalifa*'. It is mainly for this reason that Man is called *Ash-raf-ul Makh-loo-qaat* (best of creations of *Allah*). Peer Mohammad Karam Shah Al-Azhari, in *Zia-ur-Qur-aan*, Volume 1, Pages 40-47, in Note 46, deals beautifully with the subject of Man being appointed as the '*Khalifa*' of *Allah*. A Summary of the same is given, along with some of my own humble observations and clarifications. He says that *Khalifa* of *Allah* shall be that person who was to be sent to this world to represent *Allah*, as well as to carry out His Commands. The reason for selecting Man as *Khalifa* by *Allah* seems to be that no other Creation of *Allah* on Earth possesses the same knowledge and capabilities as are bestowed upon Man by *Allah*. The Second reason is, that Man consists of two parts: First, *Qaa-lib* (the form or body) which is purely worldly, and is visible to the eyes, and its mechanism can be checked by machinery developed by Man., Second, the *Rooh* (Spirit), which is purely Spiritual, and can not be either located or identified in any part of the body ; or can be seen or checked by any worldly machinery or mechanism ; but still it is inside the body of Man !! The *Rooh* alone, possesses the quality and power to feel, accept

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and absorb the Divine Light bestowed by *Allah*, in His extreme Grace, on any person, especially a *Mut-ta-qee*. This Spiritual power of Man, can be developed without any limit ; only by following the Commands of Holy *Qur-aan*, as well as the Teachings of Holy Prophet *Mohammad (SAW)*, sincerely, genuinely and honestly. It is this Spiritual Power in Man, which brings him near and close to *Allah* and His Holy Prophet *Mohammad (SAW)*, and raises him to unlimited heights in respect of his Spiritual Powers. This, in fact, is and should be the aspiration and goal of every *Mut-ta-qee*.

Second, the disobedience by Prophet Adam and Mother Eve of the Command of *Allah* by eating the fruit of the forbidden Tree, at the instigation of *Ib-leet*.

Third, the turning out of Prophet Adam and Mother Eve from Paradise and being sent to this world for 'a fixed time' (36).

Fourth, *Allah* told Prophet Adam and Eve, while sending them to this world, that When He sends Guidance, whoever shall follows it, shall neither have fear nor regret (38) ; but those who deny and reject His signs shall belong to Hell, and abide there for ever (39).

9. In *Sura Al-Ni-saa* (4 / 92), in *Aa-yaat* 1, *Allah* Reveals that He created the First Man (Prophet Adam) without father or mother ; then created his wife by taking a small part from the body of Prophet Adam ; and thereafter created (and is creating) innumerable males and females and spread them in this world.

▶ This is the Last and Ninth Command of *Allah* according to *Nu-zool* on this Topic.

▶ Prophet Adam was created by *Allah* from fermented clay without a father or mother as the First Man. His wife was also created by *Allah* without a father or mother, by taking one small part from the body of Prophet Adam. Thereafter all human

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beings are being created (born) in the usual and normal worldly manner, with only a few exceptions mentioned in Holy *Qur-aan*. One exception mentioned in Holy *Qur-aan* is the birth of Prophet Jesus (Holy Christ) without a father by Virgin Mary. Another exception mentioned is the birth of Prophet Yah-ya to Prophet Za-kar-ia, when Prophet Za-kar-ia was of an extremely advanced old age, and his wife had been declared infertile (not able to conceive a child). Another example mentioned is the birth of Prophet Is-haaq to Prophet Ib-ra-him in same circumstances as of Prophet Za-kar-ia. All these facts, mentioned in Holy *Qur-aan*, establish that the usual and normal worldly principles do not apply to *Allah*; and for *Allah* it is sufficient to say 'Kun' (so be it), and that particular Command of *Allah* is implemented instantaneously (*Fa-ya-koon*).

Part II - What is the purpose for which *Allah* created Man? And what *Allah* expects Man to do in this world?

Explanatory Note :

► I shall try to explain in detail about the purpose for which *Allah* created Man ; and what *Allah* expects Man to do in this world. For this purpose, I have picked up in Chronological order of *Nuzool* from Holy *Qur-aan*, all the relevant *Aa-yaat* which I could find, and which are relevant for this Part.

Detailed discussion :

1. In *Sura Al-Aa-laq* (96 / 1), in *Aa-yaat* 1, 3, 5, *Allah* Reveals, read in the name of *Allah* (1) continue Reading in the name of *Allah* who is extremely Gracious (3) . *Allah* taught Man what he did not know before (5).

► This is the First *Wa-hee* upon Holy Prophet *Mohammad* (*SAW*) by *Allah*, and the emphasis on "Reading", and "*Allah* taught Man what he did not know before", is extremely

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significant and shows the importance attached to these for Man by *Allah*.

▶ Another important Revelation in this First *Wa-hee* is, that it is *Allah* alone who teaches Man what he did not know before (5). Full of Guidance and Wisdom for us.

2. In *Sura Al-Mod-das-sir* (74 / 2), in *Aa-yat* 38, *Allah* Commands that every Man is answerable before Him for whatever Good or Evil deeds he performs in this world. If the deeds performed are Good, there is *Sa-waab* ; but if the deeds performed are Evil, there is *Aa-zaab* in *Aa-kherut*,

▶ Man shall be answerable in *Aa-khe-rut* before *Allah* for all his deeds, Good or Evil.

3. In *Sura Al-Tak-weer* (81 / 7), in *Aa-yaat* 27-28, *Allah* Commands that Holy *Qur-aan* is a Guidance for all the Peoples of the Universe (27) ; specially for those who desire to walk on the Right Path (28).

▶ These two *Aa-yaat* convey to us two important points. First, that Holy *Qur-aan* is Guidance for all the Peoples of the Universe (27), Not for Believers alone. Second, Holy *Qur-aan* is Guidance specially for those Men who desire to walk on the Right Path (28).

▶ Man is Commanded by *Allah* to seek Guidance from Holy *Qur-aan*.

4. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yat* 10, *Allah* Reveals that Man is settled on Earth, and provided means of livelihood by *Allah* ; but Man does not offer thanks to *Allah*.

▶ *Allah* impresses upon Man that He attaches great importance to offering thanks to Him for all the favours and bounties bestowed upon Man. Good Guidance and Wisdom for us !!

5. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yat* 26, *Allah* Reveals that he has provided to Man a dress that would both hide his nakedness as well as be an adornment ; and that dress is Piety,

whih is the best dress. This is one of the tokens of *Allah* ; Man may happily reflect.

▶ *Allah* wants to impress upon Man that 'Piety' is the best dress for Man. Guidance and Wisdom for those who understand this !!

6. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yaat* 172 - 173 *Allah* Reveals a 'Promise' taken from all the progeny of Prophet Adam, on the very day Prophet Adam was created by *Allah*, that when *Allah* brought forth from their loins, the offspring of the children of Adam, He made them witnesses over themselves, and asked them, "Am I not your *Allah* ?". "Indeed," they replied. *Allah* said "We bear witness, lest you should say on the Day of Resurrection, that we were not aware of this (172) ; or lest you say, they were our fore fathers who had promised to *Allah* ; we are only their offspring. Will You destroy us for the deeds of those who dealt in vanities ?" (173).

▶ '*Mee-saaq-e-Aa-l'ast*' is an extremely important point and needs clarification. When *Allah* decided to make Man as His '*Kha-li-fa*' (Authorised Agent) on Earth, He created Prophet Adam as the First Man from clay, without a Father or Mother. *Allah*, at the same time, created the Souls of all those Human beings who were destined to come to this World till the Day of Judgment. *Allah* there after took the 'Promise' from all the Souls, in the manner mentioned in *Aa-yaat* 172-173, which is known as '*Mee-saaq-e-Aa-l'ast*'.

▶ *Aa-yat* 172 has been interpreted by different Authors differently. Since this is a very important *Aa-yat*, and gives the reason why *Allah* got '*Mee-saaq*' from all the Souls destined by Him to be sent to this world, even before the said Souls came to this wor'd, it is necessary to give below the translations in English language of *Aa-yat* 172 by two other famous Authors ; as well as the substance in English language from Holy *Qur-aan* in Urdu language by several other learned Authors. I have confined

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myself to *Aa-yat* 172 only. I shall also give the opinions expressed in *Taf-seer* by several learned Authors along with their names as follows :-

► Translation by Allama Abdullah Yusuf Ali is "When thy Lord drew forth From the Children of Adam From their loins Their descendants, and made them Testify concerning themselves, (saying) ; Am I not your Lord (Who cherishes and sustains you) ? They said : Yea ! We do testify ! (This), lest Ye should say on the Day Of Judgment; Of this we Were never mindful".

► Translation by Maulana Mohammad Asad is "AND WHENEVER thy Sustainer brings forth their offspring from the loins of the children of Adam, He (thus) calls upon them to bear witness about themselves; Am I not your Sustainer ? To which they answer : Yea, indeed, we do bear witness thereto ! (Of this We remind you,) lest you say on the Day of Resurrection, Verily, we were unaware of this".

► Translation by Shaikh ul Hind Maulana Mahmood ul Hasan is "And when your *Rabb* produced all their off-springs from the back of the progeny of (Prophet) Adam, and took a Solemn 'Promise' from them to the effect, Whether He was not their *Rabb* ? ; to which they replied, Yes, He was, and accepted this. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that Allah was their *Rabb*)." In the *Taf-seer* which is written by Mau-lana Shabbir Ahmad Usmani (pages 300-301), it is mentioned that, by this *Aa-yat* it is meant that, in their nature the capability or discretion to choose the Right Path has been bestowed by *Allah* upon them. Any person doing otherwise, does so against his nature and conscience.

Translation by Shah Abdul Qadir is "And when your *Rabb* produced from the back of the off springs of the progeny of (Prophet) Adam all their off springs, and took a Solemn

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'Promise' from them by asking them, as to who was their *Rabb* ? to which they replied that, Yes He was, and that they were witnesses for the same. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that *Allah* was their *Rabb*).” There is no *Taf-seer*.

• Translation by Maulana Ashraf Ali Thanvi is “And when your *Rabb* produced all the off-springs from the back of the progeny of (Prophet) Adam, and took a solemn 'Promise' from them to the effect, Was He not their *Rabb* ? To which all replied that Yes, He was, and that all were witnesses for the same. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that *Allah* was their *Rabb*).” In *Taf-seer* it is mentioned, in one sentence only, that this Command describes the '*Mee-saaq of Aa-lam-e-Ar-wah*' (Promise taken in the world of Souls).

Translation by Mufti Muhammad Shafi from his *Mua-rif-ul-Qur-aan*, Volume 4, Page 107 is “And when your *Rabb* produced from the back of the progeny of (Prophet) Adam all their off-springs, and took a Solemn Promise from them to the effect, Was He not their *Rabb* ? To which all replied that Yes, He was, and that all were witnesses for the same. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that *Allah* was their *Rabb*)”. At pages 112 to 115 is given the *Taf-seer* of *Aa-yat* 172. The substance of the *Taf-seer* is that *Allah* took this Solemn 'Promise' from every Soul, who was destined to come to this world, before that Soul came to this world, to remember that *Allah* was his or her Creator, Sustainer, Preserver etc. and, *Allah* alone should be worshipped and His Commands should be obeyed.

Translation by Peer Muhammad Karam Shah Al-Azhari from *Zia-ul-Qur-aan*, Volume 2, pages 100-101 is “And

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remember [Holy Prophet *Mohammad (SAW)*] when your *Rabb* produced all their off-springs from the back of the progeny of (Prophet) Adam, and took a solemn 'Promise' from them to the effect, Was He not their *Rabb* ? To which all replied that Yes, He was, and that all were witnesses for the same. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that Allah was their *Rabb*).” In *Taf-seer*, in Note No.228, at pages 101-102, the learned Author has explained this *Mee-saaq* in a beautiful manner. I give a Summary of the same for the benefit of the Readers. He states that this *Mee-saaq* taken by Allah is a Reality, as mentioned in Holy *Qur-aan* ; and is not merely an allegory, as suggested by certain class of Thinkers. He has stated that Holy Prophet *Mohammad (SAW)* interpreted these two *Aa-yaat* 172-173 by saying that when Prophet Adam was created by Allah, Allah touched his back, as a result of which all the off-springs, who were to be born through Prophet Adam, became visible ; and it was to them that Allah put the question- ; Whether He was their *Rabb* ? to which they all replied that Yes, he was their *Rabb*. The learned Author further quotes the view expressed by another learned Scholar Allama Qutb-ud-din Shee-ra-zee, that Allah has in fact taken two *Mee-saaq* ; the First being the natural inclination towards Good in every Human being ; and the Second is the one mentioned in these two *Aa-yaat* in Holy *Qur-aan*.

Translation by Maulana Ameen Ahsan Islahi from his *Ta-da'b-bur Al Qur-aan*, Volume 3, page 388 is “And when your *Rabb* produced all the off-springs from the back of the progeny of (Prophet) Adam, and took a Solemn Promise from them to the effect, Was He not their *Rabb* ? To which all replied that Yes, He was, and that all were witnesses for the same. This was done to safeguard against this, that on the Day of Judgement they may say that they did not know about this fact (that Allah was their



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*Rabb*)". The *Taf-seer* is similar to the *Taf-seer* by Muf-ti Mohammad Shafi in his *Mua-rif-ul-Qur-aan*, quoted above.

▶ At several places in the Holy *Qur-aan* *Allah* says that He has given discretion to Man either to do Good or to do Evil deeds in this world, to be rewarded or punished respectively by *Allah* in *Aa-khe-rut*.

▶ The Consensus of Scholars on this important point is, that the main idea of the '*Mee-saaq*' mentioned in these two *Aa-yaat* 172-173 is, that Man should clearly understand that he has been created by *Allah*, and as such it is his duty to worship *Allah* alone, as well as to obey His Commands as contained in Holy *Qur-aan*; and follow the Teachings of Holy Prophet *Mohammad* (S.A.W); and this is the sole purpose why *Allah* has created Men and *Jinns*.

▶ The sum and substance of all the *Tafa-seer* is, that *Allah* took this Solemn 'Promise' from every Soul, who was destined by *Allah* to come to this world at and for "a fixed time" (7 / 39 : 24), even before that Soul came to this world, to always remember that *Allah* was his or her *Rabb* (Creator, Sustainer, Preserver, Destroyer etc.) and therefore *Allah* alone should not only be worshipped by *Jinns* and Men, but His Commands should also be obeyed by them. If this is not done, it is something being done not only contrary to the Human Nature, but is also being done contrary to what *Allah* Wants Men to do; and will most certainly incur the displeasure of *Allah* in *Aa-khe-rut*.

7. In *Sura Bani Is-ra-eel* (17 / 50), in *Aa-yat* 15, *Allah* Commands, with reference to Man, that who ever receives Guidance, receives it for his own benefit; who goes astray does so to his own loss. No bearer of burden can bear burden of another; nor would *Allah* show His Wrath until He had sent a Prophet (to give warning).

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▶ Here it is impressed by *Allah* that Man shall receive benefit or loss in *Aa-khe-rut* for his own actions, and not for the actions of any other person. Full of Guidance and Wisdom !!

8. In *Sura Al-Zaa-ree-aat* (51 / 67), in *Aa-yaat* 56 to 58 *Allah* Commands that He has not created the *Jinns* and Men but to worship Him (56) ; and He does not want sustenance from them (57) ; nor does He want that they should feed Him (58).

▶ The expression "*Ley-aa-be-doon*" (but to worship Me) appearing in *Aa-yat* 56 has been interpreted differently by Authors. Since this is a very important *Aa-yat* giving the reason why *Allah* created *Jinns* and Men ; it seems necessary to give below the translations in English of *Aa-yat* 56 by two other famous Authors ; as well as the substance in English from Holy *Qur-aan* in Urdu by several other learned Authors. I have also given the opinions expressed in *Taf-seer* by several other learned Authors along with their names as follows :-

▶ Translation by Allama Abdullah Yusuf Ali is " I have only created *Jinns* and men, that They may serve Me"

▶ Translation by Maulana Mohammad Asad is "And (tell them that) I have not created the invisible beings and men to any end other than that they may (know and) worship Me"

▶ Translation from *Al Qur-aan ul Majeed* by Shaikh ul Hind Maulana Mahmood ul Hasan page 895 is "I have created *Jinns* and Men for My obedience". In the *Taf-seer* written by Allama Shabbir Ahmad Usmani, it is mentioned that by this *Aa-yat*, it is meant that in their nature the capability or discretion to choose the Right Path has been bestowed by *Allah* upon them.

▶ Translation from *Al Qur-aan ul Azeem* by Shah Abdul Qadir is "And I have created *Jinns* and Men for My obedience". There is no *Taf-seer*.

▶ Translation from *Al Qur-aan ul Hakeem* by Maulana Ashraf Ali Thanvi is "And I have created *Jinns* and Men so that they should worship Me". In *Taf-seer* it is mentioned that

substance of this Command is that *Sha-riah* demands that they should worship *Allah*.

► Translation by Mufti Muhammad Shafi in his *Mua-rif-ul-Qur-aan*, Volume 8, is "And I have created Jinns and Men for My obedience." Pages 171-172, give the *Taf-seer*. On page 171, he writes that, the word '*Iba-dat*' (*Ley-aa-bu-doon*) in this *Aa-yat* means discretionary '*Iba-dat*'. At the bottom of page 172, the learned Author refers to *Taf-seer* of another Scholar Maz-hari with approval. The said Scholar has interpreted this *Aa-yat* 56 to mean, that *Allah* has created Jinns and Men in this manner that they have the capability and capacity to offer prayer to *Allah* ; but at the same time they have been given discretion to do or not to do the same ; with the result that whosoever shall use this discretion to obey the Commands of *Allah* in this world, shall be benefited in *Aa-khe-rut* ; and whosoever shall disobey the Commands of *Allah* in this world, shall suffer in *Aa-khe-rut*. To sum up the word "*Ley-aa-bu-doon*" used in *Aa-yat* 56 shall not only mean to worship *Allah*, but shall also mean and include the obedience to the Commands of *Allah*.

► Translation by Peer Muhammad Karam Shah Al-Azhari in *Zia-ul-Qur-aan* is "And I have created Jinns and Men except that they should worship Me". In Volume 4, page 640, in Note 52, he has explained this *Aa-yat* 56 in a beautiful manner. I give a Summary of the same. He says that *Haz-rat* Ali, a Companion of Holy Prophet *Mohammad* (*SAW*), interpreted *Aa-yat* 56 to mean, that *Allah* has created Jinns and Men so that He may Command them to worship Him. The reason why *Allah* wants Jinns and Men to worship Him is, because *Allah* has not only created them, but has also bestowed upon them innumerable favours and bounties. It will be totally unfair to worship anybody else other than *Allah* in these circumstances.

► Translation by Maulana Ameen Ahsan Islahi from *Ta-dab-bur-ul Qur-aan* Volume 7, at page 626, is "I have created

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Jinns and Men only for my obedience". In *Taf-seer* at pages 630 to 632, he writes that *Allah* has not created Jinns and Men to satisfy any need of *Allah* ; but because they may attain great heights of Glory by worshipping *Allah*, and obeying His Commands. On page 632, the learned Author writes that the word '*Iba-dat*' has been used in its wider sence in *Aa-yat* 56, namely, the obedience of *Allah*, and the obedience of His Commands.

▶ The expression '*Ley-aa-be-doon*', in its wider sense, refers not only to worship *Allah*, but also to obey His Commands, as contained in Holy *Qur-aan* and the Teachings of Holy Prophet *Mohammad (SAW)*.

▶ The Consensus of Scholars on this important point is, that the main idea of the creation of Jinns and Men by *Allah* as mentioned in these three *Aa-yaat* 56 to 58 is, that Man should clearly understand that he has been created by *Allah*, and as such it is his duty to worship Him alone, as well as to obey His Commands as contained in Holy *Qur-aan* ; and follow the Teachings of Holy Prophet *Mohammad (SAW)* ; and this is the sole purpose why *Allah* has created Men and Jinns.

▶ The sum and substance of all the *Tafa-seer* is that *Allah* created Jinns and Men, not only to 'worship' *Allah* but also to obey His Commands, as contained in Holy *Qur-aan*, and the Teachings of Holy Prophet *Mohammad (SAW)*. *Allah* alone should not only be worshipped by Jinns and Men, but His Commands should also be obeyed by them. If this is not done, it is something being done not only contrary to the Human Nature, but is also being done contrary to what *Allah* Wants Men to do ; and will most certainly incur the displeasure of *Allah* in *Aa-khe-rut*.

9. In *Sura Al-Ne-hel* (16 / 70), in *Aa-yat* 78, *Allah* Commands wiyh reference to Man that, It is He Who brought forth Human beings from the wombs of their mothers when they

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knew nothing ; and He gave them hearing and sight and intelligence and affections, so that they may give thanks (to *Allah*).

▶ Here *Allah* impresses upon Man that *Allah* attaches great importance to offering thanks to *Allah* for all the favours and bounties bestowed upon Man. Not offering thanks to *Allah*, displeases *Allah* ; and offering thanks to *Allah*, pleases *Allah*. Guidance and Wisdom for us !!

10. In *Sura Al-Mulk* (67 / 77), in *Aa-yat* 2, *Allah* Commands *Allah* has created Death and Life in order to test Man to see which Man does Good deeds.

▶ Here *Allah* impresses upon Man, as at several other places in Holy *Qur-aan*, that life in this world is "for a period ordained" (7 / 39 : 24) that after Death, there shall be resurrection and accountability for the Good and Evil deeds performed in this world ; and permanent abode for ever, either in Heaven or Hell, according to the Good or Evil deeds performed respectively in this world. Guidance and Wisdom for us.

11. In *Sura Al-Baq-ra* (2 / 87), in *Aa-yat* 29, *Allah* declares in Holy *Qur-aan* that *Allah* created all the things existing on Earth for Man.

▶ This shows that *Allah* creates everything existing in this world, for the use and benefit of Man, who is *Ash-raf ul Makh-lu-qaat*.

12. In *Sura Al-Baq-ra* (2 / 87), in *Aa-yat* 177, *Allah* Commands with reference to Man that, "Piety does not lie in turning your face to East or West ; Piety lies in believing in *Allah*, the Last Day and the angels, the Scriptures and the Prophets, and disbursing your wealth out of love for *Allah* among your kin and the orphans, the imbeciles, the wayfarers, and freeing the slaves, observing your devotional obligations, and in paying the *zakat* and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the

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men who affirm the Truth, and they are those who follow the straight path”.

▶ True and correct picture of *Mut-ta-geen* is drawn as *Allah* wants them to be. Full of Guidance and Wisdom, if only we could strictly follow this and become a *Mut-ta-gee*.

13. In *Sura Al-Reh-maan* (55 / 97), in *Aa-yaat* 2 to 4, *Allah* Reveals He taught Holy *Qur-aan* (2) ; created Man (3) ; and instructed him to express clearly (4).

▶ The emphasis is upon the teaching of Holy *Qur-aan* by *Allah*, which means that a Believer should understand and follow the teachings of Holy *Qur-aan*. Without understanding and following the teachings of Holy *Qur-aan*, a Believer can not become a Believer.

▶ *Allah* refers to the power and capability bestowed upon Man to express clearly, which is one of the reasons why Man is called / considered to be *Ash-raf ul Makh-lu-qaat*.

14. In *Sura Al-Reh-maan* (55 / 97), in *Aa-yaat* 14 - 15, *Allah* Reveals He has created Man of fermented clay, dried and tinkling hard like earthenware (14); and created *Jinns* from the white-hot flame of fire (15).

▶ These two *Aa-yaat* impress upon us the unlimited power of *Allah*, Who created the first Man (Prophet Adam) from clay, and created the first *Jinn* from hot flame of fire (both with out a father or mother).

15. In *Sura Al-Ha-shar* (59 / 101), in *Aa-yaat* 18- 19, *Allah* Commands in the beginning of *Aa-yat* 18, the Believers to fear *Allah* constantly (18) ; and warns them not to become like Unbelievers (19).

16. In *Sura Al-Ta-Gha-bun* (64 / 108), in *Aa-yat* 3, *Allah* Reveals that He created the Heavens and the Earth with deliberation, and gave Man form and shaped him well ; and to *Allah* all Man shall return.

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Part - III : How the character and weaknesses of Man are depicted  
Holy *Qur-aan*?

Explanatory Notes :

▶ I shall try to visualize in this Part as to how the character and weaknesses of Man are depicted in Holy *Qur-aan*. For this purpose, I have picked up from the Holy *Qur-aan*, to the best of my humble effort, all the relevant *Aa-yaat*, in chronological order of *Nu-zool*, pertaining to and relevant for this Part.

Detailed discussion.

1. In *Sura Al-Aa-laq* (96 / 1), in *Aa-yaat* 6 and 7, *Allah* Reveals that, Man is rebellious and uncontrollable (6) ; when he thinks he is self sufficient and does not require any help from *Allah* (7).

▶ This weakness of human nature has been beautifully portrayed. When Man becomes wealthy and powerful, he becomes proud and arrogant and does not care either for his fellow beings or even for the Commands of *Allah*. Full of Guidance and Wisdom !!

2. In *Sura Al-Fa-jar* (89 / 10), in *Aa-yaat* 17 to 20, *Allah* Reveals that, Man should know that in fact he does not respect the orphans (17) ; nor he urges one another to feed the poor (18) ; and he devours inheritance of others greedily (19) ; and he loves wealth with all his heart (20).

▶ The weaknesses of human nature have been beautifully portrayed. Full of Guidance and Wisdom !!.

3. In *Sura Al-Aa-dee-yaat* (100 / 14), in *Aa-yaat* 6 to 8, *Allah* Reveals that, Man is extremely ungrateful to *Allah* (6) ; and is himself a witness to it (7) ; and is extremely in love of worldly goods (100 : 8).

▶ Here *Allah* complains in *Aa-yaat* 6 that Man is extremely ungrateful to *Allah*. It is absolutely necessary that this complaint of *Allah* should be rectified ; and Believers should try to thank *Allah* for all the favours and bounties showered upon them,

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including the automatic functioning of their body organism. Even if one does not get a good night's sleep, one remains disturbed and agitated throughout the whole day. In the same bedroom, under the same circumstances, one gets a good night's sleep ; and when that one gets up one is extremely contented and satisfied. The question is, what was one's contribution to the good night's sleep ? The answer is none. It was a favour or Grace shown by *Allah*. One should offer thanks for the good night's sleep to *Allah*. I would like to point out that offering thanks to *Allah* gives satisfaction and contentment ; and one is satisfied mentally in the circumstances *Allah* has placed one. If one learns to thank *Allah*, one never makes any complaint to *Allah*, because of the mental satisfaction one gets. This is the Command of *Allah* which gives satisfaction and contentment to a person if it is followed.

▶ *Allah* exposes another weak characteristic of Man in *Aayat* 8 by Revealing that Man is extremely in love of worldly goods. Love of worldly goods by a person, makes that person a complete slave of his desires and wishes. This weakness prompts Man to see and care only about those persons who are liked or loved by him. Such a person becomes extremely selfish and does not care about the troubles or unhappiness of others. Such a person is not ready for any sacrifice for others, because of selfishness. On the other hand, a person who is not "extremely in love of worldly goods", is not selfish, and is always ready and willing to sacrifice for and help other persons, irrespective of any attachment with that person. This is done not for any personal motive or advantage, and as such *Allah* is extremely pleased with such actions as well as such persons.

▶ Full of Guidance and Wisdom and an eye opener to all of us !!

4. In *Sura Al-Aa-bus* (80 / 24), in *Aa-yaat* 11-12, *Allah* Reveals that Holy *Qur-aan* is merely Guidance to Man (11) ; and who ever may like accept it (12).



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► Full of Guidance and Wisdom and an eye opener to all of us !!

5. In *Sura Al-Aa-bus* (80 / 24), in *Aa-yat* 17, *Allah* Reveals that accursed is Man, how ungrateful is he ?.

► *Allah* impresses upon Man that *Allah* attaches great importance to offering thanks to Him for all the favours and bounties bestowed upon Man. Not offering thanks to *Allah*, displeases Him ; and offering thanks to *Allah*, pleases Him. Guidance and Wisdom for us !!

6. In *Sura Al-Teen* (95 / 28), in *Aa-yaat* 4 to 6, *Allah* Reveals that He created man in 'best of moulds' (4) ; then brought him down to the lowest of the low (5) ; except those who believe and do the right, for whom there is reward undiminished (6).

► Different interpretations are given by learned Scholars of *Aa-yat* 5 "Then brought him down to the lowest of the low". Some Scholars interpret it to mean that this refers to the advanced age of Man, when all the faculties start failing to function due to old age and the person starts behaving like a child. Other Scholars interpret it to mean the lowering of the moral character of a person, irrespective of age, to an alarming degree of indecent behaviour. The second interpretation seems more consistent with the immediately following *Aa-yat* 6, which lays down "Except those who believe and do the right, for whom there is reward undiminished (6)". This *Aa-yat* 6 does not fit in with the first interpretation regarding advanced old age, because in advanced old age a Believer does not go "down to the lowest of low". On the other hand, morally and Spiritually a person is better.

7. In *Sura Al-Ba-lad* (90 / 35), in *Aa-yat* 4, *Allah* Commands "We created man in toil and trouble".

∴ Imam Tib-ri interprets this *Aa-yat* to mean that Man has been created by *Allah* to undergo extreme toil and hardship, both physically and Spiritually.

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8. In *Sura Bani Is-ra-eel* (17 / 50), in *Aa-yat* 11, *Allah* Reveals that, Prayer that Man should make for good, he makes for evil ; for man is given to haste.

▶ *Allah* denounces the hastiness of Man in making decisions. Hastiness in decisions or even in doing ordinary day to day work, leads to many complications and troubles.

9. In *Sura Al-Houd* (11 / 52), in *Aa-yat* 10, *Allah* Reveals that, if Man tastes His favours after adversity, he says misfortune has left him and begins to brag and boast.

▶ *Allah* portrays another weak characteristic of Human nature. Full of Guidance and Wisdom !!

10. In *Sura Al-Shou-raa* (42 / 62), in *Aa-yat* 48 (In the end) *Allah* Commands "Man is most ungrateful".

▶ *Allah* impresses upon Man that He attaches great importance to offering thanks to *Allah* for all the favours and bounties bestowed upon Man. Not offering thanks to *Allah*, displeases Him ; and offering thanks to *Allah*, pleases Him. Guidance and Wisdom for us !!

11. In *Sura Al-Mo-aa-rif* (70 / 79), in *Aa-yat* 19 *Allah* Commands "Surely Man is greedy by nature".

▶ One of the greatest weaknesses of Man is being pointed out by *Allah*. Can we overcome it ? Guidance and Wisdom for all of us !!

12. In *Sura Al-Ni-Saa* (4 / 92), in *Aa-yat* 28, *Allah* Commands "Man has been created weak".

▶ *Allah* portrays another weak characteristic of Human nature. Full of Guidance and Wisdom !!

13. In *Sura Al-Ta-gha-bun* (64 / 108), in *Aa-yat* 15, *Allah* Commands "the wealth and children of a person are surely meant as trial for that person ; and a big reward is available in *Aa-khe-rut*".

▶ *Allah* portrays another weak characteristic of human nature. Full of Guidance and Wisdom !!

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14. In *Sura Al-Ta-gha-bun* (64 / 108), in *Aa-yat* 16, *Allah* Commands in the end of this *Aa-yat*, that a person who saves himself from his greedy instinct shall be ultimately successful.

▶ *Allah* portrays another weak characteristic of human nature. Full of Guidance and Wisdom !!

END OF BOOK III - *INSAN* IN 3 PARTS.

### Some *Duas* to remember and recite

> O *Allah* ! accept this humble service from me. Verily You hear everything, and You know everything (2 : 127).

> O *Allah* ! give us in this world what is good ; and also give us what is good in *Aa-khe-rut*, and save us from the punishment of Hell fire (2 : 201).

> O *Allah* ! we hear and we obey you. Grant us forgiveness and we shall all return to *Allah* (2 : 285).

> O *Allah* ! do not condemn us if we forget, or fall into error. O *Allah* do not lay on us such a burden as You put on those before us. O *Allah* ! do not impose on us that which we have not the strength to bear. Pardon us, absolve us and have Mercy on us, O our Protector, and give us victory over the Unbelieving persons (2 : 286).

> O *Allah* ! we have embraced Islam. Forgive our Sins and keep us safe from Hell fire (3 : 8) ; (3 : 16).

> O *Allah* ! I have never been disappointed by praying to You (9 : 4).

> O *Allah* ! have Mercy upon my parents as they did care for me in my childhood (17 : 24)

> O *Allah* ! Increase our knowledge. (20 : 114).

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In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I -- BOOK IV PART I -- *AMAR-BIL-MAA-ROOF* AND PART II -- *NAHI-ANIL-MUNKAR*

Explanatory Notes.

▶ Both these Topics are, in fact, two very important factors for purifying the heart and Soul of a person ; as well as to keep his or her *Nafas-e-Am-mara* (wild instinct) under control ; and to become a *Mut-ta-qee*. In fact, it is only by following these Commands of *Allah*, and keeping within their limits that a Believer can become a *Mut-ta-qee*. There is no other way or short cut.

▶ It is necessary to understand the meaning of both these expressions, in order to appreciate their importance and significance.

▶ '*Amar*' in Arabic means an 'Order'; and in Holy *Qur-aan* it means the 'Command of *Allah*'. '*Maa-Roof*' in Arabic means 'a particular thing'; and in Holy *Qur-aan* it refers to 'specific things or objects or acts mentioned in the Command of *Allah*'.

▶ '*Nahi*' in Arabic means 'to restrain somebody from doing a particular act'; and in Holy *Qur-aan* it means 'the Command of *Allah* restraining a Believer from doing a particular thing, object or act'. '*Mun-kar*' in Arabic means 'Bad or Evil'; and in Holy *Qur-aan* it means 'those things or objects or acts which *Allah* considers Evil and prohibits to do' the same.

▶ The obedience of Law is absolutely necessary for any good and civilized Society. When we follow the Rules of traffic, the movement on roads becomes so easy. Similarly, when we follow the Law of the Land, we do not face any law and order problems or difficulties. Exactly the same is the position with the Law laid down by *Allah* in Holy *Qur-aan*, as explained and

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interpreted by Holy Prophet *Mohammad* (SAW). When the Islamic *Um-mah* follows the Law of *Allah*, it pleases *Allah*; and it also makes everything so easy for the *Um-mah*. When *Allah* is pleased, He showers His blessings and favours, which bring happiness and welfare for everybody. On the other hand, if Believers do not follow the Law laid down by *Allah*, Believers displease Him, and the result is bound to be harmful not only to us but to the entire Islamic *Um-mah*. The Law of *Allah* is Holy *Qur-aan*, either in the form of '*Amar-bil-maa-roof*' Commanding Believers to do particular things or deeds; or in the form of '*Nahi-anil-mun-kar*' Commanding them Not to do particular things or deeds.

▶ I am dealing with '*Amar-bil-maa-roof*' and '*Nahi-anil-mun-kar*' in two separate Parts.

▶ The foundation of *Ei-maan*, as well as the criteria for judging, what are '*Aa-maal-e-Saleh*' and what are *Gu-nah* (Sin or Evil deed), is in the compliance and obedience to '*Amar-bil-maa-roof*'; and in abstinence from '*Nahi-anil-mun-kar*'. This is the only way to become a *Mut-ta-qee*, and thereby get *Hida-yat* from Holy *Qur-aan* and *Allah*.

▶ My humble attempt is to search out from the Holy *Qur-aan* what are '*Amar-bil-maa-roof*', and what are '*Nahi-anil-mun-kar*'; so that the Believers may be in a position to judge, while entering into any deal, or doing any thing or act, whether or not such deal, thing or act, comes within one or the other category mentioned above, and thereby either to perform a Good deed or to abstain from doing a Sin or Evil deed.

▶ I have tried to collect '*Amar-bil-maa-roof*' and '*Nahi-anil-mun-kar*' according to the *Nu-zool* of the Command of *Allah*, so that it may become clear, which Command came earlier in time, and which Command came thereafter.

▶ The selected Commands of *Allah* appear in Holy *Qur-aan*, some times in the beginning of the *Aa-yat*; some times in the

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middle of the *Aa-yat* ; and some times in the end of *Aa-yat*. I have picked up only the Command of *Allah* from the relevant *Aa-yat*.

### PART I. *Amar-bil-Maa-roof* as mentioned in Holy *Qur-aan*.

Detailed discussion.

1. In *Sura Al-Mod-das-sir* (74 / 2), in *Aa-yaat* 3, 4-5, 6 and 7, *Allah* Commands Believers as under :-

▶ To recite His *Zikr* (3).

This is the First Revelation to recite *Zikr* of *Allah*. (See Book X for details).

▶ To keep their clothes clean and to keep away from impurity or uncleanness (4-5).

▶ Not to do any favour to any person in the expectation of a better return (6).

▶ To have patience in adversity in the name of *Allah* (7).

2. In *Sura Al-Moz-zam-mil* (73 / 3), in *Aa-yaat* 8 and 20, *Allah* Commands Believers as under :-

▶ To recite His *Zikr* by reciting His names, after forgetting everything else ; and to devote full attention to *Allah* (8).

▶ To recite the Holy *Qur-aan* as is convenient.

▶ This *Aa-yat* (73 / 3 : 20), was Revealed in Madina, and is much later in *Nuzool*. It is for this reason that the following Commands are mentioned here :-

▶ To offer daily *Sa-laah* punctually.

▶ To pay the *Za-kaat* regularly.

▶ To give loan to *Allah* (in the form of charity).

▶ To perform *Aa-maal-e-Saleh* (Good Deeds).

3. In *Sura Al-Aa-laa* (87 / 8), in *Aa-yaat* 14 to 17 *Allah* Commands Believers as under :-

▶ Purify your Soul by following the Right Path.

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▶ Recite the *Zikr* of *Allah*.

▶ Offer *Salaat* regularly.

▶ Those who will follow these Commands shall be ultimately successful. But those persons who shall prefer the worldly life over the life of *Aa-khe-rut* (the world hereafter), in spite of the fact that *Aa-kha-rut* is everlasting, shall be the sufferers.

4. In *Sura Al-Zo-ha* (93 / 11), in *Aa-yaat* 9-10 *Allah* Commands Believers as under :-

▶ Not to be harsh towards orphans.

▶ Never to abuse any person who asks for charity.

5. In *Sura Al-Na-jum* (53 / 23), in *Aa-yat* 31, *Allah* Commands Believers as under :-

▶ To *Allah* belongs all that is in the Heavens and on Earth.

▶ *Allah* shall award (on the Day of Judgement) those who do Evil, according to their deeds.

▶ *Allah* shall reward (on the Day of Judgement) those who do Good, with what is best.

6. In *Sura Al-Qa-mar* (54 / 37), in *Aa-yaat* 17, 22, 32 and 40 *Allah* Repeats the same Command 4 times for Believers that, "We (*Allah*) have made the (Holy) *Qur-aan* easy to understand. Is there any one who shall take Advice?"

7. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yaat* 3 and 199, *Allah* Commands Believers as under:-

▶ To follow Holy *Qur-aan* (3).

▶ To cultivate tolerance (199).

▶ To enjoin justice (199).

▶ To avoid the company of fools (199).

8. In *Sura Al-Waa-qey-ah* (56 / 46), in 2 *Aa-yaat* 74 and 96, *Allah* Repeats the same Command to Believers to recite His *Zikr*.

9. In *Sura Al-Shau-raa* (26 / 47), in *Aa-yaat* 89-90, *Allah* Reveals Good News to Believers who come to *Allah* with a *Qalb*-

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*e-sa-leem* (tranquil heart) (89) ; that Paradise shall be brought near them (90).

▶ Tranquility of heart as well as Soul can only be achieved Only by reciting *Zikr* of Allah (13 : 28).

10. In *Sura Al-Qa-sass* (28 / 49), in *Aa-yat* 83, Allah Commands for Believers as under :-

▶ Allah shall enter into Paradise those who are not haughty in this world and do not spread corruption.

▶ The future belongs to those who take heed for themselves and follow the Straight Path (83).

11. In *Sura Bani-Is-ra-eel* (17 / 50), in *Aa-yaat* 23, 26, 27, 34, 35 and 53, Allah Commands Believers as under :-

▶ To avoid *Shirk* (23).

▶ To serve their parents (23).

▶ To treat nicely their relations, poor persons, and the travelers (26).

▶ To give to their relatives what is their due. (26).

▶ Also to give to those who are needy, and the wayfarers (26).

▶ Not to spend (their wealth) extravagantly (26).

▶ Those who spend their wealth extravagantly, are the brethren of *Shai-taan*, who was ungrateful to Allah, his Lord (27).

▶ Not to touch the property of the orphans, except for what is better for them, until they come of age (34).

▶ Fulfil the promise you make. You will surely be questioned about that promise (34).

▶ Give full measure when you are measuring, and weigh on a balanced scale. This is better, and its consequence are excellent (35).

▶ Talk nicely and decently (53).

12. In *Sura Al-Houd* (11 / 52), in *Aa-yat* 114 Allah Commands Believers to offer *Sa-laah* regularly and punctually.



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13. In *Sura Al-In-aam* (6 / 55), in *Aa-yaat* 28, 71, 120, 150 and 151 *Allah* Commands Believers as under:-

- ▶ To avoid bad company (28).
- ▶ To submit to *Allah*, the Lord of all the worlds (71).
- ▶ To avoid committing any sin (120).
- ▶ To discard both the visible and invisible sin. Those who commit sin shall be punished for what they do (120).
- ▶ To treat their parents decently (150).
- ▶ To make none the equal of *Allah* (151).
- ▶ To be good to their parents (151).
- ▶ Not to kill their children out of fear of poverty, for *Allah* gives them food and He shall make provision for the children also (151).
- ▶ To avoid what is shameful, whether open or hidden (151)
- ▶ Not to take a life which *Allah* has forbidden, unless for some just cause (151)

14. In *Sura Al-Luq-maan* (31 / 57), in *Aa-yaat* 12, 14, 15 and 33, *Allah* Commands Believers as under :-

- ▶ To thank Him, as thanking *Allah* shall ultimately benefit them (12).
- ▶ To serve their parents, especially their mothers (14).
- ▶ To obey their parents within the prescribed limit. The prescribed limit is that, in case the parents direct their children to do something against the *Sha-ri-ah*, the children should Not obey them (15).

▶ To 'fear' *Allah* and to be afraid of the Day of judgment, when neither father shall be of any help to his son ; nor the son shall be of any help to his father.

15. In *Sura Al-Zu-mar* (39 / 59), in *Aa-yaat* 2, 10, 11-14, and 66 *Allah* Commands Believers as under :-

- ▶ To keep the *Deen* of Islam pure and thereafter should Pray to *Allah* (2) and (11 to 14).

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▶ To remain constantly in 'fear' of *Allah* (10).

▶ To worship *Allah* Alone, and be of those who give thanks to Him (66).

16. In *Sura Haa-Meem-Sajda* (41 / 61), in *Aa-yat* 33, *Allah* Commands Believers to know that None is better than one who calls men to *Allah* ; and who works for righteousness ; and who says, I am of those who bow in Islam.

17. In *Sura Al-Jaa-se-ya* (45 / 65), in *Aa-yaat* 18-19 *Allah* Commands Believers to follow *Sha-ri-ah* in which case *Allah* shall help them.

18. In *Sura Al-Ah-qaaf* (46 / 66) in *Aa-yaat* 14-15 *Allah* Commands Believers to treat their parents in a decent and nice manner.

19. In *Sura Al-Zaa-reey-aat* (51 / 67), in *Aa-yat* 56, *Allah* by Revealing that He has created *Jinns* and men only for Praying to Him, Commands that Believers should Pray *Allah*. (See Book III on *Insan* for details).

20. In *Sura Al-Kay-haf* (18 / 69), in *Aa-yaat* 23-24 *Allah* Commands Believers to say '*Insha-Allah*' (*Allah* willing), whenever they intend to perform a new Deed.

21. In *Sura Al-Nehel* (16 / 70), in *Aa-yaat* 36, 64, 90, 96 and 128 *Allah* Commands Believers as under :-

▶ To Pray to *Allah* (36).

▶ To do justice and equity to others (36) (90).

▶ The giving of gifts to your relatives (90).

▶ Forbidden is indecency, impropriety and oppression (90).

▶ What they possess shall pass, but what is with *Allah* shall abide. *Allah* shall certainly award those who persevere in Faith in keeping with their deeds (96).

▶ *Allah* is verily with those who are pious and devout, and those who do good deeds (128).

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22. In *Sura Al-Ibrahim* (14 / 72), in *Aa-yaat* 11 and 31, *Allah* Commands Believers as under :-
- ▶ They should place their trust in *Allah* (11).
  - ▶ To offer *Sa-laah* regularly on time (31).
23. In *Sura Al-Moumay-noon* (23 / 74), in *Aa-yaat* 51 and 96, *Allah* Commands Believers as under :-
- ▶ To eat from *Ha-lal* earning (51).
  - ▶ To perform Good deeds (51).
  - ▶ To behave in a noble manner with a person who behaves indecently with them.
24. In *Sura Al-Rome* (30 / 84), in *Aa-yaat* 17, 30, 31 and 38, *Allah* Commands Believers as under :-
- ▶ Recite the *Zikr* of *Allah* in the evening and when ye rise In the morning (17).
  - ▶ Set your faces truly to the Faith (30).
  - ▶ Islam is the standard Religion, but most among Mankind do not understand (30).
  - ▶ Turn back in Repentance to *Allah* (31).
  - ▶ Fear *Allah* (31).
  - ▶ Establish regular Prayers. Do not be among those Who join gods with *Allah* (31).
  - ▶ Give what is due to kindred, the needy, and the wayfarer, This is best for those who seek the Pleasure of *Allah*, and they shall prosper (38).
25. In *Sura Al-An-ka-boot* (29 / 85), in *Aa-yaat* 8, 27, 45 and 56, *Allah* Commands Believers as unger :-
- ▶ To treat their parents in a decent and nice manner (8).
  - ▶ To pray *Allah* and to constantly thank *Allah* (for all His Grace and bounties) (27).
  - ▶ Recite what has been revealed in the Book (Holy *Qur-aan*) (45).
  - ▶ Be constant in devotion. Surely Prayer keeps you away from the obscene and detestable (45).

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- ▶ Recitation of *Zikr of Allah* is far greater (45).
- ▶ To pray to *Allah* (56).
- 26. In *Sura Al-Baq-ra* (2 / 87), in 15 *Aa-yaat*, 2, 21, 23, 38, 40, 45, 72, 109, 148, 150, 153, 208, 228, 233 and 238, *Allah* Commands Believers as under :-
  - ▶ This is The Book (Holy *Qur-aan*) free of doubt and a Guidance for *Mut-ta-qeen* (2).
  - ▶ To pray to *Allah* alone (21).
  - ▶ To 'fear' only *Allah* (23).
  - ▶ Whoever follows Guidance sent by *Allah*, shall neither have fear nor regret (in *Aa-khe-rur*) (38).
  - ▶ To fulfill the promise of *Allah* and *Allah* shall fulfill their promise (40).
  - ▶ To seek assistance from *Allah* through Patience and *Sa-laat* (45).
  - ▶ To eat *Halaal* food and thank *Allah* for it (72).
  - ▶ To try to forgive and forget (109).
  - ▶ To try to compete with each other in doing Good deeds (148).
  - ▶ To remember *Allah* and He shall remember them (150).
  - ▶ To seek assistance from *Allah* through Patience and *Sa-laa*. (153).
  - ▶ To seek courage in patience and Prayer, for *Allah* is with those who are patient. (153).
  - ▶ To follow Islam wholeheartedly (208).
  - ▶ Believer women, who are divorced, have to wait for three monthly periods\*, and if they believe in *Allah* and the Last Day they must not hide unlawfully what *Allah* has formed within their wombs. Their husbands would do well to take them back in that case, if they wish to be reconciled (228).
  - ▶ Believer women also have recognized rights as men have, though men have an advantage over them. But *Allah* is All-

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mighty and All-wise. Women have same rights over Men as Men have over Women (228).

▶ To 'fear' only *Allah* (233).

▶ To be punctual in *Sa-laah* and obey *Allah* (238)

27. In *Sura Al-In-faal* (8 / 88), in *Aa-yaat* 1, 19 and 92, *Allah* Commands Believers as under :-

▶ To obey *Allah* and His *Rasool* (1).

▶ *Allah* is with those who believe (19).

▶ Believers shall never come to piety unless they spend in charity things they love ; and whatever they spend is known to *Allah* (92).

28. In *Sura Aal-e-Imran* (3 / 89), in 8 *Aa-yaat*, 97, 102, 103, 105, 120, 125, 130 and 133, *Allah* Commands Believers as under:-

▶ Who oever can afford should visit *Kaa-ba* for *Hajj* pilgrimage as duty to *Allah* (97).

▶ To fear *Allah* and obey His *Shariah* (102).

▶ Hold on firmly together to the rope of God, and be not divided among yourselves (103).

▶ *Allah* has Revealed His clear Signs that Believers may find the Right Way perchance (103).

▶ Be not like those who became disunited and differed among themselves after clear proofs had come to them. For them is great suffering (105).

▶ To have patience and remember *Allah* when they are in trouble (120).

▶ To have patience and remember *Allah* when they are in trouble (125).

▶ Do not practice usury, charging doubled and redoubled (interest) ; but have fear of *Allah* ; you may well attain your goal (130).

▶ To spend their money in Charity (133).

▶ To keep in control their angry temperament (133).

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29. In *Sura Al-Ah-zaab* (33 / 90), in 3 *Aa-yaat* 3, 16, and 70, *Allah* Commands Believers as under :-

▶ To have complete faith in *Allah* (3).  
▶ Of no gain will be your running away if you run from death or being killed, even then you will enjoy the good things of life but only for a while (16).

▶ To 'fear' *Allah* and to always say Truth (70).

▶ Obey the Commands of *Allah*, and say straightforward things (70).

30. In *Sura Al-Ni-saa* (4 / 92), in 3 *Aa-yaat*, 103, 131 and 135, *Allah* Commands Believers as under :-

▶ When Believers have offered their Prayers, they should recite the *Zikr* of *Allah* by remembering Him, standing or sitting or lying on their sides (103).

▶ When Believers have security, they should observe their Prayers properly, for praying at fixed hours is prescribed for them (103).

▶ To fear *Allah* and obey His *Sha-ri-ah* (131).

▶ Be custodians of justice and witnesses for *Allah*, even though against themselves or their parents or their relatives (135).

▶ Whether a man be rich or poor, *Allah* is his greater well-wisher than you. So 'follow not the behests of lust lest you swerve from justice ; and if you prevaricate or avoid (giving evidence), *Allah* is knows what ever you do (135).

31. In *Sura Al-Haa-deed* (57 / 94), in 3 *Aa-yaat* 7, 21 and 28, *Allah* Commands Believers as under :-

▶ To spend in charity from the wealth bestowed by *Allah* upon them (7).

▶ To advance hurriedly towards Forgiveness (by *Allah*) and Heaven (by performing Good deeds) (21).

▶ To adopt *Taq-wa* (piety and fear of *Allah*) and in return *Allah* shall award them double fold *Reh-mat* and *Noor* (28).

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32. In *Sura Mohammad (SAW)* (47 / 95), in 2 *Aa-yaat* 24 and 38, *Allah* Commands Believers as under :-

▶ Do they not earnestly seek to understand Holy *Qur-aan*? Have they put locks upon their hearts ? (24).

▶ To spend in charity in the name of *Allah* (38).

33. In *Sura Al-Reh-maan* (55 / 97), in *Aa-yat* 9, *Allah* Commands Believers. First to measure correctly. Second to do justice in every deal.

34. In *Sura Al-Noor* (24 / 102), in *Aa-yaat* 22 and 56, *Allah* Commands Believers as under :-

▶ To forgive others, so that *Allah* may forgive them (8).

▶ To observe your devotional obligations (56).

▶ To pay their *za-kaat* (56).

▶ To obey Holy Prophet (*SAW*) so that they may be shown Mercy by *Allah* (56).

35. In *Sura Al-Hajj* (22 / 103), in *Aa-yat* 77, *Allah* Commands Believers. Firast, to pray to *Allah*. Second, to perform Good deeds.

36. In *Sura Al-Mona-fe-qoon* (63 / 104), in *Aa-yat* 10, *Allah* Commands Believers to spend in charity from the wealth provided to them by *Allah*, otherwise they shall feel sorry for not having done so.

37. In *Sura Al-Mujaa-di-laa* (58 / 105), in *Aa-yaat* 9, 10, and 18, *Allah* Commands Believers as under :-

▶ To constantly 'fear' *Allah* (9).

▶ To have consultation with each other in respect of *Taq-Wa* (9).

▶ To avoid Secret counsels which are only inspired by the Evil One (*Shai-taan*), so that he may cause grief to the Believers ; but he cannot harm them In the least, except as *Allah* permits (10).

▶ Let the Believers Put their trust in *Allah* (10).

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38. In *Sura Al-Huj-raat* (49 / 106), in *Aa-yaat* 9, 10 and 12, *Allah* Commands Believers as under :-
- ▶ To get the dispute settled between two quarreling groups of Believers (9).
  - ▶ To 'fear' *Allah* so that *Allah* may show Mercy to them (10).
  - ▶ To avoid suspicion which is a sin in some cases (12).
  - ▶ Not to spy upon each other (12).
  - ▶ Not to speak ill of others behind their backs ; because it is like eating the flesh of their dead brother ; which is abhorring (12).
  - ▶ To fear *Allah* (12).
39. In *Sura Al-Teh-reem* (66 / 107), in *Aa-yat* 6, *Allah* Commands Believers to save themselves and their family from hell fire (by performing Good deeds).
40. In *Sura Al-Ta-ghaa-bun* (64 / 108), in *Aa-yaat* 13 and 16, *Allah* Commands Believers as under :-
- ▶ Let the Believers Put their Trust in *Allah* (13).
  - ▶ To 'fear' *Allah* (16).
41. In *Sura Al-Saff* (61 / 109), in *Aa-yaat* 2-3 and 14, *Allah* Commands Believers as under :-
- ▶ Do not say that which you can not do, for *Allah* dislikes this very much (2-3).
  - ▶ To follow and help Islam as *Deen* (14).
42. In *Sura Al-Al-Jum-aa* (62 / 110), in *Aa-yat* 10, *Allah* Commands Believers to recite His *Zikr* profusely so that they may be benefited.
43. In *Sura Al-Maa-ae-y-dah* (5/112), in *Aa-yaat* 1, 2, 5, 8, and 32, *Allah* Commands Believers as under :-
- ▶ To fulfil their obligations to others (1).
  - ▶ All animals made lawful as food except those mentioned specifically (1).



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▶ Hunting is unlawful during Pilgrimage in Kaa-ba for them (1).

▶ They should not violate sanctity of offerings to *Allah* ; nor the rites of the holy month ; nor of sacrificial cattle with garlands that are brought to Kaa-ba ; nor of the people who flock to the Holy House seeking the bounties of *Allah*, and His pleasure (1).

▶ Hunting is peritted when they have laid aside the robe of the pilgrim (2).

▶ Their hatred of a people should not lead them to aggression (2).

▶ They should help one another in Goodness and Piety, and not in crime and rebellion (2).

▶ To 'fear' *Allah*. Surely God is severe in punishment (2).

▶ Lawful for them are all clean things (5).

▶ Lawful for them is the food of the people of the Book (Jews and Christians), as their food is made lawful for them (5).

▶ Lawful (for marriage) are the chaste women who are Believers ; and the women of the people of the Book who are chaste, and not those who have fornication or liaison, provided you give them their dowries (5).

▶ All the acts of those who turn back on their Faith shall be rendered useless, and they shall be among the losers in the life to come (5).

▶ Stand up as witnesses for *Allah* in all fairness, and do not let the hatred of a people deviate you from justice. Be just: This is closest to piety (8).

▶ Who ever kills a human being, except for<sup>7</sup> having murdered a persn, or for spreading corruption in the land, it shall be like killing all Humanity ; and who ever saves a life, saves the entire human race (32).

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44. In *Sura Al-Tau-ba* (9 / 113), in *Aa-yaat* 67, and 119, *Allah* Commands for Believers as under :-

▶ The hypocrites, whether men or women, are the same. They encourage what is Evil and dissuade from what is Good ; and become misers when it comes to spending money in the way of *Allah*. They are oblivious of *Allah* ; and so is He oblivious of them. The hypocrites are indeed those who cross all limits (67).

▶ Do not stray from the Path of *Allah*, and be with those who are Truthful (119).

### PART II - *NAHI-ANIL-MUNKAR*.

as mentioned in Holy *Qur-aan*.

Detailed discussion.

1. *Allah* Commands Believers to avoid self-praise. (53 / 23 : 32).

2. In *Sura Al-Aey-raaf* (7 / 39), in *Aa-yaat* 3, 56 and 85, *Allah* Commands Believers as under :-

▶ Not to follow as friend or protector any one except *Allah*. (3).

▶ Not to obey any friend who does not follow the Commands of *Allah* and His *Rasool* (SAW) (56).

▶ Not to create mischief or law and order situation after every thing has been set right. (56).

▶ Not to be dishonest in business dealings (85).

3. *Allah* Warns Believers that the worldly life may not deceive them. (35 / 43 : 5).

4. In *Sura Bani Is-ra-eel* (17 / 50), in *Aa-yaat* 26, 32, 34 and 37, *Allah* Commands Believers as under :-

: Not to spend their wealth unnecessarily and uselessly (26).

▶ Not to go near rape (32).

▶ Not to go near (misappropriate) the property of an orphan (34).

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▶ Not to show pride and arrogance while walking on earth (37).

5. In *Sura Al-Houd* (11 / 52), in *Aa-yaat* 112 and 113, *Allah* Commands Believers as under :-

▶ Not to become arrogant (112).

▶ Not to favour tyrants (113).

6. In *Sura Al-An-aam* (6 / 55), in *Aa-yat* 121, 145, and 151, *Allah* Commands Believers as under :-

▶ Not to eat the meat of that animal which has been slaughtered by not taking the name of *Allah*, for that would amount to impiety. (121).

▶ No meat is forbidden by *Allah* to be eaten by Believers who wish to eat it, unless it be meat of a dead animal (not slaughtered properly in the name of *Allah*) ; or blood pouring out ; or the flesh of swine, for it is abominable ; or what is impious (meat), on which a name has been invoked, of some one other than *Allah's*. But (even so), if a person is forced by necessity, without willful disobedience, nor crossing due limits, *Allah* is Forgiving, Most Merciful (145).

▶ *Allah* Prohibits Believers from (1) *Shirk* ; (2) going near indecency and vulgarity either openly or secretly ; and (3) murdering any person when *Allah* has prohibited it, except for just cause (151).

7. *Allah* Warns Believers to be careful that *Shai-taan* shall, by his tricks, involve them in worldly affairs. (31 / 57 ; 33).

8. *Allah* Commands Believers not to create rift among themselves. (42 / 62 : 13).

9. *Allah* Commands Believers not to become slaves of their desires, for this does not help in any way. (45 / 65 : 18-19).

10. *Allah* Prohibits Believers from *Shirk*. (51 / 67 : 51).

11. In *Sura Al-Nehel* (16 / 70), in *Aa-yaat* 90, 95 and 115, *Allah* Commands Believers as under :-

▶ To avoid Evil deeds (90).

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- ▶ To avoid arrogance (90).
- ▶ To avoid disgrace (90).
- ▶ Not to sell their promise cheap, but to keep it with

*Allah* (95).

▶ *Allah* has only forbidden for Believers meat of a dead animal (not slaughtered properly in the name of *Allah*) ; or blood pouring out ; and the flesh of swine ; and any meat over which the name of some one other than *Allah* has been invoked at the time of its slaughter. But if one is forced by necessity, without meaning wilful disobedience of *Allah*, or crossing due limits fixed by *Allah*, then He is Forgiving, most Merciful (115).

12. *Allah* Denounces *Riba* (usury) in a beautiful manner by Revealing, that what is invested by way of *Riba* for increase through other persons, shall have no increase with *Allah* ; but that which is paid by way of charity, seeking the Pleasure of *Allah*, shall increase. They shall get multiple reward for it. (30 / 84 : 39).

13. In *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 41, 42, 65, 147, 159, 174-175, 187, 188, 221, 264, and 275 to 279, *Allah* Commands Believers as under :-

▶ *Allah* prohibits Believers from selling the *Aa-yaat* of Holy *Qur-aan*. (2 / 87 : 41).

▶ *Allah* warns Believers not to mix truth with falsehood. (2 / 87 : 42).

▶ *Allah* warns Believers not to hide truth. (2 / 87 : 42).

▶ Severe punishment shall be awarded for interpolation in the Commands of *Allah* (65).

▶ Not to doubt the Truth (Holy *Qur-aan*) (147).

▶ Not to hide truth (159) and (174-175).

▶ Not to cross the *Ho-dood* (limits) fixed by *Allah* (187).

▶ Not to misappropriate the property or wealth of others (188).

▶ Not to accept bribery in any form (188).

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▶ Not to spend their property among themselves for vanities ; nor use it as bait for the judges (as bribery), with the intention that the Believers may devour wrongfully and knowingly a little of other person's property (188).

▶ Not to marry women who are Unbelievers (idolaters), until they become Believers. A slave woman who is a Believer is better than a woman who is an Unbeliever, even though she allures them. Nor marry girls who are Believers to Unbelievers until they become Believers. A man slave who is a Believer is better than an Unbeliever, even though he allures you. Unbelievers shall take you to the Fire (of Hell). But *Allah* by His Grace. Guides you to the Garden (Paradise) and Forgiveness, and makes His Signs Clear to Mankind, so that they may Celebrate His Praise (recite His *Zikr*). (221).

▶ Believers not to show off the charity given by them. (264).

▶ Not to devour usury. The Evil One (*Shai-taan*) by his touch, drives such persons (who devour usury) to madness. That is because they say that trade is like usury. But *Allah* has Permitted trade, and Forbidden usury. Those who after receiving Command from *Allah*, stop this, shall be pardoned for the past ; their case is for *Allah* to judge ; But those who persist are Companions of the Fire (Hell) where they shall abide for ever. (275) ; *Allah* shall deprive usury of all blessing, but will give increase for deeds of charity : for He does not love ungrateful and wicked persons (276). Those who believe, And do deeds of righteousness, and establish regular Prayers and regular charity, shall have their reward from *Allah* ; for them shall be no fear, nor shall they grieve. (277). 'Fear' *Allah*, and give up what remains of your demand for usury, if you are indeed Believers (278). If you do not do so, take notice of war with *Allah* and His Prophet (*SAW*). But if you turn back, You shall have your capital

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sums : deal not unjustly, and you shall not be dealt with unjustly. (279).

14. In *Sura Al-In-faal* (8 / 88), in *Aa-yaat* 27 and 47, *Allah* Commands Believers as under :-

▶ Not to betray the Trust of *Allah* and His *Rasool (SAW)*. (27).

▶ Not to become like Unbelievers ; or hypocrites ; or persons who are not following the Right Path. (47).

15. In *Sura Aal-e-Imran* (3 / 89), in *Aa-yaat* 105, 130 and 150, *Allah* Commands Believers as under :-

▶ To avoid division among themselves. (105).

▶ Not to devour doubled and multiplied Usury; but fear *Allah* ; so that you may (really) prosper. (130).

▶ Not to follow the Unbelievers.(150).

16. In *Sura Al-Mumta-hinna* (60 / 91), in *Aa-yaat* 1 and 13, *Allah* Commands Believers as under :-

▶ Not to make friendship either with their own enemies or with enemies of *Allah*. (1).

▶ Not to make friendship with those who are under the wrath of *Allah*. (13).

17. In *Sura Al-Ni-saa* (4 / 92), in *Aa-yaat* 38, 48 and 161, *Allah* Commands Believers as under :-

▶ Not to spend their wealth by showing off or by hypocrisy. (38).

▶ To avoid *Shirk*. (48).

▶ Not to take usury after it is forbidden ; or be prepared for being placed among those who reject their Faith, and for a grievous punishment. (161).

18. *Allah* Prohibits Believers either to increase or decrease the weight, and to weigh justly and correctly and never to reduce the weight. (55 / 97 : 8).

19. In *Sura Al-Noor* (24 / 102), in *Aa-yaat* 19 and 23, *Allah* Commands Believers as under :-

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▶ Not to spread indecency and vulgarity in the Society. (19).

▶ Not to accuse without any justification. (23).

20. *Allah* Warns Believers to be careful, and not to involve themselves in their wealth and children to such an extent, that they forget the Recitation of the *Zikr* of *Allah*. (63 / 104 : 9).

21. In *Sura Al-Huj-raat* (49 / 106), in *Aa-yaat* 11 and 12, *Allah* Commands Believers as under :-

▶ Not to laugh at each other (for fun). (11).

▶ Neither defame any one, nor pass sircastic remarks against each other. (11).

▶ Do not call any one by (offensive) nickname. This shows wickedness. (11).

▶ Not to be suspicious, because in certain cses suspicion is a Sin. (12).

▶ Not to spy on each other. (12).

▶ Not to speak ill of others behind their backs, which is a very abominable act, and amounts to eating the flesh of one's dead brother, which every one shall abhor. (12).

22. In *Sura Al-Maa-ae-y-dah* (5 / 112), in *Aa-yaat* 2, 3, 87, and 90, *Allah* Commands Believers as under:-

▶ All four-footed animals are lawful for Believers for food, except those named specifically ; but animals of the chase are forbidden while they are in the Sacred Precincts (*Kaa-ba*) or in Pilgrim garb. For *Allah* Commands according to His Will and Plan. (2).

▶ Not to violate the sanctity of the Symbols of *Allah* ; nor of the Sacred Month ; nor of the animals brought for sacrifice ; nor the garlands that mark out such animals ; nor the people resorting to the Sacred House (*Kaa-ba*), seeking of the Bounty and good Pleasure of *Allah*. (3).

▶ Not to help one another in Sin and enmity. Fear *Allah*, He is strict in punishment. (3).

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; Not to make unlawful the good things which *Allah* has made lawful ; but commit no excess, for *Allah* does not love those given to excess. (90).

### END OF BOOK IV - VOLUME I *NAHI ANIL MUNKAR.*

#### **Special favours by *Allah* for Believers.**

- ▶ *Allah* is very forgiving for *Mut-ta-geen* (41 : 43).
- ▶ *Allah* shall double in *Aa-khe-rut* the Good deeds performed by Believers (42 : 23).
- ▶ Holy *Qur-aan* is a *Noor* by which *Allah* shows *Sirat-ul-Musta-qeem* to Believers (42 : 52-53).



## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK V.

#### PART I - PERSONS LIKED BY *ALLAH* AND

#### PART II - PERSONS DISLIKED BY *ALLAH*

Explanatory Notes.

▶ While reciting the Holy *Qur-aan*, we come across many times with Commands, that *Allah* likes such persons ; and also that *Allah* dislikes such persons. Different types of persons are mentioned in Holy *Qur-aan* in these two categories.

▶ I thought that I should sort out from Holy *Qur-aan*, one list of persons who are liked by *Allah* ; and another list of those who are disliked by *Allah*. These two lists would make it easy for a person to identify and to perform such acts or deeds, which are liked by *Allah* ; and also to identify and to avoid performing such acts or deeds, which are disliked by *Allah*. This shall, to my mind, facilitate greatly in the formation of a good moral character as well as purifying the Soul ; and thereby transforming that person into a *Mut-ta-qee*, and a definite asset to the Society.

▶ I would certainly like to be in the category of persons who are liked by *Allah* ; and would certainly like to avoid being in the category of persons who are disliked by *Allah*.

▶ It is with this intention that I have prepared two lists separately. First is for those who are liked by *Allah*, and is dealt in Part I of this Book . Second is for those who are disliked by *Allah*, and is dealt in Part II of this Book . All those persons, who share my views, can easily benefit from these two lists.

▶ The foundation of *Ei-maan* as well as the criteria of judging what are *Aa-maal-e-Saleh* (Good deeds) and what are *Gunaah* (Sins or Evil deeds), is the obedience to, and Pleasure of *Allah*, as well as His Holy Prophet *Mohammad* (SAW). According to some Scholars, the 'fear' of *Allah* in the heart of a

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Believer mentioned in Holy *Qur-aan*, is in the sense of 'fear' of displeasure of *Allah*, and Not 'fear' of any punishment or pain or even of going to Hell. If a Believer avoids performing such acts or deeds which are disliked by *Allah*, he can not incur His displeasure or of His Holy Prophet *Mohammad* (SAW). The 'fear' should be that, *Allah* may not be displeased, and that every thing or act should be done by a Believer, which according to *Sha-riah* is liked by *Allah* and is likely to Please *Allah* and him (SAW). If *Allah* is Pleased, where is the question of any Punishment or going to Hell ? This is the only way to become a *Mut-ta-qee*, and thereby get *Hida-yat* (Guidance) from Holy *Qur-aan* and *Allah* ; for *Allah* gives Guidance only to those who are *Mut-ta-qee* (10 : 9-10) and (42 : 13) ; or to who ever He likes (42 : 13) ; (42 : 53) ; (18 : 17) ; (18 : 18) ; (16 : 18) and (2 : 142).

► My humble attempt is to search out from Holy *Qur-aan*, as to who are the Persons liked by *Allah* ; and also who are the Persons disliked by *Allah*, so that one may be in a position to judge, while entering into any deal, or doing any thing or act, whether or not such deal, thing or act comes within one or the other category mentioned above ; and thereby one is either to be liked or disliked by *Allah* ; or in other words is there any 'fear' that *Allah* shall be 'displeased' ?

► I have tried to collect the above mentioned two categories from the Holy *Quran* according to the *Nu-zool* (Revelation) of the Commands of *Allah*, so that it may become clear which Command of *Allah* came earlier in time, and which came thereafter.

► The Commands of *Allah* appear in Holy *Qur-aan*, some times in the beginning of the *Aa-yat* ; some times in its middle ; and some times in its end. I have picked up only the relevant Command of *Allah* from the *Aa-yat* leaving the rest.

► I have noted each Command separately. The result is, that if the same Command is Revealed at different times, I have

repeated it again and again at the proper time of *Nu-zool*. This may appear to some to be unnecessary repetition; but in my humble opinion, this method shows the importance and significance, *Allah* attaches to that particular Command by repeating it again and again, and at different stages of Revelation. We should also appreciate that Command accordingly.

▶ In the end of both the Categories, I have tried to give a Summary of the types of persons in each Category, thereby summarizing the whole position in a nutshell. This Summary further shows as to how many times and in which particular *Aayat*, the relevant Command of *Allah* was Revealed, showing the significance and importance of the Command.

PART I- PERSONS LIKED BY *ALLAH*  
AS MENTIONED IN HOLY *QUR-AAN*.

Detailed discussion.

1. (7 / 39 : 56). *Allah* likes *Moh-se-noon* (those who do good) and showers His blessings upon them.
2. (11 / 52 : 115). *Allah* likes *Moh-se-noon*.
3. (42 / 62 : 13). *Allah* gives Guidance to those who sincerely and honestly seek His Guidance.
4. (42 / 62 : 53): *Allah* gives Guidance to who ever He Pleases.
5. (18 / 69 : 17). Only that person gets Guidance from *Allah*, whom *Allah* Pleases to give Guidance.
6. (16 / 70:18). *Allah* gives Guidance to whomsoever He Pleases.
7. (16 / 70 : 128). *Allah* likes *Mut-ta-qeen* and *Moh-se-noon*.
8. (29 / 85 : 69). *Allah* is with *Moh-se-noon*.
9. (2 / 87 : 142): *Allah* Guides who ever He Pleases to *Sirat-ul-Mus-ta-qeem* (Right Path).
10. (2 / 87 : 153). Verily *Allah* is with *Sa-be-reen* (those who show patience in adversity).
11. (2 / 87 : 195). *Allah* loves *Moh-se-noon*.
12. (2 / 87 : 222). *Allah* loves *Mu-tat-tah-he-reen* (those who keep themselves pure and clean).
13. (2 / 87 : 249). *Allah* is with *Sa-be-reen*.
14. (8 / 88 : 46). *Allah* likes *Sa-be-reen*.
15. (8 / 88: 66). *Allah* likes *Sa-be-reen*.
16. (3 / 89 : 76). *Allah* loves *Mut-ta-qeen*.
17. (3 / 89 : 101). *Allah* shows *Sirat-ul-Musta-qeem* only to those Believers who hold firmly to *Allah* and His *Rasool* (SAW).
18. (3 / 89 : 134). *Allah* loves *Moh-se-noon*.
19. (3 / 89 : 159). *Allah* loves those who are *Mu-ta-wak-kil* (those who put their Trust in *Allah*).

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20. (60 / 91 : 8). *Allah* loves *Muq-se-teen* (those who do justice).
21. (13 / 96 : 27). *Allah* gives Guidance to who ever He Pleases, especially to those who offer *Tau-ba*.
22. (24 / 102 : 46). *Allah* gives Guidance to *Sirat-ul-Mus-taqeem* to who ever He likes.
23. (22 / 103 : 54). *Allah* likes Believers and verily guides them to *Sirat-ul-Mus-taqeem*.
24. (49 / 106 : 9). *Allah* loves *Muq-se-teen*.
25. (5 / 112 : 13). *Allah* loves *Moh-se-noon*.
26. (5 / 112 : 42). *Allah* loves those Believers who do justice.
27. (5 / 112 : 93). *Allah* loves those Believer who perform *Aa-maal-e-Saleh*.
28. (9 / 113 : 4 and 7). *Allah* loves those Believers who are *Mui-taqeen*.
29. (9 / 113 : 7). *Allah* loves those Believers who are *Mut-taqeen*.
30. (9 / 113 : 36). *Allah* likes *Mut-taqeen*.
31. (9 / 113 : 44). *Allah* likes *Mut-taqeen* and knows them very well.
32. (9 / 113 : 108). *Allah* loves *Mu-tat-tah-he-reen*.

### SUMMARY .

► To sum up *Allah* likes, or even loves in some cases, and gives Guidance to the following types of persons :-

► *Moh-se-noon* (those who do good). (11 : 51);

(11 : 115) ; (29 : 69) ; (31 : 134) ; (5 : 13).

2. *Sa-be-reen* (who patiently preserve in adversity). (2 : 153) ; (2 : 244) ; (8 : 46) ; (8 : 66).

3. Believers who perform *Aa-maal-e-Saleh* (Good Deeds). (2 : 195) ; (5 : 93).

4. Believers who are *Mut-taqeen* (9 : 4) ; (9 : 7).

5. Believers who follow Holy Prophet *Mohammad* (SAW). (3 : 39).

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6. Believers who hold firmly to *Allah* and His Holy Prophet *Mohammad* (SAW) (3 : 101). *Allah* shows them *Sirat-ul-Musta-qeem* (Right Path).
7. Believers who are *Mu-ta-wak-ki-leen* (those who put their Trust in *Allah*) (3 : 160).
8. *Mu-tat-tah-he-reen* ('those who keep themselves pure and clean') (2 : 222) and (9 : 108).
9. *Mut-ta-qeen* (*Allah* fearing and pious persons) (16 : 28) ; (3 : 76) ; (9 : 38) and (9 : 44).
10. *Mu-ta-wak-ki-leen* (those who put their Trust in *Allah*) (3 : 159).
11. *Muq-se-teen* (those who do justice) (60 : 8) ; (49 : 9) and (5 : 42).

END OF PART I OF BOOK V.

### PART II - PERSONS DISLIKED BY *ALLAH* AS MENTIONED IN HOLY *QUR-AAN*.

Detailed discussion.

1. (89 / 10 : 17 to 20): *Allah* is extremely angry and dislikes (a Believer) if an orphan is not treated well; or an imbecile is not provided food when he is hungry ; or one loves one's wealth and property excessively.
2. (7 / 39 : 31): *Allah* does not like *Mus-re-feen* (the wasters) ; or those who spend their wealth uselessly and without any purpose.
3. (7 / 39 : 55): *Allah* does not love *Mou-ta-deen* (who trespass beyond bounds).
4. (7 / 39 : 101): *Allah* does not like *Ka-fe-reen* (Unbelievers) and puts a seal on their hearts.
5. (7 / 39 : 146): *Allah* does not like the proud and arrogant persons and does not give Guidance to them.
6. (62 / 42 : 5): *Allah* does not give Guidance to *Al-Qaum Al-Zaa-le-meen* (those who do wrong).

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7. (28 / 49 : 76): *Allah* does not love *Al-fa-re-heen* {those who exult (in riches)}.
8. (28 / 49 : 77): *Allah* does not like *Al-muf-sec-deen* (those who do mischief).
9. (10 / 51 : 74): *Allah* does not like *Mou-ta-deem* (the transgressors) and puts a seal on their hearts.
10. (11 / 52 : 18): *Allah* does not like *Zaa-le-meen* (the tyrants) and puts His curse upon them.
11. (6 / 55 : 141): *Allah* does not like *Mus-ra-feen* (persons who spend their wealth uselessly and without any purpose).
12. (6 / 55 : 144): *Allah* does not like *Zaa-le-meen* and does not give Guidance to them.
13. (39 / 59 : 3): *Allah* does not like *Kaz-zab* (liars) and ungrateful persons and does not give Guidance to them.
14. (40 / 60 : 28): *Allah* does not like *Musref-un Kaz-zab* (those who transgress and lie) ; and does not give Guidance to them.
15. (40 / 60 : 34): *Allah* does not like *Mus-ref* and *Mur-taab* (transgress and those in doubt).
16. (42 / 62 : 40): *Allah* does not love *Za-le-meen* (those who do wrong) or (Tyrants).
17. (46 / 66 : 10): *Allah* does not give Guidance to *Al- Qau-muz-za-le-meen* (Tyrant or unjust Nations).
18. (18 / 69: 51): *Allah* does not like those who try to divert persons from going to the Right Path.
19. (16 / 70 : 23): *Allah* verily does not love *Mus-tak-be-reen* (the arrogant).
20. (16 / 70 : 37): *Allah* does not like those who knowingly do not follow the Right Path ; and does not give Guidance to them.
21. (14 / 72 : 27): *Allah* does not show the Right Path to *Za-le-meen*.

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22. (30 / 84 : 45): *Allah* does not like those *Al-ka-fe-reen* (those who reject Faith).
23. (2 / 87 : 26 - 27): *Allah* does not give Guidance to *fa-se-geen*. *Allah* defines in (2 / 87 : 27) as to who are *fa-se-geen* as those who break *Allah's* Covenant, after it is ratified ; and who divide what *Allah* has ordered to be joined ; and do mischief on earth ; they cause loss only to themselves.
24. (2 / 87 : 82): *Allah* does not give Guidance to *Za-le-meen*.
25. (2 / 87: 124): *Allah* does not make promise with *Zaa-le-meen*.
26. (2 / 87 : 205): *Allah* does not love *Fa-se-deen* (Mischief mongers).
27. (2 / 87 : 258) : *Allah* does not give Guidance to *Al-qau-mal-za-le-meen*.
28. (2 / 87 : 276): *Allah* does not love *Kul-lun Kaf-far-in Aa-Seem* (ungrateful and wicked Creatures).
29. (8 / 88 : 58): *Allah* does not love *Khaa-ye-neen* (those who misappropriate) or (those persons who do not keep the trust).
30. (3 / 89 : 32): *Allah* does not love *Kaa-fe-reen* (Unbelievers or who reject Faith).
31. (3 / 89 : 57): *Allah* does not love *Zaa-li-meen*.
32. (3 / 89 : 140): *Allah* does not love *Zaa-li-meen*.
33. (3 / 89 : 188): *Allah* does not like those who are full of self praise with their own performance, and want others to always praise them.
34. (4 / 92 : 36): *Allah* does not like *Mukh-ta-lin Fa-khura* (arrogant, proud and showy persons).
35. (4 / 92 : 48): *Allah* does not like *Mush-ri-keen* and does not forgive *Shirk*.
36. (4 / 92 : 107): *Allah* does not love *Khav-va-nun Aa-seema* (those given to dishonesty and crime).
37. (4 / 92 : 148): *Allah* does not love those who openly talk evil.



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38. (57 / 94 : 23): *Allah* does not love *Mukh-ta-lin-Fa-khuur* (any vainglorious boaster).
39. (63 / 104 : 6): *Allah* does not give Guidance to *Al-Qaumul faa-se-qeen* ( A dishonest Nation).
40. (61 / 109 : 5): *Allah* does not give Guidance to *Al-Qaum Al-faa-se-qeen*.
41. (61 / 109 : 7): *Allah* does not give Guidance to *Al-Qaum Al-Zaa-le-meen*.
42. (9 / 113 : 19): *Allah* does not give Guidance to *Al-Qaum Al-Zaa-le-meen*.
43. (9 / 113 : 24): *Allah* does not give Guidance to *Al-Qaumul Faa-se-qeen*.
44. (9 / 113 : 37): *Allah* does not give Guidance to *Al-Qaumul Kaa-fe-reen*.
45. (9 / 113 : 47): *Allah* has full knowledge about *Zaa-le-meen*.
46. (9 / 113 : 80): *Allah* does not give Guidance to *Al-Qaumul Faa-se-qeen*.
47. (9 / 113 : 96): *Allah* is not pleased with *Al-Qaumul Faa-se-qeen*.

### SUMMARY.

▶ To sum up *Allah* dislikes and does not give Guidance to the following types of persons :-

1. Bad mannered persons, misers, and those who love their wealth and property excessively (89 : 17 - 20).
2. *Mus-re-feen*. (7 : 31) ; (6 : 141).
3. *Mou-ta-deen*. (7 : 55) ; (10 : 74).
4. *Mu-ta-kab-be-reen*. (7 : 140).
5. *Ka-fe-reen*. (7 : 101) ; (30 : 45) ; (3 : 32).
6. *Al-Qaum Al-Zaa-le-meen*. (62 : 5) ; (46 : 10) ; (2 : 258) ; (61 : 7) ; (9 : 19).
7. *Al-fa-re-heen*. (28 : 76).

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8. *Al-muf-sec-deen*. (28 : 77).
9. *Zaa-le-meen*. (11 : 18) ; (6 : 144) ; (42 : 40) ; (14 : 27) ; (2 : 124) ; (3 : 57) ; (3 : 140) ; (9 : 47).
10. *Kaz-zab*. (39 : 3).
11. *Musref-un Káz-zab*. (4 : 28).
12. *Mus-ref* and *Mur-taab*. (40 : 34).
13. *Mus-tak-be-reen*. (16 : 23).
14. *Fa-se-qeen*. (2 : 26 to 27).
15. *Fa-sec-deen* (2 : 205).
16. *Kul-lun Kaf-far-in Aa-Seem*. (2 : 276).
17. *Khaa-ye-neen*. (8 : 58).
18. *Mukh-ta-lin Fa-khura*. (4 : 36) (57 : 23).
19. *Khav-va-nun Aa-see-ma*. (4 : 107).
20. *Mush-ri-keen*. (4 : 48).
21. *Al-Qau-mal faa-se-qeen*. (63 : 6) ; (61 : 5) ; (9 : 24) ; (9 : 80) ; (9 : 96).
22. *Al-Qau-mul Kaa-fe-reen*. (9 : 37).

END OF BOOK V - VOLUME I.

### Better be careful !!

- ▶ No Good deeds performed by Unbelievers shall be acceptable to *Allah*, because they do not possess *Ei-maan* (9 : 18).
- ▶ *Allah* does not accept offerings from Unbelievers (9 : 53).
- ▶ *Allah* does not give Guidance to cruel persons (9 : 28).
- ▶ *Allah* has promised to send in Hell fire all Unbelievers and *Muna-fe-qeen*, because they do not obey *Allah* and his Holy Prophet *Mohammad (SAW)* (9 : 68).
- ▶ Believers should not pray for Salvation of *Mush-re-keen*, as they are destined to go to Hell (9 : 113)

In the name of *Allah*, the most Benevolent, the most Merciful

VOLUME I - BOOK VI  
*HA-RAAM* AND *HA-LAAL* AS MENTIONED  
IN HOLY *QUR-AAN*

Explanatory Notes.

▶ *Allah* alone has the Power and Authority to declare by His Commands contained in the Holy *Qur-aan*, as to what is *Ha-raam* (Prohibited by *Allah*) and what is *Ha-laal* (Permitted by *Allah*) ; as well as what are *Aa-maal-e-Saleh* (Good deeds) and what are *Gunah* (Sins or Evil deeds). The criteria set up by *Allah* can not be altered or modified by any Human being or any Body or set up devised by Human beings, for the very simple reason that Commands of *Allah* can not be modified, altered or repealed by any Human Authority. This should be very clearly borne in mind.

▶ *Ha-raam* and *Ha-laal* can be easily classified into two categories. First, pertaining to acts, deeds or things done or performed by a Believer. Second, pertaining to eatables like food and drink to be used by a Believer.

▶ The Commands of *Allah* on *Ha-raam* or *Ha-laal* are sometimes Revealed distinctly or separately for the two categories mentioned above; while at others are Revealed as mixed for both the categories.

▶ All the Commands of *Allah* are dealt according to their *Nu-zool* (Revelation), so that the importance and significance of each Command of *Allah* in Chronological order may be appreciated ; and it may be known which is the latest Command of *Allah* on the subject, to be followed by the Believers.

▶ I have taken full advantage mainly from the *Ta-fa-seer* (Explanatory Notes) ; from *Mua-rif-ul-Qur-aan* jointly edited by Mufti Mohammad Shafi and his learned son Justice Mohammad Taqi Usmani of the Pakistan Supreme Court, *Shariat* Bench ; from *Zia-ul-Qur-aan* by Peer Mohammad Karam Shah Al-Azhari

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; from *Ānwar-ul-Qur-aan* by Dr. Malik Ghulam Murtaza; from *Ta-dab-bur-ul Qur-aan* by Mau-lana Amin Ahsan Islahi ; and *Taf-hee-mul Qur-aan* by Mau-lana Mau-doodi.

▶ It is absolutely necessary for a Believer to know exactly what is *Ha-raam* and what is *Ha-laal* as Commanded by *Allah* in the Holy *Qur-aan* ; both in respect of the acts, deeds and things done by a Believer; as well as in respect of eatables like food and drink, which are to be eaten by a Believer. My attempt is, that it may be easy for a Believer to know, what is *Ha-raam*, and also to avoid it, both in respect of acts, deeds and things to be done ; as well as in respect of eatables like food and drink to be eaten. It is only by doing so that a Believer can become a *Mut-ta-qee* ; find Guidance from Holy *Qur-aan*, and reap the benefits in *Aa-khe-rut*. I have, therefore, attached great importance to this Topic.

▶ Under the heading Summary, I have put the various Commands of *Allah* in respect of both the above mentioned categories separately according to their *Nu-zool*, with my comments or observations, to clarify the position in a nut shell, in respect of each category in simple language and in a quick and easily understand-able manner.

▶ May *Allah* in His infinite Mercy, accept this humble effort from me, and forgive by His Grace, any mistake, error or omission, which is totally inadvertent and well intentioned. *Aa-meen !!*

Detailed Discussion.

1. (7 / 39 : 32) : *Allah* has not forbidden the beautiful gifts and things, clean and pure, which He has produced for His servants for sustenance. These are *Ha-laal* for Believers in this world.

▶ In *Zia-ul-Qur-aan*, Volume 2, Pages 25-27, the learned Author explains the background as well as significance of this *Aa-yaat*. I reproduce a summary of the same. In Note 42 at Page 25, the learned Author writes, that it was the usual custom among the

Unbelievers that they used to do *Ta-waaf* (taking rounds) of the Kaa-ba naked by removing all their clothes, and considered it to be a high grade of Prayer. The Unbelievers also used to give up the use of butter and meat during those days, considering the same to be prohibited items. On the other hand, the Believers used to do *Ta-waaf* of Kaa-ba by wearing white *Chadar* (Sheet) and did not abstain from taking good food during that time. The Unbelievers objected to this practice of the Believers, as this was totally against their own customs and practice. It was in this background that this *Aa-yat* was Revealed, clarifying that it is *Allah* alone who has the Authority to declare what is *Ha-raam* and what is *Ha-laal*; and that such declarations by human beings had no Authority or meaning.

2. (7 / 39 : 33): *Allah* has declared all these things *Ha-raam* for Believers. First, the commission of all *Al-Fa-wa-hish* (abominable deeds), whether done openly or secretly. Second, *Al-Iss-m* (Sins). Third, *Al-bagh-ya* (injustice or tyranny) without any justification. Fourth, *Shirk* for which no justification is acceptable. Fifth, saying something about *Allah* which they do not know.

► In *Zia-ul-Qur-aan*, Volume 2, Pages 26-27, the learned Author explains the background as well as significance of this *Aa-yaat*. I reproduce a summary of the same. He writes that in this *Aa-yaat* 7 : 33, three words require clarification, namely, '*Al-Fa-wa-hish*', '*Al-Iss-m*' and '*Al-Bagh-ya*', and explains them as under:-

► The First word is '*Al-Fa-wa-hish*'. Its singular is '*Fa-hisha*' which means in Arabic an extremely abominable deed and commonly meant '*Zina*' (Rape). Here *Allah* declares that such abominable deeds, whether done openly or secretly were *Ha-raam* (prohibited).

► The Second word is '*Al-Iss-m*', which means in Arabic '*Sin*' and was commonly used for drinking wine. Here *Allah*

declares '*Iss-m*' as *Ha-raam*.

▶ The Third word is '*Al-bagh-ya*' which means in Arabic to cross every limit while doing injustice to some person. Here *Allah* declares '*Al- Bagh-ya*' as *Ha-raam*.

▶ The Fourth item declared '*Ha-raam*' is *Shirk*.

▶ The Fifth item declared *Ha-raam* is to attribute false acts or things to *Allah* without any valid reason.

▶ In *Mua-rif-ul-Qur-aan*, Volume 3, Pages 548-553, is the *Taf-seer* of 7 : 32 and 7 : 33. Two important points have been clarified therein. First is that allowing Unbelievers mere use of good things in this world does not mean that *Allah* shall not question them on the Day of Judgment about the same. The Unbelievers shall be questioned as to why they did not thank *Allah* for all the favours and bounties showered upon them in this world; and they shall be punished for not doing so. Second point is, that because the Believers thank *Allah* for all His favours and bounties bestowed upon them in this world, they shall, accordingly, be rewarded for the same in *Aa-khe-rut* also.

▶ This is the First Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things being declared *Ha-raam*. (6 / 55 : 118-119 or 119-120) [In some Holy *Qur-aans* these two *Aa-yaat* 118-119 are cited as 119-120.] If you are a Believer, you eat from the meat of that animal which has been slaughtered by taking the name of *Allah* (119) ; and what has happened to you that you do not eat the meat of the animal which was slaughtered by taking the name of *Allah* ; inspite of the fact that *Allah* has mentioned in sufficient detail for you whatever He has declared as *Ha-raam* for you ; except if you eat from the *Ha-raam* meat because of extreme necessity. (120). [In *Zia-ul Qur-aan* these two *Aa-yaat* are cited as 119-120.]

4. (6 / 55 : 145 or 146) [In some Holy *Qur-aans* this *Aa-yat* 145 is cited as 146.] : You (Holy Prophet *Mohammad* (SAW)) say, I do not find in this (Holy *Qur-aan*) which has been revealed

upon me by *Allah*, anything *Ha-raam* to eat, except '*Mur-daar*' (the meat of an animal which was already dead before slaughter in the name of *Allah*) ; or '*dum*' (the running blood from an animal slaughtered in the name of *Allah*) ; or '*khanzeer*' (meat of a pig), as it is extremely unclean ; or which may cause displeasure to *Allah*, namely, that animal at the time of whose slaughter some name other than of *Allah* was called out. But if some person becomes helpless, and had no intention either to disobey *Allah*, or to transgress the limit fixed by Him, and eats such *Ha-raam* meat, and seeks forgiveness from *Allah*, in that case *Allah* is extremely kind, Merciful and forgiving" (146). [In *Zia-ul Qur-aan* this *Aa-yat* is cited as 146.]

▶ This is the First Command of *Allah*, according to *Nu-zool*, relating to eatables to be declared *Ha-raam*.

5. (6 / 55 : 151- 152): You (Holy Prophet (SAW) read out to the Believers what *Allah* has made binding on them. First, they should make none, the equal of *Allah*. Second, they should be good to their parents. Third, they should not kill their children out of fear of poverty, for *Allah* gives them food and He shall provide food for their children also. Fourth, they should avoid to do what is shameful, whether open or hidden. Fifth, they should not take a life which *Allah* has forbidden, unless for some just cause. *Allah* Commands them to, properly understand this (151). Sixth, they should not spend the belongings of the orphans except for their betterment, until they come of age. Seventh, they should give in full measure, and weigh justly on the balance, while selling articles. *Allah* does not burden a soul beyond capacity. Eighth, when they say a thing, let it be just, even though the matter relates to their relative. Ninth, they should fulfil a promise made to *Allah*. (152).

▶ This is the Second Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things being declared *Ha-raam* by *Allah*.

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6. (16 / 70 : 114-115): *Allah* Commands eat the good and lawful of things that *Allah* hath given you, and be grateful for the bounty of *Allah*, if you really worship Him (114). He has forbidden carrion and blood and the flesh of swine, and what has been killed in the name of any other than *Allah*. But if one is forced (to eat it), then *Allah* is merciful and kind. (115).

▶ This is the Second Command of *Allah*, according to *Nazool*, declaring eatables as *Ha-raam*.

7. (16 / 70 : 116-117): *Allah* Commands the Believers, not to utter lies that they invent in order to impute lies to *Allah*. This is forbidden, for they who impute lies to *Allah* shall never prosper. (116). For them there is some enjoyment, but the punishment is painful. (117).

▶ This is the Third Command of *Allah* relating to acts, deeds and things being declared *Ha-raam* by *Allah*.

8. (2 / 87 : 172 to 174): *Allah* Reveals to Believers to eat what is good of the food He has given them, and be grateful to *Allah*, if indeed they are obedient to Him (172). Forbidden to them are carrion and blood, and the flesh of swine, and that which has been killed in the name of any other than *Allah*. (172). If one is obliged by necessity, to eat it with out wilful disobedience of *Allah* or intending to cross the limits fixed by *Allah*, he is not guilty of sin, for *Allah* is forgiving and kind (173). Those who conceal any part of the Scripture that *Allah* has revealed, and thus make a little profit thereby, take nothing but fire as food; and *Allah* shall not turn to them on the Day of Resurrection, nor nourish them for growth, and their doom will be painful (174).

▶ This is the Third Command of *Allah*, according to *Nuzool*, relating to eatables declared as *Ha-raam*.

9. (2 / 87 : 221): *Allah* prohibits *Nikah* (wedding) of a Believer male with a *Mushrik* woman; and also prohibits the *Nikah* of a Believer women with a *Mushrik* male.



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▶ This is the Fourth Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things declared *Ha-raam* by *Allah*.

10. *Allah* declares drinking wine as well as gambling as *Ha-raam* in the following three stages :

a) (2 / 87 : 219).

b) (4 / 92 : 43).

c) (5 / 112 : 90).

▶ This is the Fourth Command of *Allah*, according to *Nu-zool*, relating to eatables to be declared *Ha-raam*.

▶ This is the Fifth Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things declared *Ha-raam* by *Allah*.

11. *Allah* has also declared *Riba* (usury) as *Ha-raam* in three different stages as under :-

a) (2 / 87 : 275-281).

b) (2 / 87 : 284-285).

c) (3 / 89 : 130).

▶ This is the Sixth Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things declared *Ha-raam* by *Allah*.

12. (7 / 112 : 1 to 5): *Allah* Commands Believers to make lawful as food for them all four footed animals with the exception of those mentioned ; but Game is unlawful during Pilgrimage as well as within the Sacred precincts (*Kaa-ba*). *Allah* ordains whatever He Wills and Plans. (middle of 1). Believers should not violate the sanctity of offerings to *Allah* ; nor the rights of the Holy month ; nor sacrificial cattle with garlands which are brought to *Kaa-ba* ; nor of the people who flock to the Holy House seeking the bounties of *Allah* and His pleasure. They are permitted to hunt when they have laid aside the robe of the Pilgrim. They should help one another in Goodness and Piety, and should not assist in crime and rebellion. (2). They are

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forbidden to eat '*Mur-daar*' (carrion) ; and running blood ; and the flesh of swine ; and whatever has been killed in the name of some other than *Allah* ; and whatever has been strangled, or killed by a bow or a fall, or by goring, or that which has been mauled by wild beasts, unless slaughtered in the name of *Allah* while still alive ; and that which has been slaughtered at altar of forbidden ; and also dividing the meat by casting lots with arrows, All is sinful.....But if they are driven by hunger to eat the forbidden meat, with out the evil intention of sinning, then *Allah* is forgiving and kind.(3). All things are lawful for Believers that are clean ; and what the trained hunting animals take for them as they have trained them in the light of *Allah's* teachings, but read over them the name of *Allah*, and 'fear' *Allah*, for He is swift in the reckoning.(3). On this day all things that are clean have been made lawful for Believers ; and made lawful for them is the food of the people of the Book, as their food is made lawful for the later. And lawful are the chaste Believer women, and the women of the people of the Book who are chaste, for marriage and not for fornication or liaison, if they give them their dowries. All the Good acts of those who renounce their faith shall be rendered useless ; and they shall be among the losers in the life to come (5).

▶ (5 / 112 : 2, 4 and 5) are the Fifth Command of *Allah*, according to *Nu-zool*, relating to eatables like food and drinks being declared as *Ha-raam* by *Allah*.

▶ (5 / 112 : 3) is the Seventh Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things declared *Ha-raam* by *Allah*.

13. (5 / 112 : 96): *Allah* Commands that for Believers the pursuit of water Game and its use for food is lawful, for their benefit and for those who travel ; but forbidden is the pursuit of land Game as long as they are in the Sacred Precincts or in Pilgrim garb.

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▶ (5 / 112 : 96) is the Sixth and the last Command of *Allah*, according to *Nu-zool*, relating to eatables like food and drinks being declared as *Ha-raam* by *Allah*.

▶ (5 / 112 : 96) is the Eighth and the Last Command of *Allah*, according to *Nu-zool*, relating to acts, deeds and things declared *Ha-raam* by *Allah*.

### SUMMARY.

▶ There are Eight Commands of *Allah*, according to *Nu-zool*, declaring acts, deeds and things to be done as *Ha-raam* by *Allah*. They are as follows :-

▶ First Command of *Allah*, as above, is in *Sura Al-Aay-raaf* (7 / 39) in *Aa-yaat* 33, wherein the following five acts, deeds and things are declared as *Ha-raam* :-

First, '*Al-Fa-wa-hish*' (abominable or shameful deeds).

Second, '*Al-Iss-m*' (Sin).

Third, '*Al-Bagh-ya*' (extreme injustice).

Fourth, '*Shirk*'.

Fifth, Attributing false acts or things to *Allah* without any valid reason.

▶ Second Command of *Allah*, as above, is in *Sura Al-An-aam* (6 / 55) in *Aa-yaat* 151 to 153, wherein Holy Prophet *Mohammad* (SAW) is Commanded to tell persons what is binding upon them as under :-

First, To make none equal of *Allah*.

Second, To be good to their parents.

Third, Not to kill their children for fear of poverty.

Fourth, To avoid doing what is shameful, whether open or hidden.

Fifth, Not to take any Human life which *Allah* has forbidden, unless for some just cause.

Sixth, Not to spend the belongings of the orphans except for their betterment, until they come of age.

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Seventh, To give in full measure and to weigh justly on the balance.

Eighth, Always to speak the truth and what is just, even though the matter may relate to a relative.

▶ Third Command of *Allah*, as above, is in *Sura Al-Ne-hal* (16 / 70) in *Aa-yaat* 116-117, wherein *Allah* Commands Believers not to utter the lies invented by them in order to impute them to *Allah*. This is forbidden, for they who impute lies to *Allah* shall never prosper. (116). For them there is some enjoyment, but the punishment is painful (117).

▶ Fourth Command of *Allah*, as above, is in *Sura Al- Baq-ra* (2 / 87) in *Aa-yat* 221, wherein *Allah* prohibits *Nikah* (wedding) of a Believer male with a *Mushrik* woman ; and also prohibits the *Nikah* of a Believer women with a *Mushrik* male.

▶ Fifth Command of *Allah*, as above, is in *Sura Al- Baq-ra* (2 / 87) in *Aa-yat* 219, wherein *Allah* declares drinking wine as well as gambling as *Ha-raam*. This was done in the following three stages :-

First, 2 / 87 : 219).

Second, (4 / 92 : 43).

Third, (5 / 112 : 90 to 92).

▶ Sixth Command of *Allah*, as above, is in *Sura Al- Baq-ra* (2 / 87) in *Aa-yaat* 275 to 281 and 284-285, and also in *Sura Aal-e-Im-raan* (3 / 89) in *Aa-yat* 130, wherein it is laid down that '*Riba*' (usury) is declared *Ha-raam*.

▶ Seventh Command of *Allah*, as above, is in *Sura Al- Ma-ey-*la** (5 / 112) in *Aa-yat* 3, wherein the following acts, deeds or things are declared *Ha-raam* :-

First, To violate sanctity of offerings to *Allah*.

Second, To violate the rights of the Holy Month.

Third, To violate the sanctity of sacrificial animals with garlands for sacrifice at *Kaa-ba*.

Fourth, To hunt when wearing *Ah-raam* (Robe of the

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Pilgrim).

Fifth, Not to become aggressive to those in return who had been aggressive to you earlier..

Sixth, Not to assist in crime and rebellion.

▶ Eighth and the Last Command of *Allah*, as above, is in *Sura Al-Ma-ey-da* (5 / 112) in *Aa-yat* 96, wherein *Allah* Commands that forbidden is the pursuit of land Game as long as they are in the Sacred Precincts or in Pilgrim garb.

▶ There are 6 Commands of *Allah*, according to *Nu-zool*, declaring eatables, like food and drink, as *Ha-raam* by *Allah*. They are as follows :-

▶ First Command of *Allah*, as above, is in *Sura Al- An-aam* (6 / 55) in *Aa-yat* 145 or 146, wherein *Allah* has declared nothing *Ha-raam* to eat except as under :-

First, '*Murdar*' (The meat of an animal which was already dead before slaughter in the name of *Allah*).

Second, The running blood from an animal slaughtered in the name of *Allah*.

Third, The meat of '*Khan-zeer*' (pig or swine).

Fourth, An animal at the time of whose slaughter some other name than of *Allah* was called out. At the end of this Command *Allah* grants a great facility that if some person becomes helpless, and had no intention either to disobey *Allah*, or to cross the limit fixed by *Allah*, and eats such *Ha-raam* meat, and seeks forgiveness from *Allah*, in that case *Allah* is extremely Kind, Merciful and Forgiving (146). [In *Zia-ul Qur-aan* this *Aa-yat* is cited as 146.]

▶ Second Command of *Allah*, as above, is in *Sura Al- Ne-hal* (16 / 70) in *Aa-yaat* 114-115, wherein *Allah* has forbidden carrion and blood and the flesh of swine, and what has been killed in the name of any other than *Allah*. But if one is forced to eat it, then *Allah* is merciful and kind. It is important to note that

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in (6 : 145 or 146) the words granting this facility by *Allah* were slightly different from the words used here for the same purpose.

▶ Third Command of *Allah*, as above, is in *Sura Al-Baq-ra* (2 / 87) in *Aa-yaat* (172 to 174), wherein *Allah* has forbidden for Believers to eat, carrion and blood, and the flesh of swine, and that which has been killed in the name of any other than *Allah*. If one is obliged by necessity to eat it with out intending to cross the limits fixed by *Allah*, or he is not guilty of sin, *Allah* is Forgiving and Kind (173). Here again the facility granted by *Allah* is in a slightly different language.

▶ Fourth Command of *Allah*, as above, is in *Sura Al-Maa-ey-da* (5 / 112) in *Aa-yaat* 90 to 92, wherein drinking wine is declared *Ha-raam*. Earlier two other Commands on the same Topic were also Revealed in *Sura Al-Baq-ra* (2 / 87) in *Aa-yat* 219, and in *Sura Al-Ni-saa* (4 / 92) in *Aa-yat* 43.

▶ Fifth Command of *Allah*, as above, is in *Sura Al-Maa-ey-da* (5 / 112), in *Aa-yat* 1, in *Aa-yat* 2 and *Aay-aat* 4 and 5, wherein *Allah* Commands as under :-

▶ First, slaughter of animals by chase and hunting is forbidden while a Believer is in scarred Precincts or is wearing *Ah-raam* (Robe of Pilgrim).

▶ Second, the Believers are forbidden to eat :-

• 'Mur-daar' (carrion).

▶ Blood.

▶ The flesh of swine.

▶ Whatever has been killed in the name of some other than *Allah*.

▶ Whatever has been strangled.

▶ Or killed by a bow or a fall.

▶ Or by goring.

▶ Or that which has been mauled by wild beasts.

▶ Unless slaughtered in the name of *Allah* while still alive. This applies only to 4 preceding items.

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- ▶ And that which has been slaughtered at altar of forbidden ;
- ▶ And also dividing the meat by casting lots with arrows.
- ▶ All is sinful.
- ▶ But if the Believers are driven by hunger to eat the forbidden meat, with out the evil intention of sinning, then *Allah* is forgiving and kind.
- ▶ All things are lawful to eat for Believers that are clean.
- ▶ And what the trained hunting animals take for them as they have trained them in the light of *Allah's* teachings, but read over them the name of *Allah*.
- ▶ And 'fear' *Allah*, for He is swift in the reckoning.
- ▶ On this day all things that are clean have been made lawful to eat for Believers.
- ▶ The food of the people of the Book is made lawful for the Believers, as their food is made lawful for the later.
- ▶ Sixth and the Last Command of *Allah*, as above, is in *Sura Al-Maa-ey-da* (5 / 112) in *Aa-yat* 96, wherein all water Game and its use For food is declared lawful for the benefit of Believers and those who travel ; but forbidden Is the pursuit of land Game; as long as they are in the Sacred Precincts or in Pilgrim garb.

END OF BOOK VI -- VOLUME I.

Do you know ?

- ▶ Holy *Qur-aan* differentiates between Truth and Falsehood. (2 : 185).
- ▶ Man is most ungrateful to *Allah*. (100 : 6).
- ▶ *Allah* has created an in pairs. (78 : 2).

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK VII.

## MUT-TA-QEEN AS DEFINED OR MENTIONED IN HOLY *QUR-AAN*.

Explanatory Notes.

► After embracing Islam as a convert, or having been lucky to be born in the house of a Believer, a person is simply a 'Believer'. When he or she goes a step further towards *Allah*, by starting to 'fear' Him by not displeasing Him, and by obeying His Commands as contained in Holy *Qur-aan*, as well as in the Teachings of Holy Prophet *Mohammad* (SAW), genuinely, sincerely and honestly ; he or she attains a certain degree of Spiritual Piety or elevation, due to his or her Soul having been purified by following '*Sha-riah*', and as a result gaining the Pleasure of *Allah*. It is only then, that he or she becomes a *Mut-ta-qee* ; and then alone he or she is in a position to receive 'Guidance' from Holy *Qur-aan*, and not otherwise. This is exactly what *Allah* Reveals in 2 : 2, that only *Mut-ta-qeen* can get 'Guidance' from Holy *Qur-aan*.

► This being the importance of *Mut-ta-qeen*, I have devoted this Book VII to it. I have sorted out the *Aa-yaat* from Holy *Qur-aan* in the order of their *Nu-zool*, which contain either the definition of, or the qualities of, or any positive reference in some sense to *Mut-ta-qeen*. This shall help to formulate a clear picture as to who are *Mut-ta-qeen* as seen through and defined in Holy *Qur-aan*. If some one desires to become a *Mut-ta-qee*, it will be easy by following genuinely, sincerely and honestly, the prescriptions laid down in Holy *Qur-aan* and mentioned in sufficient detail below. May *Allah* in His infinite Grace and Mercy induce the Readers to become *Mut-ta-qee*, and there after get real Guidance from Holy *Qur-aan*. *Aa-meen* !!

Detailed discussion.



## Guidance & Wisdom from Holy *Qur-aan*

1. In *Sura Al-Aa-laa* (87 / 8), in 3 *Aa-yaat*, 10 and 14-15, *Allah* refers to *Mut-ta-qeen* as under :-

▶ *Allah* Reveals that Guidance shall be given to those *Mut-ta-qeen* who fear *Allah*. (87 / 8 : 10).

The word 'fear' means as has been explained above in Explanatory Note.

▶ *Allah* Commands that only those *Mut-ta-qeen* shall prosper who purify themselves ; and glorify His name (by *Zikr*) ; and lift their hearts in Prayer. (87 / 8 : 14-15).

The expression 'Who purify themselves' (14), refers to purification of Soul as explained above in Explanatory Note.

Another important aspect is high lighted by *Allah* by informing *Mut-ta-qeen*, that they should engross themselves in Prayer to *Allah*, which shall help them in two ways. First, it shall lift their hearts Spiritually. Second, it shall bring them near to *Allah* and thereby make them *Mut-ta-qeen* in the real sense. What an easy way to become a *Mut-ta-qee* ?

2. *Allah* refers to 3 qualities of *Mut-ta-qeen*. First, those who spend their wealth in charity. Second, who 'fear' *Allah*. Third, who in all sincerity testify to the Best (Holy *Qur-aan*). He shall indeed make smooth for them the path to Bliss (Heaven). (92 / 9 : 5-7).

3. *Allah* refers to 2 other qualities of *Mut-ta-qeen* as those who do not treat the orphan with harshness ; and those who do not repulse any person asking for alms or charity. Rehearse and proclaim the Bounty of *Allah* (*Zikr*). (93 / 11 : 9 to 11).

If only this easy prescription is followed, our present day Society shall considerably improve.

4. *Allah* Commands *Mut-ta-qeen* to turn their full attention to Him when they are free (from their immediate task). (94 / 12 : 7-8).

## Guidance & Wisdom from Holy *Qur-aan*

▶ Full attention to *Allah* is only by offering His Prayers or His *Zikr*, whenever they are free.

5. *Allah* Reveals a Golden Principle to *Mut-ta-qeen*, that verily, all Men are at loss ; except those who have *Ei-maan* (Faith) ; and also do *Aa-maal-e-Saleh* (righteous deeds) ; and who stick to Truth (Holy *Qur-aan*), and enjoin others to do the same ; and show Patience in adversity, and enjoin others to do the same. (103 / 13 : 2-3).

▶ Here *Allah* Commands *Mut-ta-qeen* not to be among the general lot of losers like others ; but be in a Special Group of those who are non losers, by having absolute Faith in *Allah*, and continue to perform '*Aa-maal-e-Saleh*' ; and not only to always persevere in following Truth (Holy *Qur-aan*), but also to advise others to do the same ; and not only to show patience in adversity (which is bound to come when Truth is followed), but also to advise others to do the same. What an easy prescription to avoid sure loss and to become a gainer ? Full of Guidance and Wisdom !!

6. *Allah* Reveals another Golden Principle to *Mut-ta-qeen*, to save themselves (from the machinations and tricks of *Shai-taan*) by seeking refuge with Lord of the Dawn ; from the mischief of created things ; from the mischief of Darkness as it overspreads ; from the mischief of those who practise Secret Arts ; and from the mischief of the envious one as he practises envy (113 / 20 : 1-5).

7. *Allah* Reveals another Golden Principle to *Mut-ta-qeen*, to save themselves (from the machinations and tricks of *Shai-taan*) by seeking refuge with the Lord and Cherisher of Mankind ; The King (or Ruler) of Mankind ; *Allah* of Mankind ; from the mischief of the whisperer of Evil, who withdraws after his whisper; who whispers Into the hearts of Mankind ; among *Jinns* and among Man. (114 / 21 : 1 to 6).

## Guidance & Wisdom from Holy *Qur-aan*

‡ These two *Sura Al-Falaq* (113 / 20) and *Al-Naas* (114 / 21) are complementary to each other, and as such are being dealt together. Both are especially directed to *Mut-ta-queen*, and contain extremely important Commands from *Allah*.

‡ Both these *Sura* were Revealed together at one time, and deal with two aspects of the attack or *Was-wasa* (machinations or tricks) of *Ib-lees* (*Shaitaan*) on human beings in general and on *Mut-ta-queen* in particular. *Sura Al-Falaq* (113 / 20) deals in respect of attack on their physical and worldly affairs ; and *Sura Al-Naas* (114 / 21) deals with attack in respect of their Spiritual conduct or behaviour.

‡ Both these *Sura* have been purposely put at the end of Holy *Qur-aan*, so that after finishing the Holy *Qur-aan*, a Believer may seek the aid of *Allah*, by reciting these two *Sura*, to save himself or herself from the machinations or tricks of *Ib-lees* (*Shaitaan*), both in respect of his or her worldly affairs, as well as in respect of his or her Spiritual affairs or development.

‡ The Holy Prophet *Mohammad* (SAW) attached very great importance to the repeated daily recitation of these two *Suras*, as well as to the daily recitation of *Sura Al-Kaferoon* (109 / 18), *Sura Al-Nasr* (110 / 114) and *Sura Al-Ikhlās* (112 / 22), especially before going to sleep.

8. *Allah* Reveals to *Mut-ta-queen*, that He has given discretion to Human beings to choose between Evil and Good. Truly they succeed who purify their *Na-fas* and choose Good. And they fail who corrupt their *Na-fas* and choose Evil. (91 / 26 : 8 to 10).

‡ *Allah* Reveals in these 3 *Aa-yaat* an extremely important and difficult point, namely, whether or not a person has free will, during his life time in this world, to choose between Good and Evil ? This has been explained in a very clear, concise and extremely beautiful manner. It is laid down that Man has been given the intelligence and discretion to distinguish between Good and Evil, and to save himself from Evil deeds and to do

## Guidance & Wisdom from Holy *Qur-aan*

Good deeds. Who ever keeps his *Na-fas* and *Rooh* as Pious and Pure shall, verily, be successful ; and who ever destroys his *Nafas* and *Rooh*, shall be in utter loss on the Day of Judgement.

9. *Allah* Reveals for *Mut-ta-qeen* that, Believers who do Good deeds, shall be in Heaven. That is great Salvation, (fulfillment of all desires) (85 / 27 : 11).

10. In *Sura Al-Aey-raaf* (7 / 39) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ *Allah* informs *Mut-ta-qeen* that they are men of Paradise where they shall abide forever. Further whatever rancour (lurking sense of injury) they may have in their hearts, *Allah* shall cleanse and remove it, and make them pure Spiritually (7 / 39 : 42-43).

▶ *Allah* Reveals that *Mut-ta-qeen* should never renounce or change their Islamic faith, once they have accepted the same, and that they should always place complete Faith and Trust in *Allah* alone (7 / 39 : 89).

11. In *Sura Al- Faa-tir* (35 / 43) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ There is good news for those who become *Mut-ta-qeen* and who perform Good deeds, that they shall be awarded profusely by *Allah*. (39 / 43 : 7).

▶ *Mut-ta-qeen* are informed by *Allah* that respect before Him shall be attained by following His Commands as contained in Holy *Qur-aan*, and also by performing Good deeds. (39 / 43 : 10).

*Allah* gives a very easy prescription to *Mut-ta-qeen* to gain respect before *Allah*. If only we follow this in our Times, what a wonderful change shall be seen. The best way, in my opinion, to reform our present day Society is, that each Believer should try to reform himself or herself as mentioned above, without waiting for others to follow it, or without caring what others are doing.

## Guidance & Wisdom from Holy *Qur-aan*

▶ *Mut-ta-qeen* are informed that on the Day of Judgment every one shall carry his or her own burden (of sins) ; and no other person shall be permitted by Him to help any other person. (39 / 43 : 18).

▶ *Allah* refers to *Mut-ta-qeen* as those who recite the Book of *Allah* (Holy *Qur-aan*) ; establish regular Prayers ; and spend in charity, secretly and openly, out of what He has provided them. A bargain is offered by *Allah* to Believers, which shall never fail. In that bargain *Allah* shall not only pay them, what they had paid to *Allah*, but He shall also give them (even) more out of His Bounty: for He is Forgiving and most ready to appreciate (service). (39 / 43 : 29-30).

*Allah* mentions some of the qualities of *Mut-ta-qeen* for us to copy and follow. They are as follows :-

- ▶ Those who recite the Book of *Allah*.
- ▶ Those who establish regular Prayers.
- ▶ Those who spend in charity secretly and openly out of what *Allah* has given them.
- ▶ Those who hope for a profitable business deal with *Allah* which shall never fail (29) ; because *Allah* shall pay them not only whatever they had spent in the name of *Allah*, but He shall also give them even more out of His Bounty.

12. *Allah* Commands *Mut-ta-qeen* to celebrate with praises (*Zikr*) His name. (56 / 46 : 74).

13. In *Sura Al- Shau-raa* (26 / 47) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ In *Aa-yaat* 89 and 90, it is laid down as "But Only those Believers shall prosper (on the Day of Judgement) who bring to *Allah* *Qalb-e-saleem* (a Noble heart) ; and for them, the Heaven shall be brought near. (26 / 47 : 89-90).

Reference to 'a Noble heart' clearly means the heart of a *Mut-ta-qee* with immense love of *Allah* in it.

## Guidance & Wisdom from Holy Qur-aan

▶ Believers are Commanded by *Allah* ; to have *Ei-maan* ; to do *Aa-maal-e-Saleh* ; to engage much in the *Zikr* of *Allah* ; and to defend themselves only after they are unjustly attacked. (26 / 47 : 227).

14. *Allah* describes some other qualities of *Mut-ta-qeen* in 27 / 48 : 2-3 as under :-

▶ Those who establish regular prayers.

▶ Those who give in regular charity.

▶ Those who also have (full) assurance of the hereafter.

▶ *Allah* also gives them 'glad tidings'. These 'glad tidings' should be sufficient to induce Believers to become a *Mut-ta-qeen*.

15. In *Sura Al-Yunus* (10 / 51) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yat* :-

▶ In *Aa-yat* 9 *Allah* Commands that Believers who act for a beneficial end (*Aa-khe-rut*), shall receive Guidance by Him for their Good Faith, and shall be guided to Heaven. (10 / 51 : 9).

*Allah* Commands *Mut-ta-qeen* to believe in *Allah* and act for a beneficial end, and as a result of this Good Faith, *Allah* shall give them Guidance. In *Sura Al-Fa-teha* (1 / 5), a Believer Prays and seeks Guidance from *Allah* ; and this is also one reply by *Allah* to the same, besides others mentioned elsewhere in Holy *Qur-aan*.

▶ *Allah* Commands *Mut-ta-qeen* that as a matter of duty He saves the Believers. (10 / 51 : 103).

Here *Allah* promises to save the Believers, which is an extremely good news.

16. ▶ *Allah* gives two other qualities of *Mut-ta-qeen*. First, those who believe in *Allah* and His Holy Prophet *Mohammad* (*SAW*). Second, those who perform Good deeds. *Allah* promises forgiveness for such *Mut-ta-qeen* and also a 'sustenance Most Generous'. (34 / 58 : 4).

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17. In *Sura Al-Zu-mar* (39 / 59) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* in *Aa-yaat* 17-18 as under :-

▶ Those who avoid Evil and do not worship it.

▶ Those who turn to *Allah* in '*Tau-ba*'. For these 2 categories is Good News ; so announce the Good News to *Mut-ta-qeen*.

▶ Those who listen to the Teachings of Holy Prophet *Mohammad* (*SAW*).

▶ Those who follow the Best (Holy *Qur-aan*). [ I may point out that in 92 / 9 : 2 the word 'Best' has been used meaning Holy *Qur-aan*.]

▶ These are *Mut-ta-qeen* whom *Allah* has guided, and they are endowed with understanding.

▶ In *Aa-yat* 23, *Allah* Commands *Mut-ta-qeen* as "*Allah* has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching In various aspects): The skins of those who Fear their Lord tremble thereat: then their skins and their hearts do soften to the celebration of *Allah*'s praises. Such is the guides therewith whom He pleases, but such as *Allah* leaves to stray, Can have none to guide" (39 : 23).

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* in *Aa-yat* 23 as under :-

▶ Those who 'fear' *Allah* Lord and whose skins tremble thereat.

▶ Those whose skins and hearts do soften to the celebration of *Allah*'s praises (*Zikr*).

▶ These qualities are awarded to *Mut-ta-qeen* by *Allah* in his infinite Wisdom and Grace only.

▶ In *Aa-yat* 61, *Allah* Commands *Mut-ta-qeen* that He shall deliver the righteous to their place of Salvation (Heaven) ; ad no evil shall touch them, nor shall they grieve.

## Guidance & Wisdom from Holy *Qur-aan*

► In *Aa-yat* 66, *Allah* Commands *Mut-ta-qeen* to worship Him, and to thank Him.

18. ► *Allah* mentions some other qualities of *Mut-ta-qeen*, as those who ask for forgiveness of their short comings and mistakes from *Allah*, and recite the *Zikr* of *Allah* in the evening and in the morning. (40 / 60 : 55).

19. In *Sura Haa-Meem Sajda* (41 / 61) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

► *Allah* describes some other qualities of *Mut-ta-qeen* as those who say, their Lord is *Allah* ; and further stand straight and steadfast, the angels descend on them from time to time, and say, "neither 'fear' nor grieve ; but receive the Glad Tidings of the Garden (of Bliss), that which you were promised. (41 / 61 : 30).

► In *Aa-yat* 33, *Allah* Commands *Mut-ta-qeen* as who is better in speech than one who calls (men) to *Allah*, works righteousness, and says, I am of those who bow in Islam ? (41 / 61 : 33).

20. ► *Allah* refers to *Mut-ta-qeen* as, whatever they are given by *Allah* in this world is just for convenience in this life ; but that which is with *Allah*, is better and more lasting for those who believe and put their Trust in *Allah*. (42 / 62 : 36).

21. *Allah* Commands *Mut-ta-qeen* to accept in their wealth and possessions, the right of the needy ; the beggar ; and him who (for some reason) was prevented (from asking for help). (51 / 67 : 19).

22. *Allah* Reveals for *Mut-ta-qeen* that they shall inherit Paradise, and they shall dwell therein for ever). (23 / 74 : 11).

23. *Allah* Commands *Mut-ta-qeen* to glorify the name of *Allah* (by *Zikr*). (69 / 78 : 52).

24. *Allah* defines *Mut-ta-qeen* as those who remain steadfast to their Prayer. (70 / 79 : 23).



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25. In *Sura Al- Inshe- qaaq* (84 / 83) *Allah* refers to *Mut-ta-qeen* as those who are Believers and do righteous deeds. For them is a Reward that shall never fail. (84 / 83 : 25).

26. ▶ *Allah* mentions some other qualities of *Mut-ta-qeen* in 30 / 84 : 31 as under :

- ▶ Those who offer '*Tau-ba*' to *Allah*.
- ▶ Those who 'fear' *Allah*.
- ▶ Those who establish regular Prayers for *Allah*.
- ▶ Those who do not observe *Shirk*.

27. In *Sura Al-Baq-ra* (2 / 87) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ *Allah* Commands in *Aa-yaat* 2 to 5, that the Guidance from Holy *Qur-aan*, sure and without doubt, can be obtained only by *Mut-ta-qeen*, who are defined here as under :-

- ▶ Those who 'fear' *Allah*.
- ▶ Those who believe in '*Ghaib*' (Unseen and unknown).
- ▶ Those who are steadfast in their Prayers to *Allah*.
- ▶ Those who spend on charity in the name of *Allah*, out of what *Allah* has provided to them.
- ▶ Those who believe in the Revelation (Holy *Qur-aan*) sent to Holy Prophet *Mohammad* (*SAW*) ; and also believe in those Revelations from *Allah* which were sent before him (*SAW*).
- ▶ Those who in their hearts undoubtedly believe in *Aa-khe-rut* (the world hereafter).
- ▶ Such persons are on true Guidance from *Allah*, and shall ultimately be successful in *Aa-khe-rut*.

In *Sura Al-Fa-teha* (1 / 5), a Believer requests *Allah* to guide him or her to the *Sira-tul-Mus-ta-qeem* (the Right Path). In *Aa-yaat* 2 above, *Allah* replies to this request by Commanding that :-

First, accept Holy *Qur-aan* to be a Divine Book Revealed by *Allah* upon Holy Prophet *Mohammad* (*SAW*), and thereafter become a *Mut-ta-qee* ; and then you shall get Guidance from

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*Allah* through Holy *Qur-aan*. *Mut-ta-qee* means a person who has *Ei-maan*, 'fear' of *Allah*, and obeys the Commands of *Allah* as contained in Holy *Qur-aan* and the Teachings of the Holy Prophet *Mohammad* (SAW).

Second, the *Mut-ta-qeen* are very punctual and regular in offering their daily Prayers to *Allah*.

Third, the *Mut-ta-qeen* spend on charity in the name of *Allah*, out of what *Allah* has given them. The *Mut-ta-qeen* believe it, as an integral part of their *Ei-maan*, that everything they possess including their life, family or worldly possessions and power etc. is a bounty from *Allah* ; and is with them only by the pleasure of *Allah* ; and not due to their own intelligence, wisdom, professional or business efficiency, royal or blue blood etc. This belief changes the entire outlook and concept of life, and is the foundation of *Ei-maan*. Without this belief, the *Ei-maan* is not possible, and is not complete.

Fourth, *Mut-ta-qeen* firmly and without any doubt believe in *Aa-khe-rut* (the world hereafter) and the Day of Judgment, as well as accountability according to *Sha-riah*.

▶ In *Aa-yat* 25, *Allah* Reveals glad tidings of their permanent abode in Heaven to Believers who have done *Aa-maal-e-Saleh* (good deeds) in this world.

▶ *Allah* Reveals that those *Mut-ta-qeen* who have *Ei-maan* and do *Aa-maal-e-Saleh*, shall be given permanent abode in Heaven by *Allah*. (2 / 87 : 82).

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* as those who are steadfast in their Prayers to *Allah*, and are also regular in giving charity in His name. *Allah* further informs *Mut-ta-qeen* that only the Prayers offered to Him, as well as the Good deeds performed by them, shall help *Mut-ta-qeen* in *Aa-khe-rut*. (2 / 87 : 110).

▶ Four points are specially emphasized for *Mut-ta-qeen* in *Aa-yaat* 153 to 157 of *Sura* 2 / 87 :-

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First, they should seek courage from '*Sabr*' (patience) and Prayer to *Allah*, because *Allah* is with persons who have patience (153).

Second, *Allah* shall test *Mut-ta-qeen* by fear and hunger ; loss of wealth, life and fruits of their labour ; and conveys tidings of happiness to those who persevere (155).

Third, *Mut-ta-qeen* should learn to say '*Inna Lil-lahe Wa Inna Ile-hey Ra-je-oon*' (surely, we are for *Allah*, and to Him we shall return), whenever they face adversity or when they are in trouble (156).

Fourth, *Mut-ta-qeen* who follow the above three Commands of *Allah* have the blessings of *Allah* in their favour, and they are indeed on the Right Path (157).

▶ *Mut-ta-qeen* should have intense love for *Allah* for which they shall be properly rewarded by *Allah* in *Aa-khe-rut*. (2 / 87 : 165).

▶ In 2 / 87 : 177, *Allah* mentions in detail, for the training and Guidance of *Mut-ta-qeen*, some of their important qualities as under :-

- a) It is not *Birr* (piety) that you simply turn your faces towards East or West (in Prayer).
- b) The Piety is to have *Ei-maan* in *Allah*. And
- c) To believe in the Day of Judgment. And
- d) To believe in the *Angels*. And
- e) To believe in the Book (Holy *Qur-aan*). And
- f) To believe in Prophets sent by *Allah*.
- g) *Mut-ta-qeen* are those who spend out of love for *Allah*, out of their wealth and possessions, for their relations, orphans, needy, the wayfarer, and those who ask for help, and for the ransom of slaves (or for lessening the burden of debt of some one who can not pay his or her debt). And
- h) Are those who are steadfast in Prayers. And
- i) Are those who practise regular charity. And

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- j) Are those who fulfil their contracts. And
- k) Are those who are firm and patient in pain or suffering or adversity. And
- l) Are the people of Truth and 'fear' *Allah*. And
- m) They shall be successful in *Aa-kherut*.

▶ *Allah* Commands *Mut-ta-qeen* to sell their Souls to win the favour of *Allah*. This is a very nice way to inform *Mut-ta-qeen*, that apart from their life, which is temporary, even their Souls, which are permanent, should be sold to win the favour of *Allah*. If the *Mut-ta-qeen* do so they 'come to the Grace of peace and security'. (2 / 87 : )

▶ *Allah* emphasises again that whatever is possessed by *Mut-ta-qeen* is the bounty from *Allah*, and *Mut-ta-qeen* should spend on charity from this bounty for Gain in *Aa-khe-rut*. (2 / 87 : 254).

▶ *Allah* informs *Mut-ta-qeen* that He is their friend, and has guided them from darkness into light. (2 / 87 : 257).

▶ *Allah* Command that "Those who believe and do good deeds, and fulfil their devotional obligations and pay the *zakat*, have their reward with their Lord, and will have neither fear nor regret". (2 / 87 : 277).

These are some of the necessary requirements that *Mut-ta-qeen* should perform.

28. In *Sura Al-Infhaal* (8 / 88) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yat* :-

▶ *Allah* mentions some of the qualities of *Mut-ta-qeen* as those who are firm in devotion, and spend in charity in the name of *Allah* out of what He has given them. They are the true Believers and there are for them high ranks and noble provisions with *Allah* in *Aa-khe-rut*. *Allah* shall pardon or forgive such *Mut-ta-qeen*. (8 / 88 : 3-4).

▶ The significance of obedience to *Allah* and also of obedience to Holy Prophet *Mohammad* (SAW) is emphasized

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upon *Mut-ta-qeen*, and they are warned never to disobey him (SAW). (8 / 88 : 20).

▶ *Allah* Commands *Mut-ta-qeen* to respond to His call as well as to the call of His Prophet *Mohammad* (SAW). Another important Command is that *Allah* controls the feelings in the hearts of *Mut-ta-qeen*. (8 / 88 : 24).

▶ *Allah* Commands *Mut-ta-qeen* to follow the Right Path shown by Him in the form of Holy *Qur-aan* and the Teachings of Holy Prophet *Mohammad* (SAW), and to judge everything according to the standard of Good and Evil as contained therein. If this is done, *Allah* shall overlook and forgive their mistakes and shortcomings. (8 / 88 : 29).

▶ In *Aa-yat* 45, *Allah* Commands *Mut-ta-qeen* to recite the *Zikr* of *Allah* profusely, so that they may be benefited.

▶ In *Aa-yat* 46, *Allah* Commands *Mut-ta-qeen* to obey *Allah* and His *Rasool* (SAW), and never to quarrel among themselves, and informs them that *Allah* is always with the Believers, who have patience in adversity.

30. In *Sura Aai e-Im-raan* (3 / 89) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ In *Aa-yaat* 3 / 89 : 16 -17, *Allah* mentions some qualities of *Mut-ta-qeen* as under :-

- a) Those who Pray to *Allah* that we indeed believe in *Allah* and His Holy Prophet *Mohammad* (SAW), so forgive us as well as our Sins, and save us from the agony of the Hell fire.
- b) Those who show patience, firmness and self-control in adversity.
- c) Those who are true to their word and deed.
- d) Those who offer their Prayers to *Allah* devoutly, regularly and on time.
- e) Those who spend on charity in the name of *Allah*.
- f) Those who pray to *Allah* for forgiveness in the early hours of the morning. (Recite His *Zikr*).

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▶ *Allah* Commands that whosoever holds fast to *Allah* (in *Ei-maan*) shall verily be guided to the Right Path. (3 / 89 : 101).

▶ *Mut-ta-qeen* are directed here always to 'fear' *Allah* and to die as Believers. (8 / 88 : 102).

▶ *Allah* mentions some of the qualities of *Mut-ta-qeen* in 3 / 89 : 134 to 136, as under :-

- a) Those who spend from their wealth in charity in the name of *Allah*, both when they are affluent, as well as when they are financially poor.
- b) Those who suppress their anger and pardon their fellowmen.
- c) Those who are upright and perform good deeds.
- d) Those who remember *Allah* and seek forgiveness for their sins by offering '*Tau-ba*' to *Allah*, when ever they commit a shameful act or some wrong against themselves,
- e) Those who do not stick obstinately to that which they know that they are not doing justly and correctly.
- f) They shall be awarded residence in Paradise where they shall abide forever, which is a very fair recompense for *Mut-ta-qeen*.

▶ *Mut-ta-qeen* are informed that *Allah* is their protector and best of helpers. (3 / 89 : 150)..

What a reward for *Mut-ta-qeen* ?

▶ *Allah* informs the *Mut-ta-qeen* that they should be prepared to face the misfortunes of life and show patience in adversity ; and continue to follow the Right Path as contained in the Holy *Qur-aan* as well as in the Teachings of Holy Prophet *Mohammad* (*SAW*). If they do so, they shall be doing according to the wishes of *Allah*. (3 / 89 : 186).

31. In *Sura Al- Ah- zaab* (33 / 90) *Allah* refers to or deals with *Mut-ta-qeen* in the following *Aa-yaat* :-

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▶ *Allah* mentions 10 categories of men and women, for whom there is forgiveness and great reward by *Allah* in *Aa-khe-rut* in 33 / 90 : 35 as under:-

- a) Those who have submitted to *Allah*.
- b) Those who are Believers.
- c) Those who are devout in their Prayers.
- d) Those who are truthful in their dealings.
- e) Those who show endurance in adversity.
- f) Those who are modest in their behaviour.
- g) Those who give alms in the name of *Allah*.
- h) Those who observe fasting during *Ram-zaan*.
- i) Those who guard their private parts from misuse.
- j) Those who remember *Allah* a great deal by reciting His *Zikr*.
- k) For such men and women *Allah* promises forgiveness of their sins and shortcomings as well as a great reward.

It is significant to note the repetition of the words 'Men and women' in this *Aa-yat* ten times ; which in my opinion, shows how much importance is attached by *Allah* to women and their rights.

▶ *Allah* Commands *Mut-ta-qeen* to recite the *Zikr* of *Allah* very often. (33 / 90 : 41).

▶ *Allah* Reveals, for *Mut-ta-qeen* to know, that "*Ho wal-la-zi Yc sallu alai-kum wa Mala-e-ka-te-he lay-yukh-ray-ja-kum me nuz-zul-maat-e illul-Noor*" [*Allah* sends His '*Darood*' (Blessings) upon you (Holy Prophet *Mohammad SAW*), and so do His angels, to bring you (*SAW*) from the depth of utter Darkness towards Light]. *Allah* is full of Mercy for the Believers, (which is yet another honour for them). (33 / 90 : 43).

*Allah* Reveals, for *Mut-ta-qeen* to know, that "*In-nul-la-ho wa mala-e-ka-te-he yu-sal-lu-na aa-lun Nabi ya aai-yo-hul la-zeena aa-manu Sallu aa-lay hay wa Sal-lamu taslima*" [*Allah* and His angels send their *Darood* (blessings) upon Holy Prophet

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*Mohammad* (SAW), and directs the Believers to send their *Darood* upon him (SAW) regularly.

By doing so *Mut-ta-qeen* join the company of *Allah* and His angels, which is a great honour for them.

32. In *Sura Al-Ni-saa* (4 / 92) *Allah* refers to or deals with *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ In *Aa-yat* 77, *Allah* mentions some good qualities and weaknesses of *Mut-ta-qeen* as under :-

- a) Wavering in their belief.
- b) Love for the pleasures of life.
- c) To hold back their hands (from attacking).
- d) To observe their devotional obligations.
- e) To pay their *zakat*.
- f) They consider how short-lived is the life of this world.
- g) They consider *Aa-khe-rut* is best for those who fear *Allah* ; and they shall not be wronged, at all (4/92:77).

▶ *Allah* mentions some qualities of *Mut-ta-qeen*, irrespective of the fact whether they are Men or Women, as those who have faith in *Allah*, and who also perform Good deeds. They are given the good news that they shall enter Heaven and no distinction shall be made between men and women. (4 / 29 ; 124).

This again shows that Islam attaches so much importance to the rights of women.

33. ▶ *Allah* informs *Mut-ta-qeen*, without any distinction between men and women, that if they give charity in the name of *Allah*, He shall treat it as a 'Loan' and shall increase it manifold, and they shall also get a liberal reward for the same in *Aa-khe-rut*. ( 57 / 94 ::18).

34. ▶ *Allah* Reveals that, when He in His Grace gives Guidance to *Mut-ta-qeen*, He increases the light of Guidance manifold ; as a result of which *Mut-ta-qeen* become pious and



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learn to have restraint against their desires and Evil deeds.(47 / 95 : 17),

35. ▶ *Allah* defines *Mut-ta-qeen* as under :-

First, those who fulfil their covenant made to *Allah* (about *Ei-maan*). And

Second, those do not fail in their firm promise to others.  
And

Third, those who keep united what *Allah* has Commanded to be united. And

Fourth, they 'fear' *Allah*. And

Last those who are afraid of accountability in *Aa-khe-rut*.  
(13 / 96 : 20).

▶ *Allah* mentions another quality of *Mut-ta-qeen* as those who 'persevered in patience in adversity', as a result of which they shall enter in Paradise. (13 / 96 : 24).

36. In *Sura Al- Ta- laaq* (65 / 99) *Allah* refers to or deals with *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* in 65 / 99 : 2, as under :-

First, those who complete their lives in this world according to *Sha-riah*. And

Second, those who believe in *Allah* and the Day of Judgment. And

Last, those who 'fear' *Allah*.

*Allah* promises to make a way out for them in *Aa-khe-rut*.

▶ *Allah* defines some other qualities of *Mut-ta-qeen* as those who put their Trust in *Allah* and as a result He looks after them in this world and shall also look after them in the world hereafter. (65 / 99 : 3).

37. In *Sura Al- Baiy- ya- na* (98 / 100) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

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▶ *Allah* defines *Mut-ta-qeen* as those who have *Ei-maan* and do *Aa-maal-e Saleh*. They are the best of creatures (98 / 100 : 7).

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* as those who 'fear' *Allah* ; and such persons are promised by *Allah* entry in Paradise, where they shall remain forever, *Allah* being pleased with them, and they being pleased with *Allah*. (98 / 100 : 8).

38. In *Sura Al-Hajj* (22 / 103) *Allah* refers to *Mut-ta-qeen* in the following *Aa-yaat* :-

▶ *Allah* defines some other qualities of *Mut-ta-qeen* in 22 / 103 : 41 as under :-

- a) Those who offer Prayers to *Allah* regularly and constantly. And
- b) Those who also give charity in the name of *Allah* regularly. And
- c) Those who also do Good Deeds and avoid Evil Deeds and also ask others to do the same.

▶ *Allah* mentions some other qualities of *Mut-ta-qeen* as those who bow down and prostrate themselves in Prayers to *Allah*, and also perform Good Deeds ; as a result of which they shall ultimately succeed in the world hereafter. (22 / 103 : 77).

39. *Allah* refers to *Mut-ta-qeen* as those who, establish regular Prayers ; practise regular charity ; and obey *Allah* and his Holy Prophet (SAW). *Allah* is well-acquainted with all that they do. (58 : 105 : 13).

40. In *Sura Al-Huj-raat* (49 / 106), in *Aa-yat* 12, *Allah* refers to or deals with *Mut-ta-qeen* as "O you who believe ! avoid suspicion as much (as possible) : for suspicion in some cases is a sin : and spy not on each other, nor speak ill of each other behind their back. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it.... but fear *Allah* : for *Allah* is oft-returning, Most Merciful" (49 : 12).

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► *Allah* mentions some of the qualities of *Mut-ta-qeen* in 49 / 106 : 12 as under :-

- a) Those who avoid suspicion as much as possible, for suspicion in some cases is a Sin. And
- b) Those who do not spy on each other. And
- c) Those who do not speak ill of each other behind their back ; because speaking ill of each other behind their back is like eating the flesh of their dead brother.

41. In *Sura Al-Ta-ghaa-bun* (64 / 108), *Aa-yat* 16, *Allah* refers to or deals with *Mut-ta-qeen* as "So fear *Allah* as much as you can ; listen and obey ; and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own Souls they are the ones that achieve prosperity" (64 : 16).

► *Allah* mentions some other qualities of *Mut-ta-qeen* in 64 / 108 : 16 as under :-

- a) Those who 'fear' *Allah*. And
- b) Those who listen to and obey *Allah* and His Prophet *Mohammad* (SAW). And
- c) Those who spend their wealth in charity in the name of *Allah*. And
- d) *Allah* promises that such persons shall achieve prosperity in the world hereafter.

42. *Allah* offers a 'bargain' to *Mut-ta-qeen* which *Allah* declares shall save them from 'grievous penalty'. For that 'bargain', *Mut-ta-qeen* are required by *Allah* to do the following deeds or actions :-

- a) To believe in *Allah* and His *Rasool* Holy Prophet *Mohammad* (SAW). And
- b) To strive their utmost in the Cause of *Allah*, with their property and persons. And
- c) This will be best for them, if they know.

43. *Allah* Reveals for *Mut-ta-qeen* a Code of Conduct, as to how they should behave, when *Aa-zaan* (call for Prayers) is made

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for *Jum-aa* Prayers and the Prayets begin. After the Prayers are finished, they may disperse, and endeavour for the Bounty of *Allah* ; and recite profusely the *Zikr* (celebrate the Praises) of *Allah* so that they may prosper. (62 / 110 : 10).

*Allah* lays emphasis on finishing the Prayer first and there after doing other works.

44. In *Sura Al-Maa-ae-y-da* (5 / 112) *Allah* refers to or deals with *Mut-ta-qeen* in th following *Aa-yaat* :-

▶ *Allah* defines the qualities of *Mut-ta-qeen* as those who have '*Ei-maan*' in *Allah* and his Holy Prophet *Mohammad* (*SAW*) ; and perform '*Aa-maal-e saleh*'. *Allah* makes a promise of forgiveness (of their sins) and the highest reward for them. (5 / 112 : 9).

Extremely good news for *Mut-ta-qeen*.

▶ *Mut-ta-qeen* are warned never to commit the mistake of ever renouncing their Religion or Faith. (5 / 112 : 54).

▶ In *Aa-yat* 105, *Allah* Commands *Mut-ta-qeen*, that on them rests the responsibility for their own selves. If they follow *Si-raat ul mus-ta-qeem* (Right Path), those who have gone astray shall not be able to harm them. To *Allah* have all to return, when He shall tell them what they were doing. (5 / 112 : 105).

▶ This contains good advice for *Mut-ta-qeen*.

45. *Allah* defines *Mut-ta-qeen* in (9 / 113 : 112) as under :-

▶ Those who offer *Tau-ba* to *Allah*. And

▶ Those who serve Him and praise Him. And

▶ Those who wander in devotion to the Cause of *Allah*. And

▶ Those who bow down and prostrate themselves in Prayers to *Allah*. And

▶ Those who do Good and forbid Evil. And

▶ Those who observe limits set by *Allah*.

▶ *Allah* proclaims the glad tidings to the Believers who follow and fulfill these conditions that they shall enter Paradise.

END OF BOOK VII OF VOLUME I. *MUT-TA-QEEN*.

In the name of *Allah*, the most Benevolent, the most Merciful

VOLUME I - BOOK VIII

WU-ZOO / TA-YAM-MUM AND SA-LAAT  
AS MENTIONED IN HOLY *QUR-AAN*

BOOK VIII- PART I - *Wu-zoo / Ta-yam-mum*

Explanatory Notes.

▶ The First Command of *Allah* regarding keeping the dress clean, and to avoid unclean things or deeds is contained in *Aa-yat* 38, in *Sura Al-Mod-das-sir* (74 / 2), which was the Second Command of *Allah* to Holy Prophet *Mohammad* (SAW). This shows the importance attached by *Allah* to cleanliness and to avoid unclean things or deeds.

▶ *Wu-zoo* (ablution by water) means, washing of both hands up to elbows ; cleaning of mouth, nostrils and face ; massaging of head, neck and ears ; and washing both the feet up to ankles, before offering any *Sa-laah* to *Allah*.

▶ In case water is not available ; or the person is ill and it is not advisable to use water ; or is traveling and is not in a position to use water ; in all such cases, an alternative is provided by *Allah* in the form of *Ta-yam-mum*, which means using clean dust or clay, in place of water, over both the hands up to elbows, and the face only. Cleaning of mouth or nostrils ; or massaging of head, neck and ears ; as well as feet are completely excluded. The idea seems to be that mentally a person cleans himself by dust or clay, instead of water.

Detailed discussion.

1. Believers are Commanded by *Allah* that when they stand up for Prayer, they should wash their faces and hands up to elbows, and also wipe their heads, and wash their feet up to their ankles. If they are in a state of seminal pollution, then they

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should take a bath and purify themselves well. But in case they are ill or are travelling ; or they have satisfied the call of nature ; or have slept with a woman ; and they can not find water ; then they should take wholesome dust and pass it over their face and their hands, for *Allah* does not wish to impose any hardship upon them. He wishes to purify them, and grace them with His favours in full, so that they may be grateful. (5 / 112 : 6 ).

► As far as I have been able to find out, this is the only Command of *Allah* in Holy *Qur-aan* regarding *Wu-zoo*. Peer Muhammad Karam Shah Al-Azhari, in Volume 1 of his *Zia-ul-Qur-aan* at page 444, Note 24, explains this *Aa-yat* in detail. I reproduce a Summary of what he has stated. He writes that there are Four *Fa-ra-iz* (Mandatory obligations) mentioned in this *Aa-yat* for *Wu-zoo*. First, to wash the face. Second, to wash the hands up to elbows. Third, *Ma-sah* (massaging of the head, neck and ears) ; and fourth, to wash the feet up to ankles. He writes that in addition to the above Four mandatory obligations for *Wu-zoo* ; Holy Prophet *Mohammad* (SAW) added Seven additional actions necessary for *Wu-zoo*. First, '*Ni-yut*' (to say that the person was going to start *Wu-zoo*). Second, to say *Bism-Allah* (In the name of *Allah*). Third, to clean both hands. Fourth, to take water into mouth and to spit out after gargling. Fifth, to clean the teeth. Sixth, to put water inside both the nostrils and to clean them ; and Seventh, to perform *Ma-sah*. Apart from the *Ma-sah*, which is done only once, every other action mentioned by him (SAW) is to be performed three times, and is to be started from the right side. This was the way in which he (SAW) used to perform *Wu-zoo*. He (SAW) specifically showed this method of performing *Wu-zoo* to his (SAW) Companions. Believers should follow the method of *Wu-zoo* adopted by him (SAW), whereby they shall be acting correctly, and shall also be following a *Sun-na*.

▶ In the end of the above *Aa-yat*, is the Command of *Allah* regarding '*Ta-yum-mum*' which has already been quoted above in full ; and it has also been explained under what circumstances '*Ta-yam-mum*' is permitted by *Allah*. It should be noted that clean dust is to be passed over only on " your face and your hands " while performing '*Ta-yum-mum*'.

2. In *Sura Al-Ni-saa* (4 / 92), in center of *Aa-yat* 43, *Allah* Commands Believers not to Pray (offer *Sa-laah*) when they are intoxicated until they are sure of what they are saying ; nor when in a state of seminal pollution, until they have taken a bath ; except when they are travelling. But in case they are ill or are travelling ; or they have relieved themselves of nature's call ; or cohabited with a woman and can not find water ; then they should take wholesome dust and pass it over their faces and hands. For *Allah* removes sins and forgives again and again.

▶ This is the second Command of *Allah* in Holy *Qur-aan* about '*Ta-yum-mum*'. Under what circumstances '*Ta-yum-mum*' is allowed by *Allah* has already been explained above.

### BOOK - VIII - PART II - *SA-LAAH*

#### Explanatory Notes.

▶ *Sa-laah* is one of the most important '*Rukn*' (part) of Islam. It is mentioned innumerable times in the Holy *Qur-aan* as '*Iqa-mus-Sa-laah*' (Regularize your daily Prayers).

▶ When Holy Prophet *Mohammad* (*SAW*) was invited by *Allah* for *Mai-raj* (Bodily flight to Heaven by Holy Prophet *Mohammad* (*SAW*) to meet *Allah* during his (*SAW*) life time), offering of *Sa-laah* five times a day was fixed for all Believers by *Allah*. He (*SAW*) explained the time of the five *Sa-laah*, in the light of the Commands of *Allah* contained in Holy *Qur-aan*. He (*SAW*) also fixed the number of *Farz* / *Wa-jib* / *Sunnat* / *Na'fil Ra-kaats* to be offered by a Believer in each *Sa-laah*. This was done by him (*SAW*) under the authority given to him (*SAW*) by

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*Allah* in Holy *Qur-aan* as 'Mo-al-lim-ul- Kitab' (Professor appointed by *Allah* to teach and explain Holy *Qur-aan*).

▶ The following five *Sa-laats* for each day have been prescribed by Holy Prophet *Mohammad* (SAW) :-

▶ First *Sa-laat* is *Maghrib*, with three *Farz Ra-kaats*.

▶ Second *Sa-laat* is *Isha*, with four *Farz Ra-kaats* and three *Witr Wajib*.

▶ Third *Sa-laat* is *Fajar*, with two *Farz Ra-kaats*.

Fourth is *Zuhr*, with four *Farz Ra-kaats*.

Fifth and the last *Sa-laat* for the day is *Asr*, with four *Farz Ra-kaats*.

▶ These are the minimum *Farz* and *Wajib Ra-kaats*, a Believer is required to perform daily, without any excuse or explanation. Even if a Believer can not offer *Sa-laat* by standing or even by sitting, because of some ailment, he or she is required to perform it lying down or even only by motions. There is no excuse accepted by *Allah* for not offering these minimum *Farz / Wajib Ra-kaats*.

▶ The first questioning on the Day of Judgment at the time of accountability, would be regarding offering of *Farz / Wajib Ra-kaats* of daily *Sa-laat* by a Believer.

▶ In addition to the *Farz / Wajib Ra-kaats*, Holy Prophet *Mohammad* (SAW) used to offer *Sa-laat*, commonly known as *Sun-nat* and *Nafil*.

Holy Prophet *Mohammad* (SAW) prescribed, *Sun-nats* and *Nafil*s in the five daily *Sa-laat*, in addition to *Farz / Wajib Rakats* as under :-

		Sunnat	Farz	Sunnat	Witr Wajib	Nafil	Total Rakats
1	Maghrib	-	3	2	-	2	7
2	Isha	4	4	2	3	2+2	17
3	Fajar	2	2	-	-	-	4
4	Zuhr	4	4	2	-	2	12
5	Asar	-	4	-	-	-	4



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At the time of accountability on the Day of Judgment regarding offering of daily *Sa-laah*, if a Believer is found not to have offered during his or her life time all the due *Farz* and *Wajib Ra-kaats* ; in that case, the *Sunnats* and *Nafils* offered by him or her shall be allowed to be adjusted in his or her account.

▶ The main idea behind offering daily *Sa-laah* is, that a Believer is presumed to appear in person before *Allah* at the time of offering *Sa-laah*. Even though the Believer may not be seeing *Allah*, *Allah* is definitely seeing the Believer. It is for this reason that a Believer has to purify him or her by ablution (*Wu-zoo*), or '*Ta-yam-mum*', and has to offer the *Sa-laah* in a most respectful and obedient manner with all sincerity and modesty in his or her command.

▶ When the first *Sa-laah* of the day (*Magh-rib*) is offered by a Believer, the idea seems to be that the Believer places before *Allah* his or her entire account of the day, which has just ended, as far as any disobedience of any Command of *Sha-riah* is concerned. He or she immediately offers *Tau-ba* for anything wrong or sinful done by him / her. This is the Last accountability for the day that has just ended. In addition to this, the Believer prays that the dark night which is about to start, with all the Evils in its wake, may pass with out affecting his morals and *Ei-maan*.

▶ The idea behind the *Isha* Prayers seems to be that the dark night has started. All evils or crimes or sins etc. are mostly and usually done during the night time, because of the secrecy the darkness provides. All the Clubs, Night Clubs, Entertainment Centers etc. have special programs during night, which are usually against *Sha-riah*. When the *Isha* Prayers, which is the longest in duration containing 17 *Rak-aats*, is offered, a Believer is supposed to seek help and Guidance from *Allah* to save him or her from all and every sin of the darkness, by avoiding the above mentioned temptations.

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▶ The idea behind *Fajar* Prayers seems to be to thank *Allah* for the dark night having passed peacefully and without any temptation or commission of any sin. But in case of any temptation or a sin has been committed, there is immediate remedy of *Tau-ba* available. A Believer also prays for the passing of a better day by the Grace of *Allah*, in so far as the dealings with other persons are concerned.

▶ The idea behind *Zuhr* prayers seems to be to thank *Allah* for the most part of the day having passed peacefully and without commission of any sin or breach of *Shariah* in respect of dealings with worldly affairs. In case there is any breach or sin, immediate remedy of *Tau-ba* is available.

▶ Same seems to be the position with *Asr* prayers.

▶ The concept of appearing in person before *Allah* at the time of *Sa-laah* five times a day, with accounts regarding any breach of *Shariah*, is wonderful and can not let a Believer go astray, if he or she performs daily *Sa-laah* regularly in the manner described above. The ultimate accountability on the Day of Judgment would be extremely easy.

Detailed Discussion.

1. *Allah* Commands Holy Prophet *Mohammad (SAW)*, and the Believers that whenever they are free from their immediate task, they should devote their full attention to *Allah* by offering Prayers to Him, and by reciting His *Zikr*. (94 / 12 : 7-8).

2. *Allah* Commands Believers to "establish regular Prayer". (35 / 42 : 29)

3. *Allah* Commands Believers to establish regular Prayers after sun set till the darkness of the night ; and read the Holy *Qur-aan* at *Fa-jar* time. (17 / 50 : 78)

4. *Allah* Reveals about *Ta-haj-jud Prayer* for Holy Prophet *Mohammad (SAW)* as a Mandatory Prayer, to raise his (*SAW*) Status and Position soon to *Mu-qaam-e-Mahmood* (an exalted Station of Praise and Glory) ; and for the Believers the *Ta-haj-jud*

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*Prayer* (to pray in the small hours of the morning) shall be an additional Prayer (for spiritual gain). (17 / 50 : 79)

5. *Allah* Commands Believers to offer Him sincere devotion (daily *Sa-laah*). (39 / 59 : 2)

6. *Allah* Commands Believers to worship Him, and thank Him. (39 / 59 : 66).

▶ The expression 'worship *Allah*' clearly refers to daily *Sa-laah*.

7. *Allah* mentions one of the qualities of *Mut-ta-qaen* as "those who remain steadfast in their Prayers". (70 / 79 : 23).

8. *Allah* Commands Believers to remain steadfast in their Prayers. (70 / 79 : 28).

9. *Allah* lays down the timings for offering daily *Sa-laah* as well as *Zikr* of *Allah*, in the beginning of evening hours ; in the early morning ; in the afternoon ; as well as when the hour of noon begins. (30 / 84 : 17-18)

10. *Allah* Commands Believers "to establish regular Prayer". (30 / 84 : 31).

11. *Sa-laah* restrains the Believer from shameful and unjust deeds. (29 / 85 : 45)

▶ It is mentioned that whatever Message has been sent to Believers through Holy *Qur-aan*, they should recite, understand and follow it ; and they should be constant and punctual in offering daily *Sa-laah*, because verily, daily *Sa-laah* keeps them away from doing indecent things and Evil deeds. The recitation of the *Zikr* of *Allah* is a great noble deed. Whatever Man does, *Allah* knows it very well.

▶ First Guidance received here is by laying emphasis on the '*Tilawat*' of Holy *Qur-aan*. '*Tilawat*' means and includes not only the recitation of the Holy *Qur-aan*, but also understanding its meaning and purport, as well as to follow it sincerely and honestly as far as possible. If only we start doing '*Tilawat*' of Holy *Qur-aan* in this manner, we would be able to understand

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and appreciate the Messages contained therein, and shall benefit immensely by following and practicing them.

▶ Second Guidance is emphasis on punctually and regularly offering daily *Sa-laah*, which automatically saves a person from doing indecent things and Evil deeds.

▶ Third Guidance is emphasis on recitation of the *Zikr* of *Allah*, which is mentioned here as a great Noble deed.

▶ Last Guidance is that whatever we do, *Allah* sees and knows it. If only we are conscious of this fact, our normal conduct in life is greatly improved, and we are certainly on *Sirat-ul-Mustaqeem*.

12. *Allah* Commands Believers to "be steadfast in prayer" ('*Aa-qee-mus-Sa-laah*'). (2 / 87 : 45)

13. *Allah* Commands Believers to guard strictly their habit of offering daily Prayers to Him, especially the Middle one ; and to stand before *Allah* in a devout frame of mind. (2 / 87 : 238)

▶ *Allah* Commands Believers to strictly guard their habit of offering daily Prayers to Him, especially the Middle one. As already mentioned in my Explanatory Notes above, the 'Middle' Prayer shall be, in my humble opinion, the *Fajar* Prayer, as it is the third daily prayer out of five. Some learned Authors, however, treat the '*Asr*' prayer as the Middle one, counting the '*Fajar*' prayer to be the first daily prayer, and the *Isha* prayer being the last prayer of the day. I respectfully differ from them, and for the reasons mentioned in my Explanatory Notes above, I say that the 'Middle' prayer referred by *Allah* in this *Aa-yat*, is definitely the '*Fajar*' Prayer and Not the '*Asr*' Prayer. This view seems to be more correct because the offering of the '*Fajar*' Prayer is, in my humble opinion, the most difficult one for a Believer.

14. *Allah* gives the facility of shortening of daily Prayers to Believers as "when you travel the earth, there is no blame on you if you shorten your Prayers for fear the Unbelievers may

## Guidance & Wisdom from Holy *Qur-aan*

attack you, for the Unbelievers are your open enemies. (4 / 94 : 101)

▶ *Allah* grants a concession to Believers to shorten their Prayers while they are travelling, "for fear that the Unbelievers may attack" them. This concession of shortening of Prayers seems to be conditional, on the condition specifically mentioned in this *Aa-yat*. Where this condition is Not applicable, a Believer should not or can not shorten his or her daily Prayers.

15. *Allah* Commands Believers to "establish regular Prayers". (58 / 105 : 13)

16. *Allah* Commands Believers, that when the call is proclaimed for Friday Prayers, hasten earnestly for the Prayers, and leave your business and other worldly affairs ; as that is best for you if you only knew. (62 / 110 : 9)

17. *Allah* Commands Believers that when they stand up for Prayer, they should wash their faces and hands up to elbows, and also wipe their heads, and wash their feet up to their ankles. If they are in a state of seminal pollution, then they should take a bath and purify themselves well. But in case they are ill or are travelling; or they have satisfied the call of nature ; or have slept with a woman ; and they can not find water ; then they should take wholesome dust and pass it over their face and their hands, for *Allah* does not wish to impose any hardship upon them. He wishes to purify them, and grace them with His favours in full, so that they may be grateful. These are the minimum requirements of *Wu-zoo* mentioned in the Holy *Qur-aan*. In the later part of this *Aa-yat* it is mentioned that if the Believers do not find water, either for *Wu-zoo*, or for bath, even when bathing is mandatory, Believers should take clean sand or clay and rub with it their faces and hands ; which is commonly known as *Ta-yum-mum*. (5 / 112 : 6)

END OF BOOK VIII - VOLUME - I.  
WAZOO / TA-YUM-MUM AND SA-LAAT.

### Do you know who are *Mut-ta-qeen* ?

In 2 / 87 : 177, *Allah* mentions in detail, for the training and Guidance of *Mut-ta-qeen*, some of their important qualities as under :-

- a) It is not *Birr* (piety) that you simply turn your faces towards East or West (in Prayer).
- b) The Piety is to have *Ei-maan* in *Allah*. And
- c) To believe in the Day of Judgment. And
- d) To believe in the *Angels*. And
- e) To believe in the Book (Holy *Qur-aan*). And
- f) To believe in Prophets sent by *Allah*.
- g) *Mut-ta-qeen* are those who spend out of love for *Allah*, out of their wealth and possessions, for their relations, orphans, needy, the wayfarer, and those who ask for help, and for the ransom of slaves (or for lessening the burden of debt of some one who can not pay his or her debt). And
- h) Are those who are steadfast in Prayers. And
- i) Are those who practise regular charity. And
- j) Are those who fulfil their contracts. And
- k) Are those who are firm and patient in pain or suffering or adversity. And
- l) Are the people of Truth and 'fear' *Allah*. And
- m) They shall be successful in *Aa-kherut*.

In the name of *Allah*, the most Benevolent, the most Merciful

VOLUME I - BOOK - IX

TA-UBA AS MENTIONED IN  
HOLY *QUR-AAN*.

Explanatory Notes.

▶ *Allah* is so Beneficent and Merciful (*Al-Rahman Al-Rahim*) that He gives a fair chance to every Believer to pardon or delete or erase from his or her account a Sin committed by him or her, in the eyes of *Shariah*, be it '*Saghira*' (small) or *Kabira* (big), by offering *Tau-ba* (Repentance).

▶ There are four main ingredients of *Tau-ba* :-

▶ First, the Believer should unconditionally and without any reservations, or ifs and buts, accept his or her guilt or Sin ; feel genuinely sorry for having committed the same ; and apologize and seek pardon from *Allah* for the same as quickly as possible, and without any delay.

▶ Second, the Believer promises to *Allah* with all sincerity and honesty, that he or she shall try his or her best not to commit the same or any other Sin again, and try to follow *Sha-riah* in future to improve Spiritually.

▶ Third, *Allah* puts the Believer on probation or test for a particular period, according to his or her existing record and way of life ; to test the sincerity and honesty of the promise made at the time of offering *Tau-ba*, to try his or her best not to commit the same or any other Sin again in future and to follow *Sha-riah* in future.

▶ Last, if the Believer successfully keeps the promise made to *Allah* during the period of probation, the last step is taken by *Allah*, and the Sin for which *Tau-ba* had been offered is deleted or erased or obliterated from the record of the Believer. How Gracious, Beneficent and Merciful is *Allah* to allow all

Believers, without any exception, however, evil or bad their lives may have been, to allow this wonderful opportunity of offering *Tau-ba* to completely delete or erase or obliterate the Sins, they have committed, be they small (*Sa-gheera*) or big (*Ka-beera*) from their record. All Believers should avail this wonderful opportunity granted by *Allah*, and start a new honest life of a Believer according to *Sha-riah*.

▶ In support of my above submissions regarding *Tau-ba*, I have carefully considered the life of some very great personalities of Islam, some of them being Hazrat Umar Farooq, Khalid Bin Walid, Akrama Bin Abu Jehal, Abu Sifyan (*Razi Allah Anhum*). When each of them embraced Islam and offered *Tau-ba* to *Allah*, how all their previous Sins and short comings were completely deleted or erased or obliterated from their record, and what a wonderful change took place in their personalities.

Detailed discussion.

1. *Allah* Commands Believers that, they should patiently and with perseverance devote themselves to Prayers, for the promise of *Allah* (to reward them for that) is true ; and they should also ask forgiveness for their Sins, and celebrate the praises (*Zikr*) of *Allah* in the evening and morning" (40 / 60 : 55).

2. *Allah* Commands Believers to turn to Him with sincere *Tau-ba* in the hope that He shall remove from them their Sins and admit them to Paradise. On the Day of Judgement, *Allah* shall not permit to be humiliated, the Prophet (*SAW*) and those who are Believers with him. Their light shall run forward before them, and they shall request *Allah* to perfect the light for them, and to grant them forgiveness, as *Allah* has power over all things. (66 / 77 : 8).

3. *Allah* Commands Believers to turn their backs in *Tau-ba* to Him. (30 / 84 : 31).

4. Verily, *Allah* is very generous in accepting *Tau-ba* (4 / 92 :16).



## Guidance & Wisdom from Holy *Qur-aan*

5. Only *Allah* can accept *Tau-ba* from those who commit a Sin, without knowing its consequences, and then quickly offer *Tau-ba* to *Allah* (4 / 92 : 17).
6. *Allah* does not accept *Tau-ba* from a person who continues doing Evil deeds during his entire life and offers *Tau-ba* only when he or she is on death bed.. Nor does *Allah* accept *Tau-ba* from Unbelievers (4 / 92 : 18).
7. *Allah* declares that He is extremely Forgiving and most Merciful (4 / 92 : 23).

END OF BOOK IX -VOLUME I - *Tau-ba*.

### How kind and Merciful is *Allah* ?

- ▶ *Allah* alone gives Guidance to Believers to offer *Tau-ba* (71 : 10-11).
- ▶ *Allah* gives Guidance only to Believers (64 : 11).
- ▶ *Allah* loves *Mut-ta-qeen* as His friends (9 : 4).

## Guidance & Wisdom from Holy *Qur-aan*

In the name of *Allah*, the most Benevolent, the most Merciful

### VOLUME I - BOOK X

#### RECITATION OF *ZIKR* OF *ALLAH* AS MENTIONED IN HOLY *QUR-AAN*

Explanatory Notes.

▶ '*Zikr*' is used in different meaning in Arabic. In Holy *Qur-aan* it is used for Holy *Qur-aan* itself ; for 'Advice' ; for 'Guidance'; as well as for reciting or repeating the name of *Allah* by Believers.

▶ In addition to the daily *Sa-laah*, in whatever way a Believer remembers and pays homage to *Allah*, it is covered by the expression 'Recitation of *Zikr* of *Allah*'.

▶ In Holy *Qur-aan* in *Sura Al-Raad*, (13 / 96), *Aa-yat* 28, it is mentioned that complete peace of heart (Soul) can not be achieved or acquired by any person except by 'Recitation of *Zikr* of *Allah*'.

▶ In Holy *Qur-aan* great emphasis has been laid upon 'Recitation of *Zikr* of *Allah*', and the advantages that accrue to a Believer by doing so regularly without any break. This is ,therefore, being dealt as a separate independent Topic in this Book X.

▶ In this Book X, I have tried to collect all *Aa-yaat*, in Chronological order, which refer to or deal with 'Recitation of *Zikr* of *Allah*', so that its importance and significance may be seen as in Holy *Qu-raan*.

Detailed discussion.

1. Magnify *Allah* by reciting His *Zikr*. (74 / 2 : 3).
2. Keep in remembrance the name of *Allah* by reciting His *Zikr*, and devote yourself to Him whole heartedly. (73 / 3 : 8).
3. believers who purify themselves by reciting *Zikr* of *Allah*, shall prosper and lift their hearts in Prayer. (87 / 8 : 14-15).

## Guidance & Wisdom from Holy *Qur-aan*

4. Rehearse and proclaim the Bounty of *Allah* by reciting His *Zikr*. (93 / 11 : 11).
5. The most beautiful names belong to *Allah* : so call Him by those names by reciting His *Zikr* ; but shun such men as use profanity in His names ; for what they do, they shall soon know about it. (7 / 39 : 180).
6. Believers are Commanded by *Allah* to remember Him in their heart (Soul) by reciting His *Zikr*, with humility and in reverence, without loudness in words, in the mornings and evenings ; and should not be among those who are un-heedful. (7 / 39 : 205).
7. Celebrate the praises of *Allah*, and be of those who prostrate themselves in adoration (in Prayers). (15 / 54 : 98).
8. Patiently, then, persevere (in devotion to *Allah*), for His promise is true ; and ask forgiveness for your fault, and celebrate His praises (recite *Zikr*) in the evening and morning. (40 / 60 : 55).
9. Believers recite praises of *Allah* Night and day, and are never lazy or reluctant (21 / 73 : 20).
10. Believers should, while they are alive, celebrate the *Zikr* of *Allah* for part of the night, and also in the late night. (52 / 76 : 48-49).
11. *Allah* Commands Man (not Believers alone) to adore *Allah* (by reciting His *Zikr*) Who created Man so that Man may become righteous. (2 / 87 : 21).  
▶ The Guidance and Wisdom we get from this *Aa-yat* is, that a Man can not become righteous (pious) without remembering and adoring *Allah*.
12. O you Believers, when you meet a force, be firm, and call *Allah* in *Zikr* much so that you may prosper. (8 / 88 : 45).
13. Celebrate the *Zikr* of *Allah*, and do so often. (33 / 90 : 41).

## Guidance & Wisdom from Holy *Qur-aan*

14. *Allah* refers to *Zikr* as glorify Him morning and evening. (33 / 90 : 42).
15. *Allah* Commands Believers to celebrate *Allah's Zikr*, standing, sitting down, or lying down on your sides. (4 / 92 : 103).
16. Therefore be patient with constancy to the Command of *Allah*, and celebrate His *Zikr* morning and evening. (76 / 98 : 24 - 25).
17. When the (Friday) Prayer is finished, disperse through the land, and seek of the bounty of *Allah*: and celebrate the *Zikr* of *Allah* often so that you may prosper. (62 / 110 : 10).
18. Celebrate the *Zikr* of *Allah*. (110 / 114 : 3).

END OF BOOK X - VOLUME I.

Recitation of *Zikr* of *Allah*.

In the name of *Allah*, the most Benevolent, the most Merciful

VOLUME I - BOOK I TO BOOK X

CONCLUSION.

Explanatory Note.

> In conclusion I want to clarify some points ; and also bring into focus certain Commands of *Allah*, already referred by me earlier.

1. *Allah* in Holy *Qur-aan* mentions *Ei-maan* and *Aa-maal-e-Saleh* side by side at several places (103 / 13 : 3) (95 / 28 : 6) and others. This clearly indicates that these are two different things.

2. *Ei-maan* is relationship between a Believer and *Allah* ; and relates mainly to *Hu-qooq Allah* or *Iba-daat* or Spiritual affairs.

3. *Aa-maal-e-Saleh* is relationship between a Believer and other Human beings ; and relates to worldly affairs, which is known as *Hu-qooq-ul-Ibad*.

4. *Ei-maan* is passport for approaching *Allah* and going to Heaven or Paradise. Without *Ei-maan* this is Not possible. An Unbeliever has no *Ei-maan*, and as such is Not entitled either to approach *Allah* or to go to Heaven or Paradise.

5. *Ei-maan* means absolute Faith in One *Allah* and His Holy Prophet *Mohammad (SAW)* ; Holy *Qur-aan* as a Divine Book ; Other Divine Books ; Other Prophets ; Angels ; *Aa-khe-rut* ; and accountability on the Day of Judgment according to *Sha-riah* ; *Sa-waab* for Good deeds and *Aa-zaab* for Sins or Evil deeds ; and a permanent unending life in *Aa-khe-rut*.

6. *Ei-maan* consists of 3 distinct actions by a Believer :-  
First *Iqrar Bil La-saan* (declaration by mouth about *Ei-maan*).

Second, *Tas-deeq bil Qulb* (Verification of *Ei-maan* by heart).

## Guidance and Wisdom from Holy *Qur-aan*

Third, *Su-boot bil Aa-mal* (proof of *Ei-maan* by practicing

it)

7. *Allah* in Holy *Qur-aan* divides Human beings in 2 classes (47 : 1-2) ; (98 : 5 to 8) :-  
First, Believers, who have *Ei-maan*,  
Second, Unbelievers, who do Not have *Ei-maan*.
8. *Allah* does not accept offerings from Unbelievers (9 : 53).
9. Holy *Qur-aan* differentiate between Truth and Falsehood (2 : 185).
11. Verily, Believers shall be in Heaven in *Aa-khe-rut* (77 : 41) ; (78 : 31) ; (82 : 13).
12. Those who disobey the Message of Holy Prophet *Mohammad* (SAW), and prefer worldly life, shall go to Hell (79 : 37 to 39).
13. On the Day of Judgment everyone shall know what deeds he or she has brought from world (81 : 14); (82 : 5).
14. *Nafas-e-Mut-ma-in-na* (contented Soul) is the last stage of piece of heart (Soul) of a Believer for obtaining nearness to *Allah* (90 : 27 to 30).
15. Man has been given the discretion to save himself from Evil and to do Good deeds. Whoever keeps his *Nafas* and *Rooh* (Spirit) pious and pure by doing good deeds shall be successful (in *Aa-khe-rut*) ; and whoever destorys these two by doing Evil deeds, shall be in utter loss (in *Aa-khe-rut*) (91 : 8 to 10).
16. Sure way to go to Heaven is, to give charity to others ; to have 'fear' of *Allah* ; not to disobey the Commands of *Allah* ; and to accept Holy *Qur-aan* as Truth (92 : 5 to 7).
17. Believers should never be harsh upon an orphan, and should never abuse any person who asks for charity (93 : 9-10).
18. When Man is self sufficient and affluent, he is very arrogant and disobedient to *Allah* (96 : 6-7).
19. Man is extremely in love with wealth (100 : 8).
20. Man is obsessed by greed for more and more (102 : 1-2).

## Guidance and Wisdom from Holy *Qur-aan*

21. Believers should treat their parents nicely (29 : 8).
22. *Allah* has endowed Human beings with love and grace for each other (30 : 21) ; (30 : 40).
23. Adoption of a child is prohibited in Islam (33 : 5).
24. Life of Holy Prophet *Mohammad (SAW)* is *Aswa-e-Has-na* (noble example) (33 : 21).
25. *Allah* does not give Guidance to Unbelievers, liars and ungrateful persons (39 : 3).
26. *Tau-ba* should be offered by a Believer to *Allah* as quickly as possible (11 : 2-3)
27. *Allah* broadens the chest of a Believer for Islam who is given Guidance by *Allah* (39 : 22-23).
28. *Allah* does not give Guidance to liars and to those who spend their money wastefully (40 : 28).
29. Holy *Qur-aan* is Guidance and cure for all ailments for Believers (41 : 44).
30. By accepting *Tau-ba* *Allah* deletes the Sins of Believers (42 : 45).
31. *Allah* accepts the *Dua* (Prayer) of a Believer who performs Good deeds (42 : 46).
32. A person who worships his or her own desires has gone astray from *Sirat-ul-Mus-ta-qeem* (44 : 23).
33. Seek forgiveness of *Allah* by *Tau-ba* at the time of dawn (Fajar) (51 : 17 to 19).
34. Believers are Commanded by *Allah* to keep their promise with *Allah* as well as with Human beings (16 : 95 to 97).
35. Guidance to a Believer can only be given by *Allah* (16 : 104).
36. Believers should avoid vain talk (23 : 3).
37. Believers should faithfully observe their Trusts and Covenants (23 : 8).
38. Believers should abstain from indulging in excess and prohibited sex (23 : 5 to 7).

## Guidance and Wisdom from Holy *Qur-aan*

39. *Allah* does not put more burden upon a person than that person can carry (23 : 62).
40. Those who keep themselves busy only for their self entertainment shall be thrown into Hell(52 : 12-13).
41. Believers should keep their Evil wishes under control (79 : 40-41).
42. Recitation of *Zikr* of *Allah* is a noble deed (29 : 45).
43. Believers who obey Holy Prophet *Mohammad* (SAW) actually obey *Allah* (4 : 80).
44. Whoever preserves himself from his own greed shall be prosperous in *Aa-khe-rut* (59 : 9).
45. Time is fixed for every work by *Allah* (54 : 3).
46. Everthing in this world, animate or inanimate shall parish on the Day of Judgment, and *Allah* alone shall remain, who is full of Might and Benevolence (55 : 26-27)
47. Those who oppose *Allah* and His Prophet *Mohammad* (SAW) shall be disgraced on the Day of Judgment (58 : 5).
48. Only that person is successful ideally who is able to control the greed of his *Nafas-e-Amm-ma-ra* (59 : 9).
49. Near relations as well as children shall be of no avail to a person on the Day of Judgment (60 : 3).
50. Man is very fond of such pleasure which can be acquired easily and does not care for *Aa-khe-rut* (75 : 20-21).
51. There are 3 requirements for success in *Aa-khe-rut* (28 : 87-88) :-
  - First, No *Shirk*.
  - Second, Only Believers (43 : 86).
  - Third, Continuous performing of *Aa-maal-e-Saleh* (32 : 19) (34 : 4) (70 : 36) 84 : 25) (85 : 11).
52. For coming near to *Allah*, Believers should seek Guidance from Holy *Qur-aan* (76 : 29).
53. Respeet in *Aa-khe-rut* shall be only for *Allah*, Holy Prophet *Mphammad* (SAW) and for Believers (63 : 8).



54. Real Believers are those who believe in *Allah* and His Holy Prophet *Mohammad (SAW)*. They shall be among the most successful persons in *Aa-khe-rut* (58 : 20).

55. *Allah* treats *Mut-ta-qeen* as His friends (9 : 7).

56. *Allah* has sent Holy Prophet *Mohammad (SAW)* primarily as benefactor for all the Worlds.(21 : 107).

57. He is *Allah* ; there is no god but He, Who knows the unknown or hidden, as well as the known or visible. He is Benevolent, ever-Merciful (22). He is *Allah* ; there is no god but He. the King, the Holy, the Preserver, the Protector, the Guardian, the Stro. g, the Powerful, the Omnipotent. Far too exalted is *Allah* for what they associate with Him (23). He is *Allah*, the Creator, the Maker, the Fashioner. All His names are beautiful. Whatever is in Heavens and in Earth sings His praises. He is all-Mighty and all-Wise. (24). *Sura Al Hashar* (59 / 101 : 22 to 24).

58. *Allah* does not like a proud and boastful person. (57 : 23).

59. Finally to conclude, I quote the last sermon of Holy Prophet *Mohammad(SAW)* delivered on the occasion of *Hajj* on 10 A.H. from pages 530 and 531 of the Book '*Muhammad (SAS)*, Life and Times (a historical interpretation)' by Dr. S. Moinul Haq, published in 1997 by Hamdard Foundation Pakistan, Nazimabad, Karachi—74600, Pakistan :-

“He (SAS) praised and glorified *Allah*, then he said : “ O people, listen to my words. I do not know whether I shall ever meet you in this place again after this year.

“O people, your blood and your property are sacred against one another, until you meet your Lord, as this day and this month are holy. You will surely meet your Lord and He will ask you of your works. (This) I have conveyed to you.

“He who has a pledge (*amanat*) let him return it to him who has entrusted him with it. All usury (*riba*) is abolished, but you have your capital. Wrong not and you shall not be wronged (*la tazlamun wa la tuzlamun*). *Allah* has decreed that there is to be

no usury; and the usury of *Abbas b. Abd al-Muttalib* is abolished, all of it.

“All blood shed in the pagan period (*Jahiliyyah*) is to be left unavenged. The first claim on blood I abolish is that of *Ibn Rabi'ah b. al-Harith b. Abd al-Muttalib*, who was fostered among the *B. Layth* and whom *Hudhayl* killed. It is the first bloodshed in the pagan period which I deal with.

“And, after this, O people, Satan despairs of ever being worshipped in your land, but if he is obeyed in anything short of worship he will be pleased in matters you may dispose to think of little account, so beware of him in religion.

“The postponement (*al-nasi*) is but an addition unto infidelity (i.e. made by infidels), whereby the infidels are led astray, allowing it one year and forbidding it another year that they may make up the number which *Allah* hath sanctified and then they allow that which *Allah* hath forbidden, and forbid what *Allah* hath allowed.

“Time has completed its cycle and is as it was on the day that God created the heavens and the earth. The number of months with *Allah* is twelve; four of them are sacred three consecutive (months of *Dhu al-Qa'dah*, *Dhu al-Hijjah* and *Muharram*) and the *Rajab* of *Mudar*, which is between *Jumada* and *Sha'ban*.

“You have rights over your wives and they have rights over you. You have the right that they should not defile your bed and they should not behave with open unseemliness. If they do God allows you to put them in separate bed-rooms and to beat them but not with severity. If they refrain from these things they have the right to food and clothing with kindness. Lay injunctions on women kindly, for they are (like) prisoners with you having no control over their persons. You have taken them only as a trust from *Allah* and you have the enjoyment of their persons by the words of *Allah*. So understand, O people, my words; and

certainly I have conveyed them to you. I have left with you, which if you hold fast to it you will never fall into error – a clear thing – the *Book of Allah* and the *Sunnah* of His Prophet. So listen to my words, O people, and understand them.

Know that every Muslim is a Muslim's brother, and that the Muslims are brethren. It is lawful to take from a brother what he gives willingly, so wrong not yourselves. O *Allah*, have I not conveyed (Thy Message)?"

Dr. S. Moinul Haq's comments on this sermon are quoted from page 532 of his above Book :-

"A careful examination of the historic sermons delivered at *Arafat* and *Mina* during this *Hajj* will make it clear that the Prophet (SAS) emphatically repeated some of the basic teachings of Islam, which have provided guide-lines to the Muslims of various ages for the evolution of their social structures based on Islamic ideology. The Prophet (SAS) laid emphasis in these sermons on basic concepts and doctrines which had already been revealed and explained through the verses of the *Qur'an* and his own sayings and practice, but which, he thought, were important enough to be emphatically mentioned in the last sermons of his life. Perpetual and universal as the Message of Islam is, its teachings are marked by practicality and strong common sense.

*WA MA AA-LAI-NA ILL-LUL BA-LAGH* (my duty is only to deliver the Message correctly).

O *Allah* ! Accept this humble service from me. You hear everything, and You know every thing.(2 : 147).

Akhtar Mahmud *Aa-fee un-ho* (may *Allah* forgive his sins),

Advocate, Karachi-75500, Pakistan.

December, 2001 ; *Ram-zaan ul mubarak*, 1422 A.H.

END OF CONCLUSION.

END OF VOLUME I – BOOK I TO BOOK X.









## ABOUT THE AUTHOR

Mr. Akhtar Mahmud, a very Senior Advocate of Supreme Court of Pakistan, and of the High Court of Sindh at Karachi, is the Author of this Volume I, consisting of 10 independent Books on 10 different important Topics, selected from Holy *Qur-aan*.

He was born on August 12, 1919 at Meerut, U.P. India in a noble middle class family, having a very strong Islamic religious background. He Graduated in Arts from Allahabad University in 1939, and got his Masters Degree in Persian from Muslim University Aligarh in 1941, and joined Gazetted Government Service in U.P. on June 5, 1943. He obtained Law degree from Karachi University in 1955.

He migrated to Pakistan on July 8, 1948, and settled at Karachi permanently. He joined the Legal Profession on December 14, 1955, and remained a very busy Advocate upto December, 1991, when he had a complicated heart surgery at Houston, U.S.A. and got a new lease of life. From March 1, 2001 he has restricted his legal practice only to his Chamber, and is now devoting his full time and attention to Religious studies, especially Holy *Qur-aan*.

His approach in this Volume is new. He has selected 10 Topics, and collected the relevant *Aa-yaat* in respect of each Topic from Holy *Qur-aan*, according to *Nu-zool* (Revelation), except the first Topic, e.g. Holy *Qur-aan*.

