The Holy Quran Text & Translation Commentary Volume Three

Author

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The Holy Quran Text. Translation & Commentary (The Example Commentary In Brief)(Volume Three)

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Chapter 1 (Repentance)

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عَالِمِ إِلَى تُرَدُّونَ ثُمَّ وَرَسُولُهُ عَمَلَكُمْ اللهُ وَسَيَرَى أَخْبَارِكُمْ مِنْ هُاللـل نَبَّأَنَا قَدْ لَكُمْ نُؤْمِنَ لَنْ تَعْتَذِرُوا لاَ قُلْ إِلَيْهِمْ رَجَعْتُمْ إِذَا إِلَيْكُمْ يَعْتَذِرُونَ
تَعْمَلُونَ كُنتُمْ بِمَا فَيُنَبِّئُكُمْ وَالشَّهَادَةِ الْغَيْبِ((94))

94- THEY WILL GIVE EXCUSES TO YOU WHEN YOU RETURN TO THEM. SAY MAKE NO EXCUSES. WE WILL NEVER BELIEVE YOU. ALLAH HAS ALREADY INFORMED US OF YOUR TIDINGS. SOON WILL ALLAH CONSIDER YOUR ACTION, AND HIS MESSENGER. THEN YOU WILL BE RETURNED TO THE KNOWER OF THE INVISIBLE AND VISIBLE AND HE WILL INFORM YOU OF WHAT YOU WERE DOING.

يَكْسِبُونَ كَانُوا بِمَا جَزَاءً جَهَنَّمهُ وَمَأْوَاهُمْ إِنَّهُمْ عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ لِتُعْرِضُوا إِلَيْهِمْ انقَلَبْتُمْ إِذَا لَكُمْ اللهِ سَيَحْلِفُونَ((95))

95- SOON SHALL THEY SWEAR TO YOU BY ALLAH, WHEN YOU RETURN TO THEM IN ORDER TO LEAVE THEM ALONE. (TO IGNORE THEIR FAULT AND BETRAYAL) SO TURN ASIDE FROM THEM, THAT THEY ARE UNCLEAN; AND THEIR ABODE IS HELL-A RECOMPENSE FOR WHAT THEY HAVE BEEN EARNING.

الْفَاسِقِينَ الْقَوْمِ عَنْ يَرْضَى لاَ اللهَ فَإِنَّ عَنْهُمْ تَرْضَوْا فَإِنْ نْهُمْ عَ لِتَرْضَوْا لَكُمْ يَحْلِفُونَ((96))

96- THEY WILL SWEAR TO YOU THAT YOU MAY BE PLEASED WITH THEM. EVEN IF YOU BE PLEASED WITH THEM, ALLAH WILL NOT BE PLEASED WITH A PEOPLE WHO ARE DEBAUCHERS.

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 94 - 96)

These verses revealed on account of some eighty hypocrites who were excommunicated when the prophet returned from Tabuk. He forbade the believers to associate with them, and even to speak to them. Life in Medina became difficult for them, and they began to make excuses and swear by Allah in order to reconcile the believers with themselves. So these verses revealed to tell muslims how to treat them.

DON'T PAY HEED TO THEIR OATHS AND EXCUSES (VERSE NO. 94)

The verb, ``YAATAZIRUN = THEY WILL MAKE EXCUSES'' is in the future tense, and implies that God had informed the prophet and his followers from before that the hypocrites would soon come to them to beg their pardon.

The prophet is ordered here to reject their excuses; and pay no heed to their oath. But inspite of all that, the doors of return and repentance has not been closed upon them, if they would but change their minds and amend their deed:ۚ ``And soon will Allah see (CONSIDER) your action, and his messenger.'' This clause of the verse could also mean that, in future too, Allah will frustrate your tricks and evil plans as He has done it before:ۚ ``Eventually they will swear to you, so that you may be pleased with them but even so God will not be pleased with them.''

This is because their oaths were merely snares of deception, and traps of misleading and sedition. Had it not been for the fear of the believers, their consent and pleasure meant nothing to them, who believed in nothing themselves.

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((97))حَكِيمٌ عَلِيمٌ وَاللهُ رَسُولِهِ عَلَى اللهُ أَنزَلَ مَا حُدُودَ يَعْلَمُوا أَلاَّ وَأَجْدَرُ قاًوَنِفَا كُفْراً أَشَدُّ الأَعْرَابُ

97- THE (BEDOUIN) ARABS ARE MORE SEVER IN UNBELIEF AND HYPOCRISY, AND MORE LIKELY NOT TO KNOW THE BOUNDS OF WHAT ALLAH HAS SENT DOWN TO HIS MESSENGER. AND ALLAH IS ALL-KNOWING, ALL-WISE.

((98))عَلِيمٌ سَمِيعٌ وَاللهُ السَّوْءِ دَائِرَةُ عَلَيْهِمْ الدَّوَائِرَ بِكُمْ وَيَتَرَبَّصُ مَغْرَماً يُنفِقُ مَا يَتَّخِذُ مَنْ الأَعْرَابِ وَمِنْ

98- AND OF THE (BEDOUIN) ARABS, IS HE WHO REGARDS WHAT HE SPENDS FOR THE CAUSE OF ALLAH, AS A (COMPULSORY) FINE!AND WAITS FOR DISASTERS TO BEFALL YOU. AGAINST THEM IS

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THE TURN OF EVIL. (DISASTER) AND ALLAH IS ALL-HEARING ALL-KNOWING.

فِي اللهُ سَيُدْخِلُهُمْ لَهُمْ قُرْبَةٌ إِنَّهَا أَلاَ الرَّسُولِ وَصَلَوَاتِ اللهِ عِنْدَ قُرُبَات فِقُيُد مَا وَيَتَّخِذُ الأخِرِ وَالْيَوْمِ بِاللهِ يُؤْمِنُ مَنْ الأَعْرَابِ وَمِنْ
رَحِيمٌ غَفُورٌ اللهَ إِنَّ رَحْمَتِهِ((99))

99- AND OF THE (BEDOUIN) ARABS, IS HE WHO BELIEVES IN ALLAH AND THE LAST DAY, AND REGARDS WHAT HE SPENDS (FOR THE SAKE OF ALLAH) A MEANS OF APPROACH TO ALLAH AND (OBTAINING) THE PRAYER OF THE MESSENGER.

KNOW YOU THAT IT REALLY IS A MEANS OF APPROACH FOR THEM. SOON WILL ALLAH ENTER THEM INTO HIS MERCY, THAT ALLAH IS ALL-FORGIVING, COMPASSIONATE.

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THE COMMENTARY
STONE ۪ HEARTED AND FAITHFUL BEDOUINS (VERSE NO. 97)

Now the argument has moved about faith and hypocrisy among the Bedouin and nomad Arabs who live in the tents in the deserts. This is to warn the believers that they should not think that the hypocrites are only dweller in the towns, and are not found among the Bedouins. The verse states:۪ `` The nomad Arabs who are far from the teaching and preaching center of Islam, are more likly to be faithless, infidels, and hypocrites; and to ignore the bounds of what Allah Has sent down to His Messenger.'' As many may think so; the word, ``ALAARAB'' is not the plural for, ``ARAB'' and according to most of the Arabic Dictionaries, it implies the nomad Arabs who lived in the tents in the deserts.

VERSE NO. 98 - 99

To know that all of the Bedouins were not alike; two groups of them have been made distinct in the above verses:- A group of them due to their lack of faith regard the obligatory alms as a compulsory fine, and they look upon it as a burden. They also wait and watch disasters to befall the believers, so that they might get rid of the payment. Others of them are true believers, and feel happy that they have some contributions in solving the problems of poverty and misery in their community. And they believe that through the payment of such alms-tax, they get nearer and nearer to God, and will also earn the prayer and well-wishing of God's Messenger; and they are indeed right in their motive.

تَحْتَهَا تَجْرِي جَنَّات لَهُمْ وَأَعَدَّ عَنْهُ وَرَضُوا عَنْهُمْ اللهُ رَضِيَ بِإِحْسَان اتَّبَعُوهُمْ وَالَّذِينَ لأَنصَارِوَا الْمُهَاجِرِينَ مِنْ الأَوَّلُونَ وَالسَّابِقُونَ
الْعَظِيمُ الْفَوْزُ ذَلِكَ أَبَداً فِيهَا خَالِدِينَ الأَنْهَارُ((100))

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100- AND THE FIRST OF THE OUTSTRIPPERS, (THE FOREMOST MUSLIMS) OF THE EMIGRANTS AND THE HELPERS, AND THOSE WHO FOLLOWED THEM IN GOODNESS; ALLAH IS PLEASED WITH THEM, AND THEY ARE PLEASED WITH HIM. AND HE HAS PREPARED FOR THEM GARDENS BENEATH WHICH STREAMS FLOW. THEREIN THEY DWELL FOR EVER. THAT IS A GREAT ATTAINMENT.

THE COMMENTARY
THE FOREMOST MUSLIMS (VERSE NO. 100)

A mention is made here of three classes of the primeval and forefront Muslims:- 1- The foremost converts who emigrated to ABYSSINIA and to MEDINA. They were the vanguards of Islam who endangered their lives through wonderful self-sacrifices, and suffered for the cause of God painfully, having no other intention but to please Allah, their Lord God. They were persecuted wildly by the pagans of Mecca, but none of them gave up their faith, and when they found it necessary to change their field of combat, they forsook their home and hearth and even their wife and children and emigrated to Abyssinia and to Medina! Inspite of all their sacrifice and suffering, they rejoiced in the pleasure and concent of their Lord God.

2- The second class of the outstrippers who were also in forefront, were among the inhabitants of Medina. They accepted Islam by all means, and provided refuge and shelter for the emigrants, and fought for the cause of Allah sincerely. They are known as the Helpers in the history of Islam. They invited the emigrants, welcomed them and gave them help. They also formed the pivot of the new religious community.

3- And the third class of the praise worthy Muslims who are the pioneers who go before preparing the way for others to follow, are those who follow the prophet and the emigrants and helpers in their good deeds and truthful motives, throughout the history of mankind-not only the companions of the prophet, but men and women in all ages who live a nobel and pious Islamic life. A Muslim should not forget the verse in Qura"n saying:ۚ ``The most honoured of you in the sight of Allah is the most virtuous of you.''

WHO WAS THE FIRST BELIEVER IN ISLAM?

Almost all the commentators have written that the first believer in Islam was her holiness HAZRAT KHADIJEH the faithful wife to the messenger of God; and with no doubt the second convert was HAZRAT Imam Ali who was then a boy of ten or twelve years old. So HAZRAT Ali was the first Muslim and HAZRAT KHADIJEH the first muslimess.

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HAKIM NISHABURI has written in his famous book; (MOSTADRAK MAARIFAT: PAGE 22):-there is no difference and disagreement among the historians, that HAZRAT Ali was the foremost and the first of man believers in Islam. Yet some commentators in opposite sects, have tried to reduce the importance of his conversion because of his low age; and also to by-pass the third conversion who was the prophet's adopted son (ZAID), and give the honour of being the first Muslim to ABUBAKR, their first adopted kalif, if he really was the fourth convert! And such endeavours are no more than political struggles.

The famous Sonni scholar, IBN-ABI-ALHADID who has a famous commentary on Nahjolbalagha has:۝ ``In several occasion HAZRAT Ali has made a mention that he was the first man who believed in the Messenger of God, and also he was the first man who prayed to God as a Muslim behind the prophet; while ABUBAKR has never claimed so in all his assertions. No one would ignore such a great advantage or by-pass it for some one else.''

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EMIGRATION

Emigration is a natural phenomenon of departure from one place of abode, for life or residence to another. The journey might also be for some ideals of higher value, such as freedom of belief and assertion. In 19th and 20th centuries several important waves of emigration occured corresponding to periods of severe economic hardship in certain parts of the world. One striking example is the Potato Famine in Ireland in 1845-6 which led to massive emigration to the U.S.A. halving of Ireland's population!

In 19th and 20th century, Nazi persecution of the Jews, led to future emigration from all over Europe, with the U.S.A. again being the final destination. So far several countries have been built on the work of emigrants, notably U.S.A., Canada, Australia, and most recently Israel. From 1790 to 1960, over 41 millions of emigrants came to the United States, nearly 90% from the countries of Europe. Even the birds and animals emigrate when they feel it to be necessary. Bird migration has facinated man for centuries, but its evolutionary origins, and how birds are able to navigate over great distance, are two questions to which even to-day there are only partial answers. The origin of the migrating habit in birds, just like in men has various reasons. Many migratory birds abandon their northern homes while the food supply is still ample, and with the coming of spring they return north, even though more comfortable living conditions are left behind. The fact is also worth of deep consideration that birds can find their way over great distances to exact spots where they habitually nest.

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As a matter of fact it is the cause of immigration which gives value to the immigrant. It might either be physical or spiritual. The emigration of the foremost Muslims was rather an spritual than physical. Their only problem was that of their belief in Allah, the only one God, and renouncing and casting off idolatries and fetishes. Such a belief agitated their community and made it compulsory for them to leave their home and hearth and to forsake all that they had for the

sake of Allah. They went after freedom-freedom of belief and worship-freedom of thought and assertion. Therefor their emigration was among the most valuable immigrations, being only for the sake of God. In fact, they went out of themselves spiritually, towards their Lord God-Him who is the Creator of the universe and all that exists.

THE EARLY CONVERTS OF ISLAM

Almost all the important historians and commentators of all sects of Islam have narrated that the first person who accepted Mohammad's inspired message was his loyal wife HAZRAT KHADIJEH, and so she is reckoned to be the first Muslim. The second convert was HAZRAT Imam Ali, the ten or twelve year old cousin of Mohammad who was living his life with the prophet when he was inspired. When Mohammad asked the boy to bear witness that there is no God but Allah the Only God, and that Mohammad is His Messenger in truth, the boy said that before the testimony he had to see his father and consult with him. The prophet said to him:ِ ``All right! You may do as you like, No compulsion is there in the religion.''

HAZRAT Ali, the 12 years old boy took leave to go to his father to consult him, but he stopped at the door of the prophet's house, pondering over something important with him! He then returned to the prophet and uttered the testimony and bore the witness; that, ``Allah is the only one God, and that Mohammad is His truthful Messenger.'' The prophet asked the boy:ِ ``why did you change your mind in consulting with your father about the faith?'' In answer to the prophet,HAZRAT Ali said:ِ ``At the door a thought seized my mind, that, when Allah my Lord decided to create me, He did not consult my father. Why should I, then, consult my father when I am asked to worship my Lord and Creator.'' HAZRAT Ali then established himself as Mohammad's chief lieutenant, and advisor, and finally his real choice for successor. At a later incident Mohammad called HAZRAT Ali his brother with all the advantages of Aaron in

relation to Moses. (SEEREH HALABIYEH VOL.1P; 288) The third convert was Zaid; who was Mohammad's adopted son. Zaid was the son of a chieftain, enslaved and sold to HAZRAT

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KHADIJEH, and she offered him as a present to Mohammad. More than a couple of years elapsed from the first revelation, until the fourth Muslim joined the group. He was ABUBAKR who made a living by commerce. He considered himself a friend to Mohammad, and so he was given a title of, ``SEDDIQ''. ABUBAKR, then introduced to his friend who now claimed to be the Messenger of God, a group of four men from among his colleagues in commerical business namely:ِ ABDU-AL-RAHMAN, OTHMA"N, TALHA, ZOBAIR.

ABUBAKR was an influential wealthy man, and made use of his influence and wealth for improving Islam. Within a period of three years before Mohammad's public preaching, some fifty persons were converted, among whom the following were of more fame and reputation:ِ AL, ARQAM-ABUOBEID-OMMAR'S SISTER AND HER HUSBAND, ABDULLAH JAAFAR-IBN-ABUTALIB AND OMAR.

TRANSLATOR'S NOTE)

عَذَاب إِلَى يُرَدُّونَ ثُمَّ مَرَّتَيْنِ هُمْسَنُعَذِّبُ نَعْلَمُهُمْ نَحْنُ تَعْلَمُهُمْ لاَ النِّفَاقِ عَلَى مَرَدُوا الْمَدِينَةِ أَهْلِ وَمِنْ مُنَافِقُونَ الأَعْرَابِ مِّنَ حَوْلَكُمْ وَمِمَّنْ
عَظِيم((101))

101- AND OF THOSE ARABS AROUND YOU THERE ARE HYPOCRITES, AND (ALSO) FROM THE CITIZENS OF MEDINA, SOME ARE BOUND TO HYPOCRISY. YOU DO NOT KNOW THEM, BUT WE KNOW THEM. SOON SHALL WE PUNISH THEM TWICE. LASTLY THEY WILL BE PASSED OVER TO THE GREAT TORMENT.

[23]

THE COMMENTARY
VERSE NO. 101

The discussion is still on hypocrites, and this time not known to the people of Medina and all Muslims which were discussed in the previous verses. These were a group unknown to Muslims who lived round about, in the deserts and also with them in Medina. They were well known to God, but Muslims who thought the Bedouins and nomad Arabs were a simple folk, could not recognize them. Here the verse warns the believers that, there are certain cunning and sly hypocrites, both among certain TRIBES in the suburbs, and also in the Medina itself, who have kept themselves unknown, while their mysterious hands work hard against Islam and Muslims.

God has promised here to afflict these kind of enemies with a two-fold punishment. When their tricks are divulged and their real feature is disclosed to people and are publicly defamed and disgraced, they come to taste the bitter fruit of their deeds. And their next punishment is in the life to come, wherein they will join the blazing fire of Hell which they have kindled it in their very self and soul!

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((102))رَحِيمٌ غَفُورٌ اللهَ إِنَّ عَلَيْهِمْ يَتُوبَ أَنْ اللهُ عَسَى سَيِّئاً اخَرَ وَ صَالِحاً عَمَلا خَلَطُوا بِذُنُوبِهِمْ اعْتَرَفُوا اخَرُونَ وَ

102- AND OTHERS HAVE CONFESSED THEIR SINS. THEY HAVE MINGLED (THEIR) GOOD DEEDS; AND OTHER EVIL ONES. PERHAPS ALLAH MAY TURN TO THEM, (IN MERCY) THAT ALLAH IS ALL-FORGIVING, COMPASSIONATE.

[24]

THE COMMENTARY
EVENT OF THE REVELATION (VERSE NO. 102)

It is narrated that the above verse was sent down on the occasion of ABULABBABEH, for the detail of his fault and then repentance, please refer to volume 2 page 589, under the title of, ``A BEAUTIFUL PENITENCE¨¨. True that the immediate reference here is to ABULABBABEH, but this is general, and applicable to all the believers who mingle good deeds with evil ones for their weakness in will, and lack of faith. They are given the promise of forgiveness, supposing they repent and amend their deeds and purify their souls so that they may deserve such forgiveness. As to the clause:ِ ``PERHAPS ALLAH MAY TURN TO THEM'' is meant to keep them in a state of hope and fear, which is an effective means of training, and purifying the soul of man.

((103))عَلِيمٌ سَمِيعٌ وَاللهُ هُمْ لَّ سَكَنٌ صَلاَتَكَ إِنَّ عَلَيْهِمْ وَصَلِّ بِهَا وَتُزَكِّيهِمْ تُطَهِّرُهُمْ صَدَقَةً أَمْوَالِهِمْ مِنْ خُذْ

103- TAKE ALMS OF THEIR PROPERTIES TO CLEANSE THEM, AND PURIFY THEM BY IT, AND PRAY ON THEIR BEHALF, THAT YOUR PRAYER IS A COMFORT FOR THEM. AND ALLAH IS ALL-HEARING, ALL-KNOWING.

((104))الرَّحِيمُ التَّوَّابُ هُوَ اللهَ وَأَنَّ الصَّدَقَاتِ وَيَأْخُذُ عِبَادِهِ عَنْ التَّوْبَةَ يَقْبَلُ هُوَ اللهَ أَنَّ يَعْلَمُوا أَلَمْ

104- DO THEY NOT KNOW THAT ALLAH IS HE WHO ACCEPTS REPENTANCE FROM HIS SERVANTS, AND TAKES THE ALMS; AND THAT HE IS THE FORGIVING, COMPASSIONATE.

[25]

((105))تَعْمَلُونَ كُنتُمْ بِمَا يُنَبِّئُكُمْفَ وَالشَّهَادَةِ الْغَيْبِ عَالِمِ إِلَى وَسَتُرَدُّونَ وَالْمُؤْمِنُونَ وَرَسُولُهُ عَمَلَكُمْ اللهُ فَسَيَرَى اعْمَلُوا وَقُلِ

105- AND SAY:ِ ``WORK!'' THEN, SOON, WILL ALLAH OBSERVE YOUR WORK; AND HIS MESSENGER AND THE BELIEVERS. AND SOON YOU SHALL RETURN TO THE KNOWER OF THE UNSEEN AND THE VISIBLE. THEN HE WILL INFORM YOU OF WHAT YOU HAVE BEEN DOING.

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THE COMMENTARY
ALMS; THE MEANS OF PURIFICATION OF MAN AND SOCIETY (VERSE NO. 103)

Here reference is to one of God's great commandment, which is a means for purifying man's soul and his society. It is a general law for Muslim in all ages, that a small part of their wealth and property is to be spent in some charitable purposes for the sake of God. Through alms giving, the corruptions and mischiefs that arise from poverty among men and their society can be removed or at least reduced. So also by such mutual assistances, man can improve the economical affairs of their society. Therefore, the alms may purify people, and pave the way for the apostles, and spiritual teachers, to bring them up-up in ranks much higher than that of animals.

Allah has bidden His Messenger in this verse to pray for those who pay their due alms-tax! This implies that, we always have to give our thanks and gratitude, to those who do something good, even though their good deed be their duty, or an obligatory fulfilment. Such a behavior will encourage people to continue doing good.

The verb, ``TAKE ALMS'' which is in imperative mood, imply that the Islamic governor should not wait for people to come and bring their alms-tax. He may send his functionary delegate to collect their alms.

[26]

VERSE NO. 104

Some of the infringers of Tabuk's expedition, and other sinners begged the prophet's pardon, and expected him to forgive them their sins; but forgiving the sins is none of the business of a prophet. It is only God who can forgive the sins of His servants and none the else. We ought to know that, the alms are not used for the personal and private use of the prophet, or the spiritual teacher, and doctors of the law. Alms are given for the sake of God, and are spent in the way of Him, and in fact he who takes the alms is only God and no one else; though, apparently they are given to the poor, needy, way-farer, and etc:ۖ

``Do they not know that Allah is He who accepts repentance from his servants, and Who takes the alms.'' The charity will reach the hand of God before it has reached the hand of the poor and needy. A pure and sincere offering for the sake of God, even if it be as little as a date, will bring large amount of fruits.

VERSE NO. 105

In the last verse of this group, the prophet is wanted to tell the people to work and be hardy and

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active in doing their duties, and fulfilling their obligations. If you do anything in public or private, God will see that and in your eternal life which is sure to come, you will receive and reap the fruit of your labour. There will Allah open your eyes to the real truth:ِ ``And soon you shall return to the knower of the invisible, and the visible. Then He will inform you of what you have been doing.''

وَ اخَرُونَ مُرْجَوْنَ لِاَمْرِ اللهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللهُ عَلِيمٌ حَكِيمٌ ((106))

106- AND THERE ARE OTHERS WHO HAVE TO WAIT FOR ALLAH'S DECREE. HE WILL EITHER PUNISH THEM, OR TURN TO THEM (IN FORGIVING THEM). AND ALLAH IS ALL-KNOWING, ALL-WISE.

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THE COMMENTARY
VERSE NO. 106

The doubtful case of another category of Muslims are illustrated here, the end of whom is not clear enough. They are not in the rank to deserve God's Mercy, and not so low as to lose hope for Salvation. They are held in suspense for the command of Allah, whether He will punish them, or turn in Mercy to them.

Examples of them are found among those who fought against the prophet in the battle of OHUD. They martyred sincere believers and godly men, such as HAZRAT HAMZIH. But they repented after that and became Muslims, and continued with a characteristic that was perfectly general. They were not a bad Muslim henceforth. So they shall have to wait for God to judge, and issue His decree of either punishment or forgiveness in their case. There is an important question here that:- What is the difference between the sinners that are stated in this verse (NO.106), and those mentioned in verse (NO.102) of the same chapter? Both groups have sinned, and both have repented; and both parties live in hope and fear, expecting to receive God's Mercy?

The most probable answer to this question is that, the first group (IN VERSE NO.102) confessed their sin immediately and repented soon after their wrong; but the latter group delayed their repentance and returning. Therefore, the ending of the verse (NO.102), is:ِ ``Allah is All-forgiving Compassionate,'' but the ending of the verse (NO.106) is:ِ ``Allah is, All-knowing, All-wise.''

وَالَّذِينَ اتَّخَذُوا مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقَا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَاداً لِمَنْ حَارَبَ اللهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى
وَاللهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ((107))

107- AND THOSE WHO HAVE TAKEN A HARMFUL MOSQUE OF INFIDELITY, AND CAUSING DISUNION BETWEEN THE BELIEVERS, AND A PLACE OF AMBUSH FOR HIM WHO FOUGHT

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ALLAH AND HIS MESSENGER AFORETIME. AND THEY WILL SWEAR THAT; ``WE INTENDED NOTHING BUT GOOD! AND ALLAH BEARS WITHNESS THAT THEY ARE LYING.''

أَنْ يُحِبُّونَ رِجَالٌ فِيهِ فِيهِ تَقُومَ أَنْ أَحَقُّ يَوْم أَوَّلِ مِنْ التَّقْوَى عَلَى أُسِّسَ لَمَسْجِدٌ أَأَبَد فِيهِ تَقُمْ لاَ
الْمُطَّهِّرِينَ يُحِبُّ وَاللهُ يَتَطَهَّرُوا ((108))

108- NEVER STAND IN IT. A MOSQUE FOUNDED PIETY FROM THE FIRST DAY, IS MORE DESERVING FOR YOU TO STAND IN IT (IN PRAYER). THEREIN ARE MEN WHO LOVE TO CLEANSE THEMSELVES. AND ALLAH LOVES THOSE WHO CLEANES THEMSELVES.

الْقَوْمَ يَهْدِي لاَ وَاللهُ جَهَنَّمَ نَارِ فِي بِهِ فَانْهَارَ هَار جُرُف شَفَا عَلَى بُنْيَانَهُ أَسَّسَ مَنْ أَمْ خَيْرٌ وَرِضْوَان اللهِ مِنْ تَقْوَى عَلَى بُنْيَانَهُ أَسَّسَ أَفَمَنْ
الظَّالِمِينَ ((109))

109- IS HE WHO FOUNDED HIS BUILDING UPON PIETY TO ALLAH AND CONSENT BETTER, OR HE WHO FOUNDED HIS BUILDING ON THE BRINK OF A CRUMBLING BANK, WHICH IS READY TO FALL; THEN IT FALLS WITH HIM INTO THE FIRE OF HELL? AND ALLAH GUIDES NOT A PEOPLE WHO ARE OPPRESSORS.

حَكِيمٌ عَلِيمٌ وَاللهُ قُلُوبُهُمْ تَقَطَّعَ أَنْ إِلاَّ قُلُوبِهِمْ فِي رِيبَةً بَنَوْا الَّذِي بُنْيَانُهُمْ يَزَالُ لاَ ((110))

110- THE BUILDING THAT THEY HAVE BUILT, IS ALWAYS A POINT OF DOUBT IN THEIR HEARTS; UNLESS THEIR HEARTS IS CUT OFF INTO PIECES. AND ALLAH IS ALL-KNOWING, WISE.

THE COMMENTARY
CAUSE OF THE REVELATION (VERSE NO. 107 - 110)

Before leaving Medina for TABUK, the prophet was asked to honour by his presence, and inaugurate a new mosque that was built by some hypocrites and nominal Muslims round them. The prophet postponed the inauguration till his return from the journey. When he was returning from TABUK a plot was hatched against his life, but fortunately it failed; that God had promised in Qura"n to protect His Messenger from people. The prophet then realized that an intrigue against him was going on between a few nominal Muslims and the hypocrites who had built the new mosque. Later on, in Qura"nic literature it was called,``AL-ZARRAR''= the ``Mosque of Dissension''

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A Place Of Ambush For Who?

In the above verse (NO.107) Qura"n has called the said mosque of dissension, as a place of ambush for him who fought Allah and His Messenger afore time. Who was that? All historians have narrated that he was named, ©ABUA"MIR¨ a Christian priest in the Pagan Era, with high influence in the tribe of KHAZARJ. He acted as a herald foretelling the near advent of Mohammad, the last of the apostles, and gave the glad tiding of his coming very soon! After the glorious victory of the prophet in the Battle of Badr, Abua"mir fled to Mecca and encouraged the idolaters to wage a war against Mohammad. He promised the pagans that he had very many friends and disciples in Medina and if you besiege Muslims they will rush out to help you!

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He succeeded to convince the idolaters, and planned the tactics, and led the pagan forces to Ohud to fight against Allah and His Messenger! After the battle of Ohud, ABUA"MIR went to Heracleus, the Roman Emperor, and urged him to wage a war against Muslims whom he called them to be enemies of Jesus Christ (AS)! The prophet then gave him the title, ``DEBAUCHER'' finally he wrote a letter confidentially to the hypocrites of Medina, giving them the good news that soon will he come in accompany with a great force to give an end to Mohammadanism, once and for all! In his confidential letter he had asked the hypocrites to build a central place for the political endeavours that he led. To this effect, the hypocrites, after a lot of consultations, agreed to build a new Mosque and keep its control in their own hands. This was to be a place of ambush for ABUA"MIR and a center of gathering for his follower; but Mohammad was inspired by the above verses, and by destructing the Mosque of Dissension, and burning it to ashes, everything went upside down for the hypocrites and the enemies of God!

MAKING AN IDOL HOUSE OUT OF THE MOSQUE (VERSE NO. 107)

Another group of insidious evil-doers is now mentioned. When the prophet emigrated from Mecca, he rested four days in QUBA" a village in the suburb of Medina, about three miles to the south-east. During this short period of his rest, the holy prophet built a mosque in the village which is known as the, ``mosque of piety''. It was a simple small hall built of primeval constructional materials, but was indeed founded upon piety and love for God. It now exists in a magnificent form, with the highest esteem for being the first mosque in Islam and for being constructed by Mohammad the Messenger of God and a group of his truthful companions and disciples. During his subsequent stay in Medina the Messenger of God frequently came to QUBA",

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and stood in prayer in that sacred mosque.

As we mentioned above under the occasion of the revelation,

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some of the hypocrites who were in league with the said treacherous ABUA"MIR, decided to build another mosque in QUBA", somewhat bigger and possessing more splendor, than the existing mosque of piety. They wanted their new and developed mosque to replace that of the prophet for the following purposes:

1- To injure the prophet and his followers, and to impair and lessen the value of the simple mosque of piety in sight of people.

2- To strengthen the principle of blasphemy and disbelief in order to drive people back towards their former heathenism.

3- To create dissension and disagreement of opinion among Muslims.

4- And to establish a place of ambush for the said ABUA"MIR who was a sworn enemy of the prophet and his religion. Strange, that they wanted to wrap all these mischiefs and devilish motive in the covering of a splendid newly built mosque.

God forbade His Messenger to stand in prayer in that mosque of Dissension, built by some debauchers upon deceit, pretence, and hypocrisy; instead of piety and Godliness.

The attendants of a mosque can give value to it and not its beautiful walls and attractive ceiling, or luxurious lustres and shades of lamps: `` A mosque founded upon piety from the begining is more becoming for you to stand in it in prayer. There are men in it who love to purify themselves; and Allah loves those who purify and clean themselves.'' A true Muslim must be clean in body, pure in mind, and sincere in heart. His intention should always be Allah, and his religion pure of worldly gains.

VERSE NO. 109

Then the argument comes to a conclusion by the comparison of two kinds of men: one of them builds his life on piety, virtue, and love, which is like building a house upon a firm foundation of rock that will never be shaken.

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The second man builds his house on the brink of a crumbling bank which is apt to fall and demolish. It soon falls down with its constructor, and both plunge into the Fire of Hell! So; which one of the two men is better than the other?

In fact those who take protectors other than Allah, and who are not reliant upon their compassionate Lord, are like a spider who builds a web which is indeed the flimsiest of houses, if they could only know.

The incident of the mosque of dissension must always be a learning lesson for Muslims. They should not be deceived by the appearances of things- all that glitters is not gold- They must know and recognize hypocrisy and infidelity in their various shapes and under various veils and converings, in any place and position. Using religion against religion is not something new in the history of mankind. This weapon has always been used by the unjust rulers and cruel governors and influentials of hypocrisy. Colonist and colonizers, and lawless rulers, and Godless diplomats, have always supported false apostles, and deceiving saints, and self- sold priest, to make the stands of their rulership firm, and to justify their unjust dictatorship and to make lawful their unlawful deeds.

A true Muslim who sees everything through the light of God should not be decieved by the innocent outside and the cheating appearance of those who have a sinful out side, like the devils and Godless influentials.

وَالاْنجِيلِ التَّوْرَاةِ فِي حَقّاً عَلَيْهِ وَعْداً وَيُقْتَلُونَ فَيَقْتُلُونَ اللهِ سَبِيلِ فِي يُقَاتِلُونَ الْجَنَّةَ لَهُمُ أَنَّ بِ وَأَمْوَالَهُمْ أَنفُسَهُمْ الْمُؤْمِنِينَ مِنَ اشْتَرَى اللهَ إِنَّ
الْعَظِيمُ الْفَوْزُ هُوَ وَذَلِكَ بِهِ بَايَعْتُمْ الَّذِي بِبَيْعِكُمُ فَاسْتَبْشِرُوا اللهِ مِنْ بِعَهْدِهِ أَوْفَى وَمَنْ وَالْقُرْآنِ((111))

111- VERILY ALLAH HAS BOUGHT OF THE BELIEVERS THEIR

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SELVES AND THEIR POSSESSIONS; THAT FOR THEM IS (IN RETURN) THE PARADISE. THEY FIGHT IN THE WAY OF ALLAH, THEN THEY KILL OR GET KILLED. THIS IS A PROMISE BINDING UPON HIM IN TRUTH. (THE PROMISE IS WRITTEN) IN THE BIBLE, AND IN THE GOSPEL, AND IN THE QURA"N. AND WHO IS MORE FAITHFUL TO HIS COVENANT THAN ALLAH? THEN REJOICE IN THE BARGAIN YOU HAVE MADE WITH HIM. AND THAT IS THE GREAT ATTAINMENT.

وَبَشِّرِ اللهِ لِحُدُودِ وَالْحَافِظُونَ الْمُنكَرِ عَنْ وَالنَّاهُونَ بِالْمَعْرُوفِ الاْمِرُونَ السَّاجِدُونَ الرَّاكِعُونَ السَّائِحُونَ الْحَامِدُونَ ونَالْعَابِدُ التَّائِبُونَ
الْمُؤْمِنِينَ((112))

112- THE REPENTERS, THE WORSHIPPERS, THE PRAISERS, THE TOURISTS, THE BOWERS, THE

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PROSTRATORS. THE ENJOINERS OF GOOD, THE FORBIDDERS OF EVIL, AND THE OBSERVERS OF THE BOUNDS OF ALLAH. AND GIVE GLAD- TIDING TO THE BELIEVERS.

THE COMMENTARY
A UNIQUE BARGAIN (VERSE NO. 111)

Here is a similitude to express the position of the believing warriors and martyrs. In this parable Allah is the buyer, believers are the sellers, and the material of transaction, on the side of the believers is their will and wealth; and on the side of Allah is an eternal

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prosperous life in Paradise.

Principally this bargain is the Islamic doctrine of Redemption, which is also a prescript of the Bible as well as the original Gospel. Any other view of redemption like christ's atonement is rejected by Islam. In Qura"nic instructions no one will suffer for some other's sins, and every one is held in pledge of his own deeds. Therefore in Mohammad's religion; deliverance from the bondage of sins is only possible through repentance and recompense by doing good deeds. Good works accompanied by penitence will blot out and clean up the stains of man's sins, and not through other people's merits. It is our self- surrender and strive in the way of Allah, that counts for our salvation. This self- surrender and strive may need fighting for the sake of Allah which may result in killing or being killed. So there must be sincerity in our strive, be it physical or spiritual. Every endeavour must be pure and in the way of Allah, and never for the worldly gain or personal prestige. Then in such a pure and divine bargain of God with man, the seller will gain an eternal prosperity in Paradise, which is a unique profit and a very great attainment:ۚ

``Allah has bought of the believers their selves and their possessions, and in return for them is the Paradise.''

VERSE NO. 112

The above mentioned believers who sell their will and wealth; or in other word who sell their mortal life in order to purchase an eternal prosperous one, are qualified with nine qualifications which follows:ۚ

1- They are the repenters, who feel and show regret and sorrow for having done anything wrong.

2- They are worshippers, who pay divine honours to Allah through their prayers and supplications.

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3- They are the praisers, who glorify God by homage, and

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express heartily a high belief in God and sincere opinion in His apostles; and give thank for God's uncountable bounties, and blessing.

4- They wonder here and there in devotion to the cause of Allah, and travel from one centre of worship to another, where they can learn something new about their beloved Lord.

The Arabic. ``SA"-EH'' translated to, ``TOURIST'' has a wide variety of meaning:ْ Some commentators have understood it to mean, ``FASTING'' in this verse (NO.112).

5- They are the bowers, who bend their head and body in reverence, submission, respect, and gratitude, in front of God. They express their humility, worship, and greetings, by bowing down.

6- They are the prostrators. They recline with face on the ground in humble adoration, in order to show their utmost humility to God.

7- They invite and encourage people to do good deeds.

8- They advise and urge people to avoid evil deeds.

9- And finally they observe the bounds of Allah.

They are moderate in all their behaviours and transpass not the limits that are set by Allah for them.

((113))الْجَحِيمِ أَصْحَابُ أَنَّهُمْ لَهُمْ تَبَيَّنَ مَا بَعْدِ مِنْ قُرْبَى أُوْلِي كَانُوا وَلَوْ لِلْمُشْرِكِينَ يَسْتَغْفِرُوا أَنْ آمَنُوا وَالَّذِينَ لِلنَّبِيِّ كَانَ مَا

113- IT WAS NOT FOR THE PROPHET AND THOSE WHO HAVE NEVE ,STSIEHTYLOP EHT ROF SSENEVIGROF KSA OT DEVEILEB THOUGH THEY BE NEAR KINS, WHEN IT BECAME CLEAR TO THEM THAT THEY ARE THE COMPANIONS OF THE FIRE.(HELL)

((114))حَلِيمٌ لأَوَّاهٌ إِبْرَاهِيمَ إِنَّ مِنْهُ تَبَرَّأَ للهِ عَدُوٌّ أَنَّهُ لَهُ تَبَيَّنَ فَلَمَّا إِيَّاهُ وَعَدَهَا مَوْعِدَة عَنْ إِلاَّ لإِبِيهِ إِبْرَاهِيمَ اسْتِغْفَارُ كَانَ وَمَا

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114- AND ABRAHAM'S ASKING FORGIVENESS FOR HIS FATHER WAS NOT EXCEPT FOR A PROMISE HE HAD MADE TO HIM. BUT WHEN IT BECAME CLEAR TO HIM THAT HE WAS AN ENEMY TO

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ALLAH, HE SEPARATED FROM HIM. (ABANDONED) VERILY ABRAHAM WAS KIND FORBEARING.

THE COMMENTARY

OCCASION OF THE REVELATION

A group of the believers said to the prophet:ِ ``Will you not ask forgiveness for our fathers who have died polytheists and idolaters?'' The above verses revealed to this effect.

DON'T BEFRIEND ENEMIES (VERSE NO. 113)

The verse clearly states that the believers should not ask God's forgiveness for polytheist and idolaters. This implies that they should not perform the prayer for them when they die, even though they be of their near relations. When it has been made clear that an enemy of God has been damned, and will eternally abide in damnation and Hell, what is the use of wasting time on praying for him, and asking a forgiveness that will not be granted him? Sent forth a green grass to your grave. You send it forward, for, no one will bring it afterwards. Besides; asking forgiveness for the polytheists and heathens is a sign of love for them; and how should a true believer love a body who has deliberately rejected God?

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VERSE NO. 114

People have asked:ِ ``why should have ABRAHAM asked forgiveness for his father, when he threatened him of stoning'' :ِ ``O, ABRAHAM! Do you really hate my gods? If you desist not I will stone you. Now you get away and leave me.'' QURA"NِS 19:46 In answering such a question the above verse (NO.114) states that, ABRAHAM'S plea was only for a promise he had made to him because he still hoped him to leave the idols and adhere to the true and Only one God. ABRAHAM was a tender- hearted and kind to all creatures. When he made sure that his father would not believe, he abandoned him and went away, and did not returned to him at all.

((115))عَلِيمٌ شَيْء بِكُلِّ اللهَ إِنَّ يَتَّقُونَ مَّا لَهُمْ يُبَيِّنَ حَتَّى هَدَاهُمْ إِذْ بَعْدَ قَوْمَا لِيُضِلَّ اللهُ كَانَ وَمَا

115- AND ALLAH IS NOT (GOING) TO LEAD A PEOPLE ASTRAY AFTER HE HAS GUIDED THEM, UNTIL HE MAKES CLEAR TO THEM WHAT HAVE THEY TO AVOID, THAT ALLAH KNOWS EVERYTHING.

((116))نَصِير وَلاَ وَلِيّ مِنْ اللهِ دُونِ مِنْ لَكُمْ وَمَا وَيُمِيتُ يُحْيِ وَالأَرْضِ السَّمَوَاتِ مُلْكُ لَهُ اللهَ إِنَّ

116- TO ALLAH BELONGS THE KINGDOM OF THE HEAVENS AND THE EARTH. HE GIVES LIFE AND

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MAKES TO DIE. (HE ORDAINS LIFE AND DEATH) AND FOR YOU; BESIDES ALLAH, THERE IS NOT ANY GUARDIAN, NEITHER A HELPER.

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 115 - 116)

Before some of the commandments that are incumbent upon the believers to perform, were sent down or preached; some of the believers had died. Some of the disciples asked the prophet after the fate of such a believer who had died before the issue- say, they died without any fasting, or abstained not from alcoholic drinks. The questioners thought that they would be punished for their shortcomings, and the above verses revealed to negate such ideas.

PUNISHMENT AFTER DISTINCTION

The first of the two above verses points to a general law, that so far as God has not issued an order or a commandment, and it is not made clearly known, He will not punish His servants for not following it:ِ ``Allah is not going to lead a people astray and towards punishment; until He makes clean to them, what is to be done, and what is not to be done.''

In other word; God holds no one responsible for a decree that it is not made known to him. Some may understand from this verse that, what the wisdom of man enjoins, must conform to the Divine Law in order to be valid; but this assertion is utterly wrong. The above verse has left the matter of validity of a commandment, to its being made known. Therefore it makes no difference whether it is made known to man by an apostle, or by wisdom,- in both cases the issue is legally and religiously acceptable, and it suffices the responsibility for performance. The second verse implies that the kingdom of heavens and earth and all things, even that of life and death, is laid in the hands of God, and therefore, you have better to put up your trust in him, that you have not any helper or protector other than Allah.

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إِنَّهُ عَلَيْهِمْ تَابَ ثُمَّ مِنْهُمْ فَرِيق قُلُوبُ يَزِيغُ كَادَ مَا بَعْدِ مِنْ الْعُسْرَةِ سَاعَةِ فِي اتَّبَعُوهُ الَّذِينَ وَالاْنصَارِ وَالْمُهَاجِرِينَ النَّبِيِّ عَلَى اللهُ تَّابَ قَدْلَ
رَّحِيمٌ رَءُوفٌ بِهِمْ((117))

117- VERILY ALLAH TURNED IN MERCY TO THE PROPHET AND EMIGRANTS AND HELPERSِTHOSE WHO FOLLOWED HIM IN THE HOUR OF HARDSHIP, WHEN SOME OF THEM WERE ON THE POINT OF LOSING HEART. THEN HE TURNED IN MERCY TO THEM (TOO), THAT HE IS THE COMPASSIONATE, PITIFUL TO THEM.

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تَابَ ثُمَّ إِلَيْهِ إِلاَّ اللهِ مِنَ مَلْجَأَ لاَ أَنْ وَظَنُّوا أَنفُسُهُمْ عَلَيْهِمْ وَضَاقَتْ رَحُبَتْ بِمَا الأَرْضُ عَلَيْهِمْ ضَاقَتْ إِذَا حَتَّى خُلِّفُوا الَّذِينَ ثَةِالثَّلاَ وَعَلَى
الرَّحِيمُ التَّوَّابُ هُوَ اللهَ إِنَّ لِيَتُوبُواْ عَلَيْهِمْ((118))

118- (AND ALSO ALLAH TURNED IN MERCY) TO THE THREE WHO STAYED BEHIND (DURING TABUK EXPEDITION), AFTER THE EARTH WITH ALL ITS VASTNESS BECAME STRAIT FOR THEM, AND (EVEN) THEIR SOULS BECAME STRAIT FOR THEM(THEY COULD NOT EVEN CONTAIN IN THEMSELVES), AND THEY THOUGHT THAT THERE WAS NO REFUGE FROM ALLAH, EXCEPT IN HIM.

THEN HE TURNED IN MERCY TOWARDS THEM THAT THEY MIGHT REPENT; FOR ALLAH IS THE FORGIVING THE COMPASSIONATE.

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 117 - 118)

The immediate reference of the above two verses is to four of the believers who wavered in going to Tabuk due to their weakness of human nature, but the Grace of God came to their help to overcome their weakness. The lesson with their case is a general one, and for all ages. One of the said four men was named, ``ABUHASIMEH'' who stayed behind TABUK expedition,but after a delay of ten days, he at once came to himself, and set out as quick as possible, and fortunately reached in time and the prophet welcomed him. The second group consisted of three men, namely; KAAB, MARARAT and HELA"L, who did not join the expedition, but they were indeed believers. They wavered for lack of will, and when the prophet returned from the journey, they were excluded from the life of community. It became so difficult for them to live that the spacious earth seemed constrained to them, and even in their own souls they had a feeling of constraint!

No late, when they realized that they could not flee from God, and that they could find no refuge any where else, except repentance, and showing it some how in their deeds. Due to the importance of the general lesson that can be taken from their affair in all ages, at the end of the comments you will read more about them in a translator's note.

SOCIAL BESIEGE OF THE SINNERS (VERSE NO. 117)

Here is a mention of infinite Mercy of God, which has overshadowed, not only the prophet and the Emigrants and Helpers, but all the believers and generally all His creatures.

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Both the Emigrants and helpers were true supporters of Islam, and had proved their faith in the various battle fields, by great sacrifices. On the other hand, they were only mankind like any other, and were no exceptions of the weak points of human nature. So a few of them wavered for want of stanch will and were dismayed by dangers and difficulties that faced them. Therefore some of them practically faild in their duties, and naturally they had to answer for their condition of lagging behind. As per order of the prophet, the three were excluded from the life in community, and even their wives abandoned them, so that the earth inspite of its vastness, turned to a small prison in their sight, and they even found their very self and existence something like a small jail!

THE HOUR OF HARDSHIP

The expedition of TABUK has been called that of the ``HARDSHIP'' and hence in the above verse, ©THE HOUR OF HARDSHIP¨. Muslims were never in so much difficulty and hardship as they were in the incident of TABUK:ِ It was a hot summer time and also a time of great famine. Besides that, it was the season of harvest for the little products that they could have produced. On the other hand, the distance of TABUK from Medina was a very long one, and they had not enough mounts to carry them, and had to use their animals alternately. Even some of them had no shoes to wear, and had to walk by bare feet upon the hot gravels of the desert! As for food, they could not even provide for few dates for daily meal! After all, this time the enemy was not a chief Arab tribe: He was the Roman Emperor, who was one of the two super power of the time in the world!

TABUK was the farthest point that the prophet travelled to. There was a large fortified castle with very thick walls, towers, battlements, surrounded by a moat which was named TABUK, and the land around the castle was also named after the great building as TABUK.

The land around TABUK was the common border of the Eastern

Rome with Arabia. The Romans for the fear of Islam's daily progress, mobilized 40 thousands of forces to vanquish the new religious movement, or at least to stop its progress. Due to his inevitable long absence from Medina, and for fear of the hypocrite's plots and conspiracy, the prophet deputed HAZRAT Imam Ali (AS), as his successor in Medina, although he was indeed in need of such that veteran commander and warrior, as he was.

*****

A MUSLIM IN COMFORT AND HIS PROPHET IN HARDSHIP!

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(One of those who sought excuses, and did not join the, ``ARMY OF HARDSHIP'' was a luxurious and reveller Muslim with wives and concubines, and many palm groves and farm lands. He was named, ``ABU KHAISAMIH''.

When the prophet and his army left Medina, ABU KHAISAMIH was busy with his farm lands and palm groves. Some ten days had elapsed from the prophet's journey towards TABUK, when ABU KHAISAMIH was busy in his farm. He perspired a lot, by hard work, and being tired he went home to have a rest. At home he was entertained by his two beautiful young wives, under the shadow of green trees. The delicate fruit and cold silvery water, and the beauties entertaining him turned his thought upon the prophet and his Muslim brothers who were by now amid the deserts in that hot Arabian summer, with their lack of food and even a glass of pure water. They were to confront with Roman Empire only for the cause of God. ABU KHAISAMIH, after a while in his deep thought; suddenly jumped up, without touching the food and drink that was in front of him, and said to his wives:ۺ ``What sort of a believer am I? The apostle of God, in that hardship, and I in so much ease and entertainment! I, among you pretty ones, and the Messenger of God, among his thirsty and hungry followers in that awfully hot desert! Upon my God! I will sit besides none of you, and I will drink no cold water until I join the prophet and share his troubles and hardship.'' He then mounted his swift horse and rode away at a gallop until he reached the prophet and declared his repentance and begged his pardon. The prophet welcomed him with a meaningful smile and embrace.

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AN APPROPRIATE PUNISHMENT

Those who had not gone in the expedition of TABUK, when saw that no harm was done, and Muslims returned with success, they became ashamed of themselves. They went to the prophet with various excuses that they really couldn't! Among them there were three whose case differed in the sight of the Messenger of God (AS). They were true believers and therefore no one had expected them to leave the prophet in that hardship. They had only followed Satanic Temptations and to some extent their laziness. They were named:ۺ

1- KAAB-IBN-MA"LIK 2- MA RA"RAT-IBN-RABIE and 3- HALA"L-IBN-OMAYEH. All the three were the prophet's friends, companions, and loved him sincerely.

IBN-HESHA"M has narrated the incident from ABDULLAH the son of KAAB-IBN-MALIK as follows:ۺ

``My father became very old and eventually blind, and I sometimes took his hand for a walk and having a chat. In one of these days he said to me:ۺ Dear son! I had always been with the prophet, both at peace and at war. At the incident of TABUK, I was in the best of conditions, and for the

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first time in my life I had two horses to mount. I was willing to go in the journey of TABUK, but with not enough resolution. I could not make up my mind! Any day that I decided to join the army, I delayed for next day and when it was tomorrow, I again could not decide! So I procrastinated until it was too late to do anything at all! Then I knew at once that I had missed the opportunity and the army was gone too far to be reached to!

When I walked through the town, I saw only two groups of men who had not gone with the prophet:ۺ 1- Those who were indeed weak or sick and could not afford it; and 2- Those who were unbelievers and hypocrites, and this made me more ashamed. When the prophet returned from TABUK, he went directly to his mosque as usual. When I went to see the prophet, he asked me:ۺ KAAB! What did prevent you from joining us? I said to him:ۺ To tell you the truth, I have not any excuse! I was in the best of modes and conditions. Even if I please you with creating excuses, how

can I please Allah with that. The prophet said to me:ۺ You are right. Now you go and wait for Allah to judge and decide upon you. Next day the prophet issued an order that no Muslims were allowed to associate with me and other two friends of mine with the same case! (HALA"L and MRA"RAT)

Every body obeyed the order, and no one even spoke to us a word! The other two mates came not out of their houses, but I sometimes did go to the Mosque to perform my daily prayer behind the prophet, though no one spoke to me a word! I sometimes gazed at the prophet, and he too, did so; but no words uttered! Lovers can communicate a century of talks through a twinkle or a look! Then my eyes overflowed with tears, and I left the prophet's mosque.

Thus fifty days elapsed, when from the top of the wall I called my neighbour whose name was, ``ABUQATA"BIH''; He was also my cousin. I said to him:ۺ My cousin! Will you say the truth and testify how much I do love the Messenger of God!? He kept silent and I repeated my word! Then I swore him by prophet's life to break his silence and answer me. In a short sentence he said:ۺ God and His Messenger know that better. Next day to my astonishment a page came to me and gave me a sealed letter from the king of OSFAN! In the letter it was written:ۺ Report is given to me that Mohammad has oppressed you, and we know that your social position and good reputation among Arabs is higher to be despised by this and that! So, get up at once and come to us, and we shall respect you as you deserve it.

When I read the letter and got out its containt, I exclaimed:ۺ Woe is me! I am fallen in a misfortune and my Lord is examining me by that. Now a heretic king seduces me to leave my God and His Messenger, and go to him! I then burnt the king's letter in front of his Messenger, and said:ۺ This is my answer to your king's invitation. Then an order was issued by the prophet that

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we had to leave our wives without giving them a divorce! Now my wife who was my only friend on the earth had to leave me alone and she did.

After the new issue; me and my two mates went on the top of the mountain

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called SAALA, and lived there under a tent. After a few days of fast and prayer on top of the mountain, we said to each other:ۚ Every one in our town has parted company with us. Why should we not do the same with each other and live alone with our Lord?'' KAAB-IBN-MA"LIK continued his exciting story thus to his son ABDULLAH:ۚ So we decided to keep apart from each other, and get on with our prayers and supplications separately. When we did so, our hearts broke out and our eyes overflowed with bitter tears. Our broken heart did well, because God contains not in the whole universe but may get room in a broken heart to live in there!

Lo! There was a call from the foot of the mountain:ۚ GLAD TIDINGS! GOOD NEWS! O,KAAB! O, SON OF RABIE! O, HALA"L! Allah has forgiven all of you three! You are now as sinless as a newly born child! We all prostrated to give our sincere thanks to our Lord! I then took out my garment and gave it to the herald as a present; and we all went down to the prophet who said:ۚ GOOD TIDINGS FOR YOU ALL! God has forgiven all your sins ever since you were born from your mother!

Kaab ended his story to his son saying:ۚ When I saw that God forgave me for saying the truth, I vowed never to speak untrue words, and I think I have not failed so far in my vow:ۚ And Allah turned in Mercy to the three after the earth with all its vastness became strait for them....'' TRANSLATOR'S NOTE)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ ((119))

119- O,YOU WHO BELIEVE! BEWARE OF ALLAH AND BE WITH THE TRUTHFULS. [46]

THE COMMENTARY

Be With The Truthfuls (Verse NO. 119)

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Literally the truthfuls are those who are true in their words and deeds, and do not lie. They are pious too, and keep their selfish desires at bay. To understand the meaning of the term technically, we must refer to the verse NO.177 of the chapter of Cow, (S 2) which explains the TRUTHFULS and pious with some details. The verse is as follows:ۺ

``Righteousness is not only to turn your faces towards the east and and the west. True righteousness is rather to believe in Allah and the Last Dayۺand the angels and the Bookۺand the prophetsۺand who gives his wealth for love of Allah to;ۺ his kinsfolk and orphansۺand to the needies and to the wayfarerۺand to those who askۺand to ransom the slavesۺand to perform the prayerۺand paying the almsۺtax, and those who fulfil their covenant which they have madeۺand the patient in distress and adversity, and in time of war:ۺ such are the TRUTHFULS and such are the PIOUS.''

When the above verse (NO.119) revealed; SALMA"N FARSI, asked the prophet:ۺ ``Is this order general or limited?'' The prophet answered:ۺ ``The commandment to avoid evil, and to be with the truthfuls, is common to all. As to the truthful with whom they should abide, it refers to my brother Ali and his innocent successors up to the Day of Doom.'' This tradition has been related by successive witnesses from among Sonni and Shiite.

ظَمَأٌ يُصِيبُهُمْ لاَ بِأَنَّهُمْ ذَلِكَ نَفْسِهِ عَنْ بِأَنفُسِهِمْ يَرْغَبُوا وَلاَ اللهِ رَّسُولِ عَنْ تَخَلَّفُوايَ أَنْ الأَعْرَابِ مِنَ حَوْلَهُمْ وَمَنْ الْمَدِينَةِ لِأَهْلِ كَانَ مَا
لاَ اللهَ إِنَّ صَالِحٌ عَمَلٌ بِهِ لَهُمْ كُتِبَ إِلاَّ نَيْلا عَدُوّ مِنْ يَنَالُونَ وَلاَ الْكُفَّارَ يَغِيظُ مَوْطِئاً يَطَئُونَ وَلاَ اللهِ سَبِيلِ فِي مَخْمَصَةٌ وَلاَ نَصَبٌ وَلاَ
الْمُحْسِنِينَ أَجْرَ يُضِيعُ((120))

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120- IT WAS NOT (REASONABLE) FOR THE INHABITANTS OF MEDINA, AND THOSE IN SUBURBS, OF THE ARABS, TO INFRINGE ON THE MESSENGER OF GOD; NOR TO PREFER THEIR LIVES TO HIS. THIS IS BECAUSE THERE AFFLICTS THEM NO THIRST, NEITHER A FATIGUE OR HUNGER IN THE WAY OF ALLAH; NOR DO THEY TREAD A PATH TO ENRAGE THE UNBELIEVERS, OR RECEIVE ANY INJURY OF AN ENEMY, EXCEPT THAT A GOOD DEED WILL BE WRITTEN FOR THEM; (IN THEIR RECORD) THAT ALLAH WASTES NOT THE REWARD OF THE GOOD- DOERS.

يَعْمَلُونَ كَانُوا مَا أَحْسَنَ اللهُ لِيَجْزِيَهُمْ لَهُمْ كُتِبَ إِلاَّ وَادِياً يَقْطَعُونَ وَلاَ كَبِيرَةً وَلاَ صَغِيرَةً نَفَقَةً يُنفِقُونَ وَلاَ ((121))

121- NOR DO THEY EXPEND ANY EXPENDITURE, (FOR THE CAUSE OF ALLAH) BE IT SMALL OR LARGE; NOR DO THEY TRAVERSE ANY LAND, BUT IT IS WRITTEN DOWN TO THEIR CREDIT THAT ALLAH MAY REWARD THEM THE BEST OF WHAT THEY HAVE BEEN DOING.

THE COMMENTARY
THE STRIVER'S DIFFICULTIES ARE NOT LEFT UNREWARDED (VERSE NO. 120 - 121)

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Again the immediate reference is to the expedition of TABUK, but the lesson is general and for all Muslims in all ages. The lesson is that we should not hold our life dearer than that of the prophet nor, desert

him in the hour of danger. If physically we are not related to the prophet now, and in the future, but spiritually Muslims have the connection for ever. This is because he is the leader and the Messenger of God, and on him depends the existence of Islam and Muslims. Therefore to leave the prophet alone in the hazards, even though spiritually, it will endanger the very existence of the believers and their community. The day in which the verse was sent down, Medina was the only capital of Islam and the center of the Muslim gathering, and this is why Medina and its suburbs have been mentioned. However this issue is not limited to Medina and the outlying parts of it. It is rather the duty incumbent upon all Muslims throughout the ages, to love their leaders, and to protect their lives and prestige and influence by all means.

The verse then implies that; whatever of sufferings, hardships, or injuries that we endure, or whatever we offer of our resources in the way of Allah, all goes to our credit, and our reward will be far greater than anything we do for the cause of God. Here the verse alludes to seven certain difficulties that we may confront with them in our course of physical and spiritual endeavours and strives. These instances are as follows:

1- Thirst that was something common in that hot Arabian deserts.

2- Fatigues, or any tiredness resulting from hard works or journeys in the way of God.

3- Hunger.

4- Treading a dangerous path which can enrage the infidels.

5- Receiving any injury from the enemies of God.

6- And a couple of individual acts of heroism are mentioned in the next verse, such as spending of resources in the way of Allah, and,

7- Or dashing across a valley, or going on a journey like TABUK or traversing any other land.

All these sufferings and hardship are credited to our account and are registered in our record, in order to be paid back and rewarded by a far greater amount. All of the said sufferings will serve to

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raise our spiritual grade in the eternal life to come.

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((يَحْذَرُونَ لَعَلَّهُمْ إِلَيْهِمْ رَجَعُوا إِذَا قَوْمَهُمْ وَلِيُنذِرُوا الدِّينِ فِي لِيَتَفَقَّهُوا طَائِفَةٌ مِنْهُمْ فِرْقَة كُلِّ مِنْ نَفَرَ فَلَوْلاَ كَافَّةً لِيَنفِرُوا مُؤْمِنُونَالْ كَانَ وَمَا
122))

122- THE BELIEVERS SHOULD NOT GO FORTH (TO WAR) ALL TOGETHER. WHY SHOULD NOT A BODY OF EACH DIVISION OF THEM STAY BEHIND (WITH THE PROPHET IN MEDINA) TO STUDY DEEP IN RELIGION, IN ORDER TO PREACH THEIR PEOPLE WHEN THEY RETURN TO THEM (FROM THE BATTLE-FIELDS) SO THAT THEY MAY TAKE HEED.

THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 122)

After the revelation of the aforementioned verses, that criticized some of the Muslims on account of the TABUK expedition, it so happened that, when an expedition was organized with the aim of fighting the enemy or some rebels; Muslims rushed to go forth all together leaving the prophet alone in Medina. So the above verse was sent down as a new instruction for Muslims that it is not necessary for all of you to go forth at once and all together. Some should stay with the prophet at the source of inspiration, and listen carefully and study deeply the Divine Law, in order to teach those who were busy in the fields, when they return.

Sometimes it also happened that most people in a tribe or village rushed out to the capital, to see the prophet and to learn from him the Law and Qura"n. So the verse is also giving an advice to such people, that they should not leave their hearth and home all together with the aim of learning theology and religious knowledge and belief. It will suffice their need if only a body of them leave their home and make for Medina to learn what is needed and come back teaching those who had remained behind.

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FIGHT IGNORANCE AND INFIDELS

The above mentioned verse also alludes to an important fact, that, fighting may be inevitable, but it should not always be so glorified that could result to the exclusion of other important things, like learning and education. This is because in the sight of God the ink of the learned and the scholar is dearer than the blood of the martyrs! Muslims warriors had better to divide in two groups. One party had to go forth in the field, to fight the enemy when the prophet himself was not leading the army and remained in the capital. And the next party had to stay with the prophet

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to learn theology, in order to teach the other fighters when they returned from the battle- field. Of course in this case both the learners, and the teachers, were soldiers and warriors! Learning wisdom and knowledge is also some sort of fighting against the devil of ignorance, and is no less important in the sight of Allah, than fighting against heathenism.

Therefore some of the believers were ordered to remain in Medina with the Messenger of God, for the purpose of study and learning, so that they could teach the warriors later on.

The verse under discussion also implies that a group of muslims, always have to go for learning in the centers of education and knowledge, and in the place where wisdom and theology is being taught, in order to learn something and come back to teach their citizens. This order will remind us of the famous tradition related from our prophet who said:ۺ ``Seek knowledge even if you find it in China.'' On the other hand, this verse clearly implies how important learning and teaching is in the sight of God and in Islam. Here a group of Muslims are ordered to leave JAHA"D, which is one of the most important commandments and attend the classes for learning and then teaching what is learnt. This is why Muslims are the pioneers and pillars of science and knowledge in the world.

One of the expounders of the holy Qura"n has a remarkable

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comment here in this verse- he says:ۺ

``I was in TRIPOLIS for study, when the governor there who had a good knowledge of Islam, said to me: why does Persian government exempt the theological Students of Qom, from military services, while this sacred service is more becoming to them, and befits them? The commentator, Remembered the above verse and told the governor:ۺ The believers should not go forth all together. Rather a body of each division of them should stay behind with the prophet in Medina to learn theology and learn the knowledge of religion and belief in order to preach and teach the others. As a matter of fact, in any field of knowledge and branch of science, some students must study deep to become expert in order to satisfy the needs of their community; and the knowledge of religion and belief is not an exception among the fields of knowledge.''

((123))الْمُتَّقِينَ مَعَ اللهَ أَنَّ وَاعْلَمُوا غِلْظَةً فِيكُمْ وَلْيَجِدُوا الْكُفَّارِ مِنْ يَلُونَكُمْ الَّذِينَ قَاتِلُوا آمَنُوا الَّذِينَ أَيُّهَا يَا

123- O, YOU WHO BELIEVE! FIGHT THE UNBELIEVERS WHO ARE NEAR TO YOU. (LET NOT THE FARTHER MAKE YOU FORGET THE NEARER) AND THEY SHOULD FIND IN YOU SOME HARSHNESS. (FIRMNESS) AND KNOW THAT ALLAH IS WITH THOSE WHO ARE PIOUS.

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THE COMMENTARY
CATCH THE NEARER ENEMIES (VERSE NO. 123)

It is true that when the conflict becomes inevitable, we have to contend against all enemies, but a better tactic may sometimes be, to

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clean the surroundings first and get rid of the nearer enemy; and then proceed to the next groups who are farther. Of course there are exceptions in everything. The odds are that the farther enemy might be more dangerous than the nearer. In such cases we may attend to the farther, or even contend against both parties simultaneously, and in the same rush.

The second order in this verse is that the believers should show up a staut and stiff resistance to the infidel enemy. This is because the unbelievers are not spiritually a firm people in dangerous incidents. They are a compound of cowardice, greed, timidity and ignobility; and when they find their interests, and in particular their life in danger they leave every one and everything in order to save themselves.

((124))يَسْتَبْشِرُونَ وَهُمْ إِيمَاناً فَزَادَتْهُمْ آمَنُوا الَّذِينَ فَأَمَّا إِيمَاناً هَذِهِ زَادَتْهُ أَيُّكُمْ يَقُولُ مَنْ فَمِنْهُمْ سُورَةٌ أُنزِلَتْ مَا وَإِذَا

124- WHENEVER A CHAPTER IS SENT DOWN; OF THEM IS HE WHO SAYS:ۚ ``WHICH ONE OF YOU HAS THIS INCREASED IN BELIEF?''

AS FOR THOSE WHO HAVE BELIEVED, THEIR BELIEF IS INCREASED, AND THEY REJOICE.

((125))كَافِرُونَ هُمْ وَمَاتُوا رِجْسِهِمْ إِلَى رِجْساً فَزَادَتْهُمْ مَرَضٌ قُلُوبِهِمْ فِي الَّذِينَ وَأَمَّا

125- BUT AS FOR THOSE IN WHOSE HEART IS A DISEASE; IT ADDED UNCLEANNESS (ABOMINATION) TO THEIR UNCLEANNESS, AND THEY DIED WHILE THEY WERE UNBELIEVERS.

[53]

THE COMMENTARY
THE EFFECTS OF QURA"N UPON CLEAN AND UNCLEAN HEARTS (VERSE NO. 124 - 125)

Here again reference is made to another symptom of the believers and the unbelievers:ۚ When a chapter of Qura"n is sent down, and it is supposed to increase the faith of Muslims, (as it is mentioned elsewhere in the Book) some of the unbelievers mock at the revelation and say:ۚ ``Did it increase any of you in faith?'' By that, they wanted to prove ineffectiveness for the revelation in

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order to lower and reduce its importance in the sights! But indeed the verses did affect the hearts of both of the parties, by increasing the faith of one and decreasing that of the other. The unbelievers and hypocrites who were spiritually sick in heart, got more doubts by the verses in their heart and eventually they died faithless and doubtful.

On the other hand, the believers were happy and rejoiced in having new message and truthful guidance from their Lord. The new revelation served to increase their faith as well as their gratitude and thankfulness. This implies that a good programme, and knowledge, and know how, alone is not enough to make a man prosperous or to lead him to salvation. In him there must exist a readiness and a willing background for the important change. The word of God is just like the rain that makes a land with necessary merits productive, while it spoils the seeds sown in a salty and unprepared land. Or its likness is the likeness of the sun light which gives the healthy eyes vision and more enlightment, and causes more pain in a diseased eye.

The pious and thoughtful people may take new lessons out of every verse or every word of Allah, but the thoughtless evil- doer may

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add more obstinacy to theirs, by reading the same chapter or verses! The Arabic, ``REJS'' which can be translated to; ``UNCLEANNESS'' or ``ABOMINATION'' is the inevitable fruit of hypocrisy and unbelief. It will cause a feeling of disgust hatred, doubt, or other shamefully vile characters. The verse also implies that the foremost Muslims were infused with new life and energy by reciting the verses of the glorious Qura"n, but now we see that our contaminated thought and mind, prevents us from getting the life giving light. The mirror of our heart has been covered with rust and dust, and reflects not the Divine light and we can't see the beautiful face of truth in the mirror.

We seek refuge in Allah from the obscurity of our hearts that lets not the word of God and the Divine light penetrate in us!

((126))يَذَّكَّرُونَ هُمْ وَلاَ يَتُوبُونَ لاَ ثُمَّ مَرَّتَيْنِ أَوْ مَرَّةً عَام كُلِّ فِي يُفْتَنُونَ أَنَّهُمْ يَرَوْنَ أَوَلاَ

126- DO THEY NOT SEE THAT THEY ARE TRIED ONCE OR TWICE IN EVERY YEAR? YET THEY DO NOT REPENT, NOR ARE THEY ADMONISHED

((127))يَفْقَهُونَ لاَ قَوْمٌ بِأَنَّهُمْ قُلُوبَهُمْ اللهُ | صَرَفَ انصَرَفُوا ثُمَّ أَحَد مِنْ يَرَاكُمْ هَلْ بَعْض إِلَى بَعْضُهُمْ نَظَرَ سُورَةٌ أُنزِلَتْ مَا وَإِذَا

127- AND WHENEVER A CHAPTER IS SENT DOWN, SOME OF THEM LOOKED UPON SOME OTHER. DOES ANY ONE SEE YOU? THEY THEN TURN AWAY. (LEAVING THE PROPHET REHEARSING THE

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CHAPTER OF QURA"N NEWLY REVEALED)

ALLAH HAS TURNED THEIR HEARTS (FROM THE TRUTH) BECAUSE THEY ARE A PEOPLE WHO DO NOT UNDERSTAND.

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THE COMMENTARY
VERSE NO. 126 - 127

The argument still goes on with the hypocrites and infidels: Every year at least once or twice they were tried by various trials, such as afflictions, miracles issued by the prophet, and clear signs and reasons, through which they could see the hands of God, but they paid no heed to it, and took no lesson from the incidents. Inspite of all their blasphemies, the doors of God's Grace and Mercy was kept open to them through such trials, but they deliberately ignored the chances of rescue, and continued with their disobedience and contumacy.

Whenever a chapter of Qura"n was sent down and the prophet began to recite it to the audience, they looked down upon it with disfavour or contempt, by having a glance around them, saying:ۖ ``Does anyone see you?'' and leaving the assembly of the holy prophet. The reason and cause of their contumacy was that God had turned their heart from the truth, for being ignorant and paying no heed to the warnings. So their obstinate resistance and lack of knowledge and understanding, deprived them of God's Grace and His light of guidance.

رَّحِيمٌ رَءُوفٌ بِالْمُؤْمِنِينَ عَلَيْكُمْ حَرِيصٌ عَنِتُّمْ مَا هِعَلَيْ عَزِيزٌ أَنفُسِكُمْ مِنْ رَسُولٌ جَاءَكُمْ لَقَدْ ((128))

128- VERILY THERE HAS COME TO YOU A MESSENGER FROM YOURSELVES; YOUR SUFFERING GRIEVES HIM. SOLICITOUS IS HE OVER YOU, AND TO THE BELIEVERS HE IS AFFECTIONATE, MERCIFUL.

الْعَظِيمِ الْعَرْشِ رَبُّ وَهُوَ تَوَكَّلْتُ عَلَيْهِ هُوَ إِلاَّ إِلَهَ لاَ اللهُ حَسْبِيَ فَقُلْ تَوَلَّوْاْ فَإِنْ ((129))

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129- BUT IF THEY TURN AWAY, SAY:ۖ ``ALLAH IS SUFFICIENT FOR ME. THERE IS NO GOD BUT HE. ON HIM I HAVE PUT MY TRUST. HE IS THE LORD OF THE GREAT THRONE.''

THE COMMENTARY
VERSE NO. 128 - 129

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Some of the commentators believe that these verses are the last ones that were inspired to our holy prophet. They begin with the:ِ clause ``Verily there has come to you a Messenger from yourselves.'' He is of you and belongs to yourself and soul. He knows all your pains, difficulties, and sufferings. Your grief will grieve him, and he rejoices at your prosperity. If you go headlong to ruin, his tender heart will be full of sorrow and grief for the believers. In this short verse, four qualifications are attributed to Mohammad (AS):ِ

1- Your sufferings and hardships grieve him.
2- He is solicitous over you and he tenderly wishes to guide you to salvation and felicity.
3&4- He is affectionate and Merciful to all believers. In the next and the last verse, God consoles His prophet and gives him comfort; not to get disappointed if they pay no heed, and accept no advice, or reject the light of truth. Even if all of them turn away, Allah alone is enough for youِthe Lord that there is no God but Heِthe Lord of the great throne.

THE END OF SUREH REPENTANCE (9)

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سوره يونس
JONAH

الرَّحِيمِ الرَّحْمـنِ اللّهِ بِسْمِ

IN THE NAME OF ALLAH THE MERCIFUL THE COMPASSIONATE

الْحَكِيمِ ابِالْكِتَ آيَاتُ تِلْكَ الر ((1))

1- A.L.R. THESE ARE THE SIGNS OF THE BOOK OF THE WISE.

لَسَاحِرٌ هَذَا إِنَّ نَالْكَافِرُو قَالَ رَبِّهِمْ عِنْدَ صِدْق قَدَمَ لَهُمْ أَنَّ آمَنُوا الَّذِينَ وَبَشِّرِ النَّاسَ أَنْذِرِ أَنْ مِّنْهُمْ رَجُل إِلَى أَوْحَيْنَا أَنْ عَجَباً لِلنَّاسِ أَكَانَ مُبِينٌ ((2))

2- WAS IT STRANGE TO MANKIND THAT WE INSPIRED A MAN OF THEM TO WARN PEOPLE, AND GIVE GLAD- TIDINGS TO THOSE WHO BELIEVE,THAT THEY SHALL HAVE RECORD OF TRUTH (A SURE REWARD FOR THEIR ENDEAVOURS) WITH THEIR LORD. THE UNBELIEVERS SAID:ِ ``THIS IS AN EVIDENT SORCERER.''

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THE COMMENTARY

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THE MESSAGE OF THE PROPHET (VERSE NO. 1 - 2)

The abbreviated letters are dealt with before in the chapter two of the Book, where we concluded that they are mystic symbols, or some sort of code between God and His Messenger. About these letters we have no clear authoritative explanation, yet we shall discuss them again in due position, and will give some new views and more detail about them. The second verse points at one of the frequent objections of the unbelievers who wondered how a man like them should carry a message from Allah the Creator and the Lord of the whole universe!? It seemed very strange to them that the creator of heavens and earth should speak to the lowly man through a Messenger or anything else. In their astonishment they could only attribute the phenomenon to sorcery and magic!

In the above verse there is a fine answer or a hint, that: ``OUR MESSENGER IS OF THEM'':

``Was it strange to mankind that we have inspired a man of them, to warn people....'' A man like unto them who knows their sufferings, who feels their pains, who sees their difficulties, and who understands their spiritual and physical needs, and the shortcomings of their society. The Arabic, ``GHADAM-AL-SEDQ'' is defined in three shades of meaning, by different commentators;

1- That it may mean that faith and truth has an old record and their faith and truthfulness in belief and deeds are all recorded to be rewarded.

2- It may also denote or connote the believer's rank and position. That is to say; they will have a high position in the presence of Allah for their truthfulness.

3- And thirdly, it may mean leading and leader; implying that a

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truthful leader like Mohammad (AS) they have got, who will lead them to salvation and prosperity. All the three shades of meanings may end to the same conclusion. As to the question: ``Why did they attribute the signs of God presented by Mohammad (AS) ,to sorcery?'' We may say: ``It was due to their failure in their challenge to bring one, the like of it.'' They also did not understand the fact that sorcery and magic were the projection of their own minds and fancies, while the signs of God in the form of miracles, Qura"nic verses, and wisdom, were the enduring truth from Allah.

اللهُ ذَلِكُمُ إِذْنِهِ بَعْدِ مِنْ إِلاَّ شَفِيعٍ مِنْ مَا الأَمْرَ يُدَبِّرُ الْعَرْشِ عَلَى اسْتَوَى ثُمَّ أَيَّامٍ سِتَّةِ فِي وَالأَرْضَ السَّمَاوَاتِ خَلَقَ الَّذِي اللهُ رَبَّكُمُ إِنَّ
ذَكَّرُونَتَ أَفَلاَ فَاعْبُدُوهُ رَبُّكُمْ((3))

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3- VERILY YOUR LORD IS ALLAH, WHO CREATED THE HEAVENS AND THE EARTH IN SIX DAYS (PERIODS). THEN HE APPLIED TO THE EMPYREAN. HE ARRANGES THE ORDER. THERE IS NO INTERCESSOR EXCEPT AFTER HIS PERMISSION. SUCH IS ALLAH YOUR LORD, SO WORSHIP HIM. WILL YOU NOT THEN MIND?

مِّنْ شَرَابٌ لَهُمْ كَفَرُوا وَالَّذِينَ بِالْقِسْطِ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ لِيَجْزِيَ يُعِيدُهُ ثُمَّ الْخَلْقَ يَبْدَأُ إِنَّهُ حَقّاً اللهِ وَعْدَ جَمِيعاً مَرْجِعُكُمْ إِلَيْهِ
يَكْفُرُونَ كَانُوا بِمَا أَلِيمٌ وَعَذَابٌ حَمِيم((4))

4- TO HIM IS YOUR RETURN, ALL TOGETHER. (THIS IS) ALLAH'S PROMISE IN TRUTH. VERILY HE ORIGINATES THE CREATION THEN RENEWS IT, IN ORDER TO RECOMPENSE JUSTLY THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS.

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AND THOSE WHO DISBELIEVED; FOR THEM IS DRINK OF BOILING WATER, AND PAINFUL PUNISHMENT FOR WHAT THEY DISBELIEVED.

THE COMMENTARY
THEISM AND RESURRECTION (VERSE NO. 3 - 4)

Following some hints to inspiration and prophethood, two important tenets which are taught by the apostle are put on the carpet. These two important principles are; Man's origin and destination:ِ ``Your Lord is Allah, who created the heavens and the earth in six days, and then he applied to the Empyrean:ِ ''

IN SIX DAYS

The creation in six days here is a metaphorical expression. Time in Qura"nic literature is based on relativity, because in S 22:47 it is cited that a day in sight of God is like a thousand years of our reckonings, and in another verse the comparison is with fifty thousands of our solar years. Therefore the six days may mean six period of time, or in six epochs of evolution.

On the other hand the Arabic, ``ARSH'' translated here to empyrean, means a ceiling or a high throne or seat used by a king. Its connotation implies royal authority or power, such as saying Queen Elizabeth II succeeded to the throne in 1952. Therefore in our translation we have it as God's application to the Empyrean, after His creation of the heavens and the earth, to show that God's creation was a prelude to His work, and His protection Maintenance, and authority is continued for ever and is practised constantly.

The next verse points to Resurrection which is God's promise in truth, that He will raise up the

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dead to give them their due rewards,

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and to show them the fruit of their deeds what so ever. Allah has originated the creation, and the Originator is also able to renew and to revive as He does that to plantations in the spring. God creates and moves the creatures at the begining and leads them in the path of evolution and development. Then by making man to die, He takes him into another kind of creation, and eventually restores him to a much developed physical life.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللهُ ذَلِكَ إِلاَّ بِالْحَقِّ يُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْلَمُونَ ((5))

5- HE IS WHO MADE THE SUN SHINING AND THE MOON A LIGHT (REFLECTOR), AND ARRANGED PHASES FOR HER, SO THAT YOU MIGHT KNOW THE NUMBER OF THE YEARS, AND THE RECKONING (OF TIME).

ALLAH CREATED NOT THOSE (CELESTIAL BODIES), EXCEPT RIGHTEOUSLY. (THERE WAS EVERY RIGHT AND REASON FOR THEIR CREATION) HE EXPLAINS THE SIGNS FOR A PEOPLE WHO KNOW.

إِنَّ فِي اخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللهُ فِي السَّمَاوَاتِ وَالأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ((6))

6- VERILY, IN THE ALTERNATION OF NIGHT AND THE DAY; AND WHATEVER ALLAH CREATED IN THE HEAVENS AND EARTH, THERE ARE SIGNS FOR A PEOPLE WHO AVOID EVIL.

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THE COMMENTARY
A FEW SIGNS OF GOD'S GREATNESS (VERSE NO. 5 - 6)

More details of the aforementioned verses are given here in which the sun is introduced as a light emitting source, and the moon as a light reflector. Not only the sun and moon, that everything in God's creation has use and purpose, beauty and grace, and fits into his universal design. In these verses, the sun is shown in its glory and splendour, and the moon in its beauty and attraction, and both of them are the signs of God's infinite and amazing power and knowledge of creation and His limitless Mercy and Grace.

The sun, not only warms the bed of all the creatures, but also it nourishes all plants and animals. As an immense source of energy, it causes all the movements upon the earth, even those of the winds and the waves, and flow of streams and the eruption of springs. If the sun cease shining

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over the earth, soon every moving creature will die in the dark of the night. The moon too, with its poetical beauty, and spritual loveliness is our lamp in the night, and our water pump in the day, which its gravital attraction causes the low tide and high tide of the sea a vital natural phenomena for the life of plantations.

here phases are arranged so that we may easily know the number of the years and the seasons, and use it in our time reckoning as a natural calendar.

Not only the celestial bodies, but whatever is in the heavens and in the earth, be it large or small, it is a sign, and a well polished mirror that reflects the power, the purpose, the knowledge, and the general plan of God who is indeed all in all. Only those can see the marks and signs of our Lord in every particle, who have the mirror of their heart polished by piety and virtue.

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THE SUN

The sun is the only STAR that is near enough to our earth to be observed in detail.

The sun's mean distance from the earth is about 92900,000 miles, and it takes 8.3 minute for a photon of sun's light to reach our earth; where as the light of the next nearest star requires more the four years to reach the earth.

Most of the sun's radiation emerges from a layer on its surface, called PHOTOSPHERE, which is 250 miles thick. The temperature of sun's visible surface is 11000 F³ or 5750³ ABSOLUTE. Sun's atmosphere consists of transparent gases which has the red glow seen round the sun during total eclipse. More than sixty chemical elements have been recognized in the sun from studies of the normal solar and chromospheric spectra. Almost all the material elements that are found in the earth, are believed to be present in the sun, but the lighter elements such as hydrogen accounts for about 76% of the mass of the sun. Helium is the second element in abundance which account for 23% of the mass.

The sun like our earth does rotate on its axis, but for being gaseous, unlike the solid earth, its rotation period is not the same in all latitudes. The rotation period of the sun becomes longer, as the distance from the equator increases.

The period is less than 25 days at the equator, and about 27 days at solar latitude 35³, and as much as 33 days nearer to the poles of the sun.

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AND THE MOON

Moon is the earth's only natural satellite. The orbit, relative to the earth's center, is an almost circular ellipse with the earth at one focus.

The average distance from the center of the earth is 238857mi. In

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\the our solar system, there are 30 other satellites, but our moon is larger and more massive than all of them. The moon's diameter is a little more than (( ))1(( ))4(( )) the earth's diameter, (2160 miles) and its mass is about one eightieth, (( ))1(( ))80(( )) that of the earth. The moon's gravity is not great enough to retain an atmosphere, and so, there is no air around it. The moon and the earth revolve together once in 27(( ))1(( ))3(( )) days around a point 2900 miles from the earth's center, and this point revolves around the sun once a year.

Approximately the same hemisphere of the moon is always towards the earth. It contains the dark spots that form the imagined face of the, ``MAN IN THE MOON''. Also certain markings near the edge are visible at time, and turned out of sight at other times The moon is a dark globe that shines only as it reflects sunlight.

The cycle of its phases from new moon to full, and back to the new again during the lunar month, results from varying amount of the sunlit hemisphere that is presented to the earth as the moon revolves around it. The bright hemisphere is turned away from us at new moon, when it passes between the earth and the sun. It comes more and more into view at the crescent, first quarter, gibbous phases successively, until the round, full, moon appears in the sky. After the full moon; the phases come in reverse order, when the moon overtakes and passes the sun again.

In addition to the light of the sun which the moon recieves directly, it is also illuminated by sun light reflected from the earth. Earth light on the dark part of the moon is a familiar sight at the crescent phase, when the earth is in the lunar sky and shows nearly its full phase. The mount of the moon phases has a length of about 29.5 days.

The surface of the moon is pocked with innumerable craters. These craters range in size from small pits less than 1 ft. in diameter, to walled plains about 150 miles in diameter. The wall's slope is more abruptly to the floor inside, and more gradually to the plain around

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them. The mountains on the moon are best seen near the terminator, i.e. the line between the moon's dark and light sides. There, the shadows are long, and the contrast between the mountain and plain is more pronounced. Near the moon's south pole, mountains have high peaks up to 26000 ft.

QUOTED FROM:ِ INTERNATIONALِAMERICANA AND BRITANICA ENCYCLOPEDIA TRANSLATOR'S NOTE)

((7))غَافِلُونَ آيَاتِنَا عَنْ هُمْ وَالَّذِينَ بِهَا وَاطْمَأَنُّوا الدُّنْيَا بِالْحَيَاةِ واوَرَضُ لِقَاءَنَا يَرْجُونَ لاَ الَّذِينَ إِنَّ

7- THOSE WHO DO NOT EXPECT TO MEET US AND WERE SATISFIED WITH THE LIFE OF THIS WORLD, AND RELIED ON IT, AND THOSE WHO ARE UNAWARE (HEEDLESS) OF OUR SIGNS.

((8))يَكْسِبُونَ كَانُوا بِمَا النَّارُ مَأْوَاهُمْ وْلَئِكَأُ

8- THOSE ARE THEY, WHOSE ABODE IS THE FIRE (HELL) FOR WHAT THEY HAVE EARNED.

((9))النَّعِيمِ جَنَّاتِ فِي نْهَارُالاْ َ تَحْتِهِمْ مِنْ تَجْرِي بِإِيمَانِهِمْ رَبُّهُمْ يَهْدِيهِمْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ

9- VERILY THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS, THEIR LORD WILL GUIDE THEM BY THEIR FAITH, TO THE GARDENS OF BLISS, BENEATH THEM STREAMS FLOW. اللَّهُمَّ سُبْحَانَكَ فِيهَا دَعْوَاهُمْ
((10))الْعَالَمِينَ رَبِّ للهِ ِ الْحَمْدُ أَنْ دَعْوَاهُمْ وَآخِرُ لاَمٌسَ فِيهَا وَتَحِيَّتُهُمْ [66]

10- THEIR PRAYER THEREIN IS, ``GLORY TO YOU, O, ALLAH'' AND THEIR GREETINGS THEREIN IS, ``PEACE'', AND THEIR OTHER PRAYER IS THAT; ``PRAISE BELONGS TO ALLAH, THE LORD OF ALL THE WORLD''.

The Inhabitants Of Paradise and Hell (Verse NO. 7 - 8)

Disbelief in the eternal life, will result in confidence and love for this temporal life; both of which are the fruits of disbelief in God as He really is. When the heart is sealed by sins, man can not expect to meet with God, or even he desires not such an inevitable meeting. How can he expect or wish to meet with a one whom he believes not to exist?

Paying no heed to the signs and symptoms that flickers from every diredtion and every where, will

render him deaf and dead to reasonings found in the verses that convey God's Message. As a matter of fact, God speaks by every tongue and through every word, if only man wanted to understand. Every leaf is a book on which God's signs and verses have been cited in the sight of a man of knowledge and wisdom. One who overlooks all these signs, the material things of this temporal life will attract his attention, and incite his greed and passion so much so that he entirely relies on this world, and puts his confidence and trust on it, and, Lo! Suddenly he has to leave all, and meet Him who created him from nothing! Worthy of note here is that; once again stress is put on the fact that, amendment and improvement of the community of man and his social, affairs depends on his belief in God, and in God's Final Judgement, or else, man will lose his feeling of responsibility for other people, and will follow the law of the Jungle!

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VERSE NO. 9 - 10

Contrary to those who expect not to meet with Allah, and who have put their confidence on this material life; are the believers who do righteous deeds. Their faith is used by Allah, as an effective instrument of guidance for them, which eventually will lead them to salvation and prosperity. Good and evil in this material life will grow up and eventually turn to Gardens of Bliss, or Fire of Hell, in an eternal life. Therefore the latter group of faithful and good doers, will finally reach a world full of peace, brotherhood, and love for God. Therein they shall live an everlasting life of felicity and comfort. They are pleased and thankful for the great rewards that they have obtained and glorify their Lord and celebrate His praise every now and then with pleasure.

Here some notes are worthy of more attention namely:

1- The phrase,``MEETING ALLAH'' is not necessarily seeing Him visually. It means apprehending His limitless favour, and perceiving Him through His Grace and Mercy.

2- In the clause, ``THEIR LORD WILL GUIDE THEM BY THEIR FAITH'', we should add here that, the guidance through the light of FAITH, is not particular to the next life of man. In this present life too, faith will rescue man from many wrongs, mistakes, deceptions, and slidings, that are caused by greed, selfishness, caprices, and pride-in other word by various sins.

3- In the verse NO.9 it is mentioned that,``STREAMS FLOW BENEATH THEM'' while in other verses it is written that the streams flow beneath the Gardens at the trees.

This may imply that their palaces or mansions in the Paradise are built some how upon the streams.

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((11))يَعْمَهُونَ طُغْيَانِهِمْ فِي لِقَاءَنَا يَرْجُونَ لاَ الَّذِينَ فَنَذَرُ أَجَلُهُمْ إِلَيْهِمْ لَقُضِيَ بِالْخَيْرِ اسْتِعْجَالَهُمْ الشَّرَّ لِلنَّاسِ اللهُ يُعَجِّلُ وَلَوْ

11- IF ALLAH WOULD HASTEN FOR PEOPLE (TO AFFLICT THEM

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WITH) EVIL, AS THEY HASTEN FOR GOOD (REWARDS), THEIR TERM WOULD HAVE BEEN ENDED (VERY SOON). BUT WE LEAVE THOSE WHO EXPECT NOT OUR MEETING PERPLEXED IN THEIR INSOLENCE.

مَا لِلْمُسْرِفِينَ زُيِّنَ كَذَلِكَ مَّسَّهُ ضُرّ إِلَى يَدْعُنَا لَمْ كَأَنْ مَرَّ ضُرَّهُ عَنْهُ كَشَفْنَا فَلَمَّا قَائِماً أَوْ قَاعِداً أَوْ لِجَنْبِهِ دَعَانَا الضُّرُّ انَالاْنْسَ مَسَّ وَإِذَا
((12))يَعْمَلُونَ كَانُوا

12- AND WHEN A TROUBLE TOUCHES MAN, HE PRAYS TO US ON HIS SIDE, OR SITTING, OR STANDING. THEN WHEN WE REMOVE FROM HIM HIS TROUBLE, HE PASSES ON, AS IF HE HAD NEVER CALLED US OVER HIS TROUBLE THAT TOUCHED HIM.

THUS IT IS ADORNED FOR THE PRODIGALS WHAT THEY HAVE BEEN DOING.

THE COMMENTARY
WILD AND SELF GROWN PEOPLE (VERSE NO. 11 - 12)

As it is mentioned elsewhere in the Qura"n; There were some obstinate men who rejected faith with stubborn courage and who, many a time said to the prophet: ``If you are right, then tell your Lord to punish us as quick as possible, and just now!'' So were these fools sure of themselves by such opinion that; anything good which befell them was due to their own merits, and good proceeded not from God; and that they were able to get rid of the misfortunes which was attributed to God as His punishment. But if God, who is Merciful to all His creatures, was to seize us

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soon after a sin, there would remain no chance for anyone at all, and we all would be doomed from the begining. God's general Mercy and Grace will include all His servants and creatures be they believers or unbelievers. So He does not hasten to punish us, as soon as we sin, and will give us some respite that we may think it over and perhaps amend our deeds. He does give us a good respite, but unfortunately we use it badly, so that it may serve to increase us in rudeness and obstinacy. Belief in God, lays deep in man's very existence, just like an instinct. When a trouble touches man, he sincerely appeals to God and prays ardently for rescue. Almost all sorts of people in the hour of trouble appeal to Him, but when He removes their trouble from them, they forget

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all, and pass on as if they had never called Him for help! Few are those who change no attitude and the position that they assumed in their afflication. This is because most of those who have no faith, behave like animals for being void of reason and wisdom. They don't mind to use their brain a little and be thankful to their Lord for rescuing them!

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْمُجْرِمِينَ ((13))

13- AND WE DESTROYED GENERATIONS BEFORE YOU WHEN THEY OPPRESSED; AND THEIR MESSENGERS CAME TO THEM WITH EVIDENCES; BUT THEY WERE NOT TO BELIEVE. THUS WE RECOMPENSE A PEOPLE WHO ARE GUILTY.

ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ((14))

14- THEN WE MADE YOU SUCCESSORS IN THE LAND AFTER THEM, IN ORDER TO OBSERVE WHAT DO YOU DO(HOW YOU BEHAVE).

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THE COMMENTARY
YOU AND THE ANCIENT OPPRESSORS (VERSE NO. 13 - 14)

The verses turn the attention of Muslims to the history of the past generation throughout ages. The cause of their destruction and ruin has always been their oppression. ``They were oppressors.'' says Qura"n. A kingdom may be continued with blasphemy; but not with oppression. It connot keep on unjustly and with cruelty. The Arabic, ``ZOLM'' translated to oppression, has a wide variety of meanings, including all sorts of sins and guilt. Even polytheism in Qura"nic literature, is a kind of ZOLM, and the worst kind of it.

As to the phrase:ۖ ``BUT THEY WERE NOT TO BELIEVE'' it may imply that God will not perish those who are expected to believe later on, or in future.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَات قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآن غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِى نَفْسِي أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْم عَظِيم ((15))

15- AND WHEN OUR CLEAR SIGNS (VERSES) ARE RECITED TO THEM, THOSE WHO EXPECT NOT OUR MEETING SAID:ۖ

``BRING US A QURA"N OTHER THAN THIS, OR CHANGE IT.'' SAY:ۖ ``IT IS NOT FOR ME TO CHANGE IT OF MY OWN ACCORD. I FOLLOW NOTHING EXCEPT THAT WHICH IS INSPIRED TO ME. I FEAR, IF I DISOBEY MY LORD, THE AGONY OF THE GREAT DAY.'' (OF JUDGEMENT)

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((16))تَعْقِلُونَ أَفَلاَ ءِقَبْلِ مِنْ عُمُراً فِيكُمْ لَبِثْتُ فَقَدْ بِهِ أَدْرَاكُمْ وَلاَ عَلَيْكُمْ تَلَوْتُهُ مَا اللهُ شَاءَ لَوْ قُلْ

16- SAY:ۚ HAD ALLAH WILLED, I WOULD NOT HAVE RECITED IT TO YOU, NEITHER WOULD HAVE TAUGHT YOU IT. I HAVE ALREADY LIVED A LIFE TIME AMONG YOU BEFORE IT. WILL YOU NOT THEN UNDERSTAND?

((17))الْمُجْرِمُونَ يُفْلِحُ لاَ إِنَّهُ بِآيَاتِهِ كَذَّبَ أَوْ كَذِباً اللهِ عَلَى افْتَرَى مِمَّنْ أَظْلَمُ فَمَنْ

17- WHO IS THEN MORE UNJUST THAN HE WHO FORGES A LIE AGAINST ALLAH, OR BELIES HIS SIGNS? THE SINNERS DO NOT PROSPER INDEED.

THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 15 - 17)

Some idolaters said to the prophet:ۚ ``It is far difficult for us to leave aside our great idols, such as HOBAL, LOT or MANOT. If you really want us to believe and follow you, then bring us another QURA"N, or at least change that, so as to ignore us leaving the idols.'' In answer to them the above verses revealed.

The answer is a clear cut and strict one:ۚ ``I can't do that of my own accord. There is no least room for your idols and idolatries in my religion. I will never disobey my Lord because I can't withstand His rage and wrath. This is because I have no authority of myself. I only follow that which is inspired to me.''

Mohammad had lived a life time of forty years amongst his people with utmost piety and virtueۚso much so that his people gave him the beautiful title; AMEEN=TRUSTWORTHY. During the whole life of 40

years, he had said nothing of such a Divine Message that he conveyed later on. Mohammad indeed believed that no one is more unjust than he who may forge a lie against God or belie His signs and symptoms. God in His universal plan Has to reveal himself to his creatures, and in particular to Man who is superior to most of the creatures; and for this purpose His Messenger is the best means.

The Arabic; ``QURA"N'' means reading, but technically it is a term given to the Sacred Religious

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Book of Muslims, which God has inspired it to His Messenger Mohammad (AS). The Book consists of God's Message to mankind.

The polytheists asked the prophet to either change it or bring another book that has no objection to idolatry, but he strictly rejected their request, and how could a truthful man like him change the truth for falsehood or the right for wrong?

فِي وَلاَ السَّمَاوَاتِ فِي يَعْلَمُ لاَ بِمَا اللهَ أَتُنَبِّئُونَ قُلْ اللهِ عِنْدَ شُفَعَاؤُنَا هَؤُلاَءِ لُونَوَيَقُو يَنْفَعُهُمْ وَلاَ يَضُرُّهُمْ لاَ مَا اللهِ دُونِ مِنْ وَيَعْبُدُونَ
يُشْرِكُونَ عَمَّا وَتَعَالَى سُبْحَانَهُ الأَرْضِ((18))

18- AND THEY WORSHIP APART FROM ALLAH, WHAT HURTS THEM NOT, AND NEITHER PROFITS THEM. AND THEY SAY:ِ ``THESE ARE OUR INTERCESSORS WITH ALLAH.'' SAY:ِ ``DO YOU INFORM ALLAH OF WHAT HE KNOWS NOT IN THE HEAVENS, OR IN THE EARTH? GLORY TO HIM! AND FAR IS HE ABOVE WHAT THEY ASSOCIATE.''

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THE COMMENTARY
THE NEUTRAL DEITIES (VERSE NO. 18)

Here again Monotheism is proved by refuting idolatry and polytheism, and the neutral gods which can neither profit nor harm anyone. To consent their inner objections and displeasure which hurts them in the depths of their conscience, they create flimsy excuses, such as they will intercede for us with God! They don't ponder a while that how can stock and stone do that!? According to verse NO.3 of this chapter(10), no intercessor can plead with God, except after His permission. In fact they were informing God that He had some representatives on earth that were authorized to intercede with God on behalf of His servants, and yet God knew them not! Qura"n strictly rejects such ideas that belong to weak minds, and ironically says:ِ ``Do you inform God of what He knows not in the heaven or earth!?'' This is while God knows the fall of every leaf, and is aware of the betrayal of the eyes. To prove other powers which are not controlled by God is to forge lies against God and belying His truth.

يَخْتَلِفُونَ فِيهِ فِيمَا بَيْنَهُمْ لَقُضِيَ رَبِّكَ مِنْ سَبَقَتْ كَلِمَةٌ وَلَوْلاَ فَاخْتَلَفُوا وَاحِدَةً أُمَّةً إِلاَّ نَّاسُ ال كَانَ وَمَا((19))

19- (THERE WAS A TIME WHEN) PEOPLE WERE NOT EXCEPT A SINGLE NATION. LATER THEY FELL INTO VARIANCE. AND IF THERE WAS NOT A WORD PRECEDED FROM YOUR LORD, THEIR DIFFERENCES COULD HAVE LONG BEEN JUDGED (SETTLED) BETWEEN THEM.

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THE COMMENTARY
VERSE NO. 19

Man's creation is upon unity and Monotheism. It was so at the beginning, but gradually it turned to Polytheism and variances. Differences sprang up among them due to their caprices, fancies, race, nation selfishness; and finally man perverted from the straight path of unity and truth. They divided into groups of Monotheists and Polytheists. God could easily and swiftly turn their faces again towards the truth, by some slaps of punishment and correction, but this is contrary to His word of FREE WILL given to man.

God's Will and Wisdom which arises from His infinite Mercy, in His universal plan, gives man some respite, in order to correct his wrong, and settle his variances reasonably.

الْمُنْتَظِرِينَ مِنْ مَعَكُمْ إِنِّي فَانْتَظِرُوا للهِ الْغَيْبُ إِنَّمَا فَقُلْ رَبِّهِ مِنْ آيَةٌ عَلَيْهِ أُنْزِلَ لَوْلاَ وَيَقُولُونَ ((20))

20- AND THEY SAY: ``WHY HAS A SIGN NOT BEEN SENT DOWN UPON HIM FROM HIS LORD?'' SAY: ``THE UNSEEN BELONGS TO ALLAH. SO, WAIT YOU. I, TOO, WILL WAIT WITH YOU.''

THE COMMENTARY
IMPROVISED MIRACLES (VERSE NO. 20)

Once again the argument goes on their childish excuses that the

unbelievers were bringing about in order to refrain from believing. Evidently the prophet did accomplish hundreds of miracles, and divine signs, but what the unbelievers asked for, was something childish and unobtainable, such as; turn the stones of the mountain into gold! change the Qura"n so that we may continue with idolatry or have a palace made out of gold and silver or fly like the birds in the sky or bring a letter from our Lord to us, and etc., which are mentioned in the Book. So the prophet answered them that miracles are not in my hand, and I can not do what ever you want. ``The unseen belongs to God and I can do nothing without His permission''.

And finally he ended the argument by saying: ``Now that you are not going to leave that obstinacy of yours, then wait. I, too, will wait with you Then you shall have God's punishment and I; His aid, victory, and Grace.'' Had they asked for signs and miracles to reveal the truth to them, God of surety would not abstain from revealing the truth, but they merely sought excuses by

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asking that sort of things.

((21))تَمْكُرُونَ مَا يَكْتُبُونَ رُسُلَنَا إِنَّ مَكْراً أَسْرَعُ اللهُ قُلْ آيَاتِنَا فِي مَكْرٌ لَهُمْ إِذَا مَسَّتْهُمْ ضَرَّاءَ بَعْدِ مِنْ رَحْمَةً النَّاسَ أَذَقْنَا وَإِذَا

21- AND WHEN WE MAKE PEOPLE TASTE A MERCY AFTER A MISFORTUNE THAT TOUCHED THEM, THEY WILL PLOT AGAINST OUR REVELATIONS.

SAY:ۖ ``THE SWIFTEST IN PLANING IS ALLAH. VERILY OUR MESSENGERS WILL WRITE DOWN THE PLOTS THAT YOU MAKE.'' (OUR ANGELS WILL RECORD YOUR INTRIGUES)

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مِنْ الْمَوْجُ وَجَاءَهُمْ عَاصِفٌ رِيحٌ جَاءَتْهَا بِهَا وَفَرِحُوا طَيِّبَة بِرِيح بِهِمْ وَجَرَيْنَ الْفُلْكِ فِي كُنْتُمْ إِذَا حَتَّى وَالْبَحْرِ الْبَرِّ فِي يُسَيِّرُكُمْ الَّذِي هُوَ
((22))الشَّاكِرِينَ مِنْ لَنَكُونَنَّ هَذِهِ مِنْ أَنْجَيْتَنَا لَئِنْ الدِّينَ لَهُ مُخْلِصِينَ اللهَ | دَعَوُا بِهِمْ أُحِيطَ أَنَّهُمْ وَظَنُّوا مَكَان كُلِّ

22- IT IS HE WHO CONVEYS YOU ON THE LAND AND SEA, TILL YOU ARE ON BOARD A SHIP, AND A FAIR BREEZE MOVES HER ON, AND THEY REJOICE ON THAT; WHEN, LO! THERE COMES UPON THEM A RAGING TEMPEST, AND WAVES SURGE UPON THEM FROM EVERY SIDE, AND THEY THINK THEY ARE ENCOMPASSED (BY DEATH),THEY PRAY TO ALLAH WITH SINCERITY OF RELIGION:ۖ ``THAT IF YOU DELIVER US FROM THIS (PERIL) WE SHALL TRULY BE OF THE THANKFULNESS.''

بِمَا فَنُنَبِّئُكُمْ مَرْجِعُكُمْ إِلَيْنَا ثُمَّ الدُّنْيَا الْحَيَاةِ مَتَاعَ أَنْفُسِكُمْ عَلَى بَغْيُكُمْ إِنَّمَا النَّاسُ أَيُّهَا يَا الْحَقِّ بِغَيْرِ الأَرْضِ فِي يَبْغُونَ هُمْ إِذَا أَنْجَاهُمْ فَلَمَّا
((23))تَعْمَلُونَ كُنْتُمْ

23- THEN WHEN HE DELIVERED THEM, THEY BECAME INSOLENT IN THE EARTH IN DEFIANCE OF RIGHT.

O, PEOPLE! YOUR INSOLENCE IS AGAINST YOURSELVES. AN ENJOYMENT OF THIS LOWER LIFE, AND THEN YOUR RETURN IS TO US, THEN WE SHALL INFORM YOU OF WHAT YOU HAVE BEEN DOING.

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THE COMMENTARY
VERSE NO. 21 - 23

In the first verse above, the reference is to the polytheists and their plot and plan that are hatched ignorantly. When they are surrounded by troubles and seized by hazards, they turn in awe and helplessness to God making vowes for rescue. When the hazards are removed and the troubles past, not only they forget them, but they also disregard their vows and neglect their fervent prayer to God. As to the phrase:ۖ ``They plot against our revelation'' it may mean that, they forge

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and fabricate some justifications to silence the blaming voice of their inner self and conscience, and become content that their rescue was due to some natural phenomenon, and had nothing to do with God! These poor and ignorant creatures do not want to admit that God is swifter in plots and plans than all, and sooner or later will seize them again, and next time their prayer and plea may get no answer.

The parable in the next verse (NO.22) points at the innate and natural Monotheism which is hidden and deposited in Man. In adversities, he turns his thought to the spiritual forces outside his cognizance and range of sight. But as soon as the adversity is removed and the fire quenched, he forgets all, and disregards his covenants, and ignores his promises, getting on with his usual insolence and oppression! Their only gain is a few days of enjoyment in this lower material life, and then he is to confront the results of his evil deeds, which are all registered and recorded.

These verses which are full of wisdom, are not only addressed to the few disbelievers who made the opposition party against Mohammad the Messenger of God (AS). It rather is a general lesson to all mankind in all ages. It is to teach us that we should not forget Him Who is our real Lord and Saviour, and delivers us when troubles, and

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waves of misfortune surround us from all sides. We should know that again and again we may be afflicted by our sins and our wrongs, and then, no one give us a hand except our Merciful Lord who has created us all, and that His creatures are always in need of Him, and He loves His creatures.

زُخْرُفَهَا الأَرْضُ أَخَذَتِ ذَاإِ حَتَّى وَالأَنْعَامُ النَّاسُ يَأْكُلُ مِمَّا الأَرْضِ نَبَاتُ بِهِ فَاخْتَلَطَ السَّمَاءِ مِنْ أَنْزَلْنَاهُ كَمَاء الدُّنْيَا الْحَيَاةِ مَثَلُ إِنَّمَا
لِقَوْم الأْيَاتِ نُفَصِّلُ كَذَلِكَ بِالأَمْسِ تَغْنَ لَمْ كَأَنْ حَصِيداً فَجَعَلْنَاهَا نَهَاراً أَوْ لَيْلا أَمْرُنَا أَتَاهَا عَلَيْهَا قَادِرُونَ أَنَّهُمْ أَهْلُهَا وَظَنَّ وَازَّيَّنَتْ
يَتَفَكَّرُونَ((24))

24- THE LIKENESS OF THIS LOWER LIFE IS AS THE WATER WHICH WE SEND IT DOWN FROM THE SKY. THEN THE PLANT OF THE EARTH IS MINGLED BY IT, OF WHICH MAN AND CATTLE EAT, TILL WHEN THE EARTH TOOK ITS GOLDEN ORNAMENTS AND DECKED OUT (IN BEAUTY);AND ITS INHABITANTS THOUGHT THAT THEY HAVE POWER (OF DISPOSAL) OVER IT, THERE COMES OUR COMMAND UPON IT BY NIGHT OR DAY LAYING IT WASTE AS THOUGH IT DID NOT EXIST YESTERDAY. THUS DO WE EXPLAIN THE SIGNS FOR A PEOPLE WHO REFLECT.

مُسْتَقِيم صِرَاط إِلَى يَشَاءُ مَنْ يِوَيَهْدِ السَّلاَمِ دَارِ إِلَى يَدْعُو وَاللهُ((25))

25- AND ALLAH CALLS (HIS SERVANTS) TO THE HOUSE OF PEACE (AND SAFETY AND HEALTH), AND GUIDES WHOM HE WILL TO THE STRAIGHT PATH.

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THE COMMENTARY
THE PERSPECTIVE OF OUR PRESENT LIFE (VERSE NO. 24)

The Glorious Qura"n, through this beautiful parable explains the nature and the perspective of our present life in this world, in order to take away the cover of vanity and neglect from our eyes. The water is sent down from the sky through the clouds in drops of rain, and is mingled with the soil and the radiated power of the sun, serving to make our farmland pregnant and fruitful by God's wonderful artistry. Then all sorts of grain, vegetable, and fruit, useful to the creatures are produced. Our land, our farms, and our orchards and gardens are decked out in beauty. The poor ignorant farmer or the land lord, may take all the credits to himself and to their shovel, and may boast for having power of disposal over all the productions!

But at once a calamity may come the sky may with hold its rain, and then thirst destroy all the plants and trees. Everything may die for want of water, heat or light, or even for having these elements more than they are needed! Even some disease may strip the trees bare, or a frost or volcanic eruption may ruin every life and beauty, leaving behind some ugly dusts and ashes!

This is indeed the likeness of our physical life in this lower world a life that only a microbe is enough to destroy it and to waste all hopes and desires, turning us to a handful of dust.

VERSE NO. 25

Contrary to this low and mortal life, there exists an everlasting safe and sound life, full of all sorts of pleasures, to which Allah is always inviting us. In this verse the eternally happy life is named, the house of peace the home of health or the abode of safety and security; and Allah guides to the straight path which leads man to the said abode of peace. Of course He guides whom He will, according to merits they have earned.

((26))خَالِدُونَ فِيهَا هُمْ الْجَنَّةِ أَصْحَابُ أُوْلَئِكَ ذِلَّةٌ وَلاَ قَتَرٌ وُجُوهَهُمْ يَرْهَقُ وَلاَ وَزِيَادَةٌ الْحُسْنَى أَحْسَنُوا لِلَّذِينَ

26- FOR THOSE WHO DO GOOD, THERE IS GOODNESS AND MORE, AND NEITHER DARKNESS NOR ABASEMENT WILL COVER THEIR FACES. THOSE ARE THE INHABITANTS OF PARADISE, THEREIN THEY ABIDE FOR EVER.

وْلَئِكَأُ مُظْلِماً اللَّيْلِ مِّنْ قِطَعاً وُجُوهُهُمْ أُغْشِيَتْ كَأَنَّمَا عَاصِمِ مِنْ اللهِ مِّنْ لَهُمْ مَّا ذِلَّةٌ وَتَرْهَقُهُمْ بِمِثْلِهَا سَيِّئَة جَزَاءُ السَّيِّئَاتِ كَسَبُوا وَالَّذِينَ

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خَالِدُونَ فِيهَا هُمْ النَّارِ أَصْحَابُ((27))

27- AND THOSE WHO EARNED EVILS; THE RECOMPENSE OF AN EVIL DEED IS THE LIKE OF IT, AND ABASEMENT SHALL COVER THEM. FOR THEM, THEIR IS NO PROTECTOR FROM ALLAH. AS IF THEIR FACES IS COVERED WITH PIECES OF A DARK NIGHT. THOSE ARE THE INHABITANTS OF THE FIRE (HELL), THERE TO ABIDE FOR EVER.

Feel Not Doubtful About The Final Judgement (VERSE NO. 53 - 56)

THE COMMENTARY

The argument continues with explaining the punishment of the guilty in this world and in the last. In an interrogative manner the unbelievers seek to know if the said judgement is really true? and the prophet's reply is:ۚ ``Yes indeed! I swear by my Lord, that, it is true and it will definitely come to pass, and no power can prevent or frustrate it!'' Then the punishment is so fierce and dreadful that, if a guilty soul could have all that is in the earth to offer for his ransom, he would give it with pleasure. But no ransom of any kind is acceptable from anyone; and the judgement shall be justly passed upon them. The penalty in the judgement of God is not a matter of

vengeance. It is only a matter of justice, and God will not oppress His servants the least. Penitence may generally lead to some amendment and compensation; while in the Dooms Day it is not so. The guilty soul has no chance to compensate for anything. So if the guilties declare or reveal their regret and penitence it only serves to defame and disgrace them. Therefore they conceal their penitence and sorrow, when they saw the punishment, in order to conceal their infamy and disgrace.

لِلْمُؤْمِنِينَ وَرَحْمَةٌ وَهُدىً الصُّدُورِ فِي لِّمَا وَشِفَاءٌ رَبِّكُمْ مِّنْ مَّوْعِظَةٌ جَاءَتْكُمْ قَدْ النَّاسُ أَيُّهَا يَا((57))

57- O, PEOPLE! VERILY THERE HAS COME TO YOU AN ADMONITION FROM YOUR LORD, AND A HEALING (OINTMENT) FOR WHAT IS IN THE BREASTS; AND A GUIDANCE AND A MERCY FOR THE BELIEVERS.

يَجْمَعُونَ مِمَّا خَيْرٌ هُوَ فَلْيَفْرَحُوا فَبِذَلِكَ وَبِرَحْمَتِهِ اللهِ بِفَضْلِ قُلْ((58))

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58- SAY:ۚ IN THE GRACE OF ALLAH AND HIS MERCY ۚBY THATۚSHOULD THEY REJOICE. THAT'S BETTER THAN WHAT THEY AMASS.

THE COMMENTARY
QURA"N THE GREAT MERCY OF GOD (VERSE NO. 57 - 58)

Firstly the verses point at the universal Message of God which is contained in the glorious Qura"n; admonishing Man in going astray, and inviting him to God's Mercy and forgiveness. Qura"n is said to be a

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healing ointment for our spiritual diseases, and it is also a guiding means, and a Mercy for those who believe it. By that, which is said here to be in the breasts (hearts); our spiritual contaminations are wanted, such as; stinginess, jealousy, hatred and rancour, cowardice and timidity, and polytheism and hypocrisy, and etc., that make the mental or spiritual diseases of Man. This Qura"n provides a healing for such mental and spiritual diseases. But if the patient accepts it, the remedy acts, and they will be cured; if they reject the divine prescription, it will cause their spiritual death!

The verse actually points to 4 stages of development and evolution of Man, that Qura"n provides, namely:ۚ

1ۚ The stage of preaching and admonition.
2ۚ The stage of cleaning the inner self from the spiritual contaminations, as mentioned above.
3ۚ The stage of guidance and leading.
4ۚ And the last stage is, when Man has obtained the merits for receiving God's Mercy.

It is worthy of note that all the said four stages can be attained by means of the Glorious Qura"n. The next verse implies that Qura"n is the best of all the bounties of God. Therefore, Man should grasp the chain of god, which is His Book, if he wants to be connected with his Lord. This will lead him in a straight path to God's Mercy and Grace. Instead of rejoicing in power and wealth amassed, Man should rejoice in God's Grace and mercy and in His Book of guidance and light. As to the difference between Allah's Grace and Mercy; some commentators understand the Grace, to be God's physical bounties, and the God's mercy as His spiritual gifts.

قُلْ أَرَأَيْتُمْ مَّا أَنْزَلَ اللهُ لَكُمْ مِّنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَاماً وَحَلاَلا قُلْ أَاللهُ أَذِنَ لَكُمْ أَمْ عَلَى اللهِ تَفْتَرُونَ ((59))

59- SAY:ۚ ``HAVE YOU SEEN WHAT ALLAH HAS SENT DOWN

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FOR YOU OF SUSTENANCE, THEN YOU MADE SOME OF IT UNLAWFUL AND SOME LAWFUL!'' SAY:ۖ ``DID ALLAH PERMIT YOU (TO DO THAT),OR YOU FORGE (LIES) AGAINST ALLAH?''

يَشْكُرُونَ لاَ أَكْثَرَهُمْ وَلَكِنَّ النَّاسِ عَلَى فَضْل لَذُو اللهَ إِنَّ الْقِيَامَةِ يَوْمَ الْكَذِبَ اللهِ عَلَى يَفْتَرُونَ الَّذِينَ ظَنُّ وَمَا ((60))

60- AND THOSE WHO FORGE LIES AGAINST ALLAH; WHAT DO THEY THINK OF (THE PUNISHMENTS IN THE) RESURRECTION DAY? VERILY ALLAH IS GRACEFUL TO MAN BUT MOST OF THEM DO NOT THANK.

مِثْقَالِ مِنْ رَّبِّكَ عَنْ يَعْزُبُ وَمَا فِيهِ تُفِيضُونَ إِذْ شُهُوداً عَلَيْكُمْ كُنَّا إِلاَّ عَمَل مِنْ تَعْمَلُونَ وَلاَ قُرْآن مِنْ مِنْهُ تَتْلُوا وَمَا شَأْن فِي تَكُونُ وَمَا
مُبِين كِتَاب فِي إِلاَّ أَكْبَرَ وَلاَ ذَلِكَ مِنْ أَصْغَرَ وَلاَ السَّمَاءِ فِي وَلاَ الأَرْضِ فِي ذَرَّة ((61))

61- YOU WILL NOT BE IN ANY POSITION, NOR DO YOU RECITE ANY RECITAL OF IT, (OF QURA"N) NEITHER YOU DO ANY DEED; EXCEPT THAT, WE ARE WITNESSES OVER YOU, WHEN YOU PROCEED ON IT. (i.e.GOD OBSERVES ALL YOUR THOUGHT, PRAYERS, AND ACTIONS)

AND HIDES NOT FROM YOUR LORD ANY ATOM'S WEIGHT IN EARTH, NOR IN THE HEAVENۖAND NOT SMALLER THAN THAT, AND NOR BIGGER, UNLESS IT IS (RECORDED) IN THE PERSPICUOUS BOOK.

THE COMMENTARY
EVERYWHERE HE IS THE OBSERVER (VERSE NO. 59 - 61)

Here reference is to the forgeries of the unbelievers, and their artificial restrictions, and false religious sanctions that they attributed to God. It is God who provides for man's sustenance, such a wide variety of food and drink, of animals, vegetables, and minerals; in the land, sea, and air; therefore, no one except Him has the right of legislation, and saying this is lawful and that is unlawful. In the verse: S 5:103 (V2ۖP176) some of the superstitious heresies of the idolaters which were part of their creed were discussed on.

They had BAHIRA, a domestic animal given birth to a large number of young onesۖThen if the fifth of them was a female, they had the mother's ear slit, and she was dedicated to an idol! They also respected VASILA, a sheep with seven kids or bearing twins. She was set free and declared as unlawful and was dedicated to a certain idol! :ۖ

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``Say:ۏ Did Allah permit you to do that or you forge lies against Him?'' Consider the people who forge lies against Allah, and invent false gods and untrue creeds, and then attribute it to God's religion and Law. What is their opinion about Resurrection Day and the Final Judgement of God? Do they not believe that at last they shall be called to account and have to answer for their deed, or at least there is always a reaction for every action? Don't they know that God observes all our thought, movements, and attainments? And that nothing is hidden from His penetrating invisible eyes? God knows everything and His knowledge is a record of everything, for being not subject to space and time. He is Allۏknowing and has a constant watchful care over all His creatures:ۏ

``You will not be in any position, nor do you recite any recital of Our Book (QURA''N), neither you do anything else, except that We are witnesses over you when you proceed on it.''

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The three objects of God's awareness that are brought here, point to Man's thought, speech, and deed. It implies that as Allah sees our deeds, He also hears our words, and is aware of our thought and intention. So we have to have good thought, good word, and good deed.

We can learn from the above verses that:ۏ

Legislation is only for God to do, and one who makes a law without God's permission, he has forged a lie against God.
Even a prophet has not the right to set a rule from his own accord and without the permission of Allah.
From the above verses we may also learn that legislation against the Divine Law, is the creed of the pagans and the ignorant people.
It has been narrated that whenever the prophet recited the above verses, he wept and shed hot tears!

أَلاَ إِنَّ أَوْلِيَاءَ اللهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ ((62))
62- BEHOLD! THAT THE FRIENDS OF ALLAH HAVE NO FEAR ON THEM, NOR SHALL THEY GRIEVE.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ((63)) 63- THOSE WHO BELIEVED AND WERE PIOUS.

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ((64)) 64- FOR THEM IS GLAD TIDINGS IN THE LOWER LIFE (THIS WORLD) AND IN THE LAST. (THE LIFE TO COME) THERE IS NO CHANCE IN ALLAH'S WORDS. THAT IS THE GREAT ATTAINMENT.

وَلاَ يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ للهِ جَمِيعاً هُوَ السَّمِيعُ الْعَلِيمُ ((65))

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65- AND LET NOT THEIR WORDS GRIEVE YOU. VERILY HONOUR BELONGS TO ALLAH. HE IS THE HEARER, ALL KNOWING.

THE COMMENTARY
FAITH BRINGS MENTAL TRANQUILLITY (VERSE NO. 62)

``THE FRIENDS OF ALLAH HAVE NOTHING TO FEAR, NOR SHALL THEY GRIEVE.'' To get out the meaning of the verse, we first have to know who the friends of God are: The Arabic, ``OWLIA"'' is the plural for ``VALI'' which we have it translated to ``FRIENDS'' but it implies the nearness of two things with having no intermediator or middleman. The word has also been used as friends, and incharge. Therefore the ``OWLIA"'' of Allah who have no fear and grieve not, are those between whom and God, there is no distance or medium, and the veil and cover from their hearts have been removed and taken away. Through their pure faith and righteous deeds, they can see God so sure and clear, that there remains no room for doubt in their hearts. In their eyes nothing is comparable with Allah in value and worth. He who sees the great Ocean, a droplet can have no importance in his sight, and he who is in the sunshine, is indifferent to the light of a candle stick. So, how can there be fear and grieve in a heart which is filled with the love for God?

The friends of God are free from all the material chains of this world, and fear, grief, and anxiety, touches them not. Therefore, the true spiritual comfort and real mental tranquillity is theirs. When Allah is the mere goodness, All mercy, and who never oppresses His creatures the least, why should then anyone, except the sinners and guilties be afraid of him?

There is an English proverb saying: ``An honest man has nothing to fear.''

On the other hand there is no room for sinning in those who are near to Him and who love their God with a sincere and pure heart. In the verses that follow, (NO.62 63) the friends of God have been defined by two distinct qualifications namely, FAITH and PIETY: ``Those who believed and were pious for them is glad tidings in this world and in the life to come.'' They will enjoy of the physical and spiritual bounties of this present life, and also that of the life to come. And finally in the last of these verses, Allah consoles His Messenger whose enemies have taunted him with critical words and scornful remarks: ``Let not their words grieve you, that honor entirely belongs to Allah who hears whatever they say and knows whatever they do, and can turn back their actions to them in the form of very hard reactions.''

When God is the source of all beings whatever they be, and the main cause of all that comes to

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existence, then in His hand of power must lay all honors, respects and dignities,and therefore He is the giver of honor and respect to anyone who is honorable and respectful. To-day; after the elapse of fifteen centuries, by casting a swift glance to Mohammad, and all his opponents throughout the history, we can clearly see who is honoured and who is dishonored and despised.
إلاَّ هُمْ وَإِنْ الظَّنَّ إلاَّ يَتَّبِعُونَ إِنْ شُرَكَاءَ اللهِ دُونِ مِنْ يَدْعُونَ الَّذِينَ يَتَّبِعُ وَمَا الأَرْضِ فِي وَمَنْ السَّمَاوَاتِ فِي مَنْ للهِ إِنَّ أَلاَ
يَخْرُصُونَ((66))

66- O, BEHOLD! TO ALLAH BELONGS WHOEVER IS IN THE HEAVENS, AND WHOEVER IS IN THE EARTH. AND THOSE WHO FOLLOW FALSE GODS, THEY FOLLOW NOTHING BUT CONJECTURES, AND THEY ARE ONLY LYING.

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يَسْمَعُونَ لِقَوْم لآيَات ذَلِكَ فِي إِنَّ مُبْصِراً وَالنَّهَارَ فِيهِ لِتَسْكُنُوا اللَّيْلَ لَكُمْ جَعَلَ الَّذِي هُوَ((67))

67- IT IS HE WHO MADE FOR YOU THE NIGHT TO REPOSE IN IT, AND THE DAY ALIGHT. VERILY IN THAT, THERE ARE SIGNS FOR A PEOPLE WHO HEAR.

THE COMMENTARY
SOME OF THE SIGNS OF HIS GRANDEUR (VERSE NO. 66 - 67)

Once again the argument turns to Monotheism and polytheism, which are the most important matter in Islam to discourse about: ``To Allah belongs whoever is in the earth.''

In other word, all the creatures are subject to God; whatever they be and whoever they are, Allah has created them, and He owns them. If therefore any partners from among His creatures are set up and associated with Him, they are merely false compeers invented by imaginations and forged by conjectures. No reason can be brought to prove such false and imaginary ideas. In the second verse above, night and day are introduced as two signs of God's infinite mercy and unrejectable Monotheism: ``He is who made for you the night to rest and repose, and made the day visible for your activities.'' If the alternation of day and night stopped, who can move the earth round about once again and change a night for day!? We should know that our life is linked with the alternation of our rest and activity, which depends upon the alternation of night and day. In the night when everything is calm and quiet, we may repose and have a rest; and in the day when everything is visible, there is a chance for our activity and work. Here an ear is wanted to hear and a heart to reflect.

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))تَعْلَمُونَ لاَ مَا اللهِ عَلَى أَتَقُولُونَ بِهَذَا سُلْطَان مِنْ عِنْدَكُمْ إِنْ الأَرْضِ فِي وَمَا اوَاتِالسَّمَ فِي مَا لَهُ الْغَنِيُّ هُوَ سُبْحَانَهُ وَلَداً اللهُ اتَّخَذَ قَالُوا

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68- THEY SAID:ِ ``ALLAH HAS TAKEN A SON'' (FOR HIMSELF) GLORY BE TO HIM! HE IS SELFِSUFFICIENT. TO HIM BELONGS WHATEVER IS IN THE HEAVENS AND IN THE EARTH. YOU HAVE NO SANCTION (REASON) FOR THIS (IDEA). DO YOU SAY ABOUT ALLAH THAT WHICH YOU DO NOT KNOW?

يُفْلِحُونَ لاَ الْكَذِبَ اللهِ عَلَى يَفْتَرُونَ الَّذِينَ إِنَّ قُلْ ((69))

69- SAY:ِ ``THOSE WHO FORGE LIE AGAINST ALLAH, WILL NOT PROSPER.''

يَكْفُرُونَ كَانُوا بِمَا الشَّدِيدَ الْعَذَابَ نُذِيقُهُمْ ثُمَّ مَرْجِعُهُمْ إِلَيْنَا ثُمَّ الدُّنْيَا فِي مَتَاعٌ ((70))

70- (THEY MAY HAVE) A LITTLE ENJOIMENT IN THIS WORLD, THEN THEIR RETURN IS TO US. THEN WE SHALL MAKE THEM TASTE A SEVERE TORMENT FOR WHAT THEY DISBELIEVED.

THE COMMENTARY
VERSE NO. 68 - 70

These verses revealed one of the lies that polytheists have forged against God, saying:ِ ``Allah has taken a son to Himself!'' Why should he take a son from among his creatures, when everyone and everything belongs to Him wherever they be? This is a lie, and untruthful statement that some polytheists have forged against God. The lie was at first invented by a sect of those who call

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themselves Christians. They said that Jesus Christ was the son of God. When they were asked to prove that by giving some reasons, they said:ِ ``He had no father, and therefore God must have been his father?'' They said so; but they did not say; what about Adam and Eve, who had neither a father nor a mother? can we say God is their mother too! Thanks to heavens that they say:ِ ``God has taken a son!'' and they do not say:ِ ``God was pregnant and gave birth to a son!'' Then after the Christians, the Arab idolaters of the Pagan Era, said that the angels are the daughters of God! But the Pagan Arabs too could not say by reason, whether the angels are male or female!

After all; having a child, be it adopted or begotten, is to satisfy one's physical or spiritual needs. When God is Selfِsatisfied, which one of his necessities are to be satisfied by having a son like Jesus Christ? To sacrifice him, in order to deliver the Christians from the bondage and consequences of their deadly sins; like Polytheism, murder adultery, Pederasty, drinking intoxicants, and usury through Christ's atonement!?:ِ ``Glory be to Him? He is selfِsufficient. To Him belongs whatever and whoever is in the heavens and in the earth. And you have not any

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reason to prove such false ideas of yours. And saying so, you only forge lies against your Lord God, and those who forge lies against Allah will never prosper.''

Prosperity here may mean successful progress in the physical and spiritual life. A liar not only deprives himself of such a prosperity; besides that, his lie itself against God will fail, drowning the liar in the lagoon of misery and misfortune! He may have through the infinite Mercy of God a little enjoyment in this lower world and mortal life, but soon he shall be passed over to an Eternal torment which is the fruit of his lie and forgery against God.

لاَ ثُمَّ وَشُرَكَاءَكُمْ أَمْرَكُمْ فَأَجْمِعُوا تَوَكَّلْتُ اللهِ فَعَلَى اللهِ بِآيَاتِ وَتَذْكِيرِي مَقَامِي عَلَيْكُمْ كَبُرَ كَانَ إِنْ قَوْمِ يَا لِقَوْمِهِ قَالَ إِذْ نُوح نَبَأَ عَلَيْهِمْ وَاتْلُ
تُنْظِرُونِ وَلاَ إِلَيَّ اقْضُوا ثُمَّ غُمَّةً كُمْعَلَيْ أَمْرُكُمْ يَكُنْ((71))

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71- AND RELATE TO THEM THE STORY OF NOAH:ِ WHEN HE SAID TO HIS PEOPLE; ``O, MY PEOPLE! IF MY POSITION, AND MY ADMONISHING YOU BY THE SIGNS OF ALLAH IS HARD TO YOU, I HAVE ALREADY PUT MY TRUST IN ALLAH. SO RESOLVE ON YOUR AFFAIR AND YOUR PARTNERS. THEN LET NOT YOUR AFFAIR REMAIN DUBIOUS TO YOU. EXECUTE THEN YOUR JUDGEMENT AND GIVE ME NO RESPITE.''

الْمُسْلِمِينَ مِنْ أَكُونَ أَنْ تُوَأُمِرْ اللهِ عَلَى إِلاَّ أَجْرِي إِنْ أَجْر مِنْ سَأَلْتُكُمْ فَمَا تَوَلَّيْتُمْ فَإِنْ((72)) 72- THEN IF YOU TURN YOUR BACKS, I HAVE NOT ASKED YOU FOR ANY REWARD. MY REWARD IS ONLY WITH ALLAH. AND I HAVE BEEN ORDERED TO BE OF THE MUSLIMS. (i.e.THOSE WHO SUBMIT TO ALLAH'S WILL)

الْمُنْذَرِينَ عَاقِبَةُ كَانَ كَيْفَ فَانْظُرْ بِآيَاتِنَا كَذَّبُوا الَّذِينَ وَأَغْرَقْنَا خَلاَئِفَ وَجَعَلْنَاهُمْ الْفُلْكِ فِي مَّعَهُ وَمَنْ هُفَنَجَّيْنَا فَكَذَّبُوهُ((73))

73- THEN THEY BELIED HIM. SO WE DELIVERED HIM AND THOSE WHO WERE WITH HIM IN THE ARK; AND WE MADE THEM REPLACEMENTS (FOR THOSE WHO WERE DROWNED BY THE FLOOD). AND WE DROWNED THOSE WHO BELIED OUR SIGNS.

THEN BEHOLD HOW WAS THE END OF THOSE WHO WERE ADMONISHED. (BUT THEY PAID NO HEED)

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THE COMMENTARY
A CORNER OF NOAH'S STRUGGLE (VERSE NO. 71 - 73)

The above verse is a prelude to the story of some of the prophets in order to wake up the sleeping conscience of the unbelievers. It takes the lead by reference to a part of the story of Noah and his

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struggle against the unbelievers. Noah's continuous preaching in that long life of him, had turned to a cause of offence to his wicked people. So he said:ۚ ``O, My people! If my admonishing you by the signs of Allah is hard and offending to you, then know that I have already put my trust in Allah.'' He did not fear of anything or anybody in delivering his message, and plainly told his people to condemn him to death if they willed! But he also asked them to be front and direct, and be not dubious in their affair and decision. ``Judge and execute your judgement'', he said to them, ``And give me no respite.'' He had his Lord with him, and seriously believed that his Lord could always and in any case help him.He therefore stood firm and steadfast in the contest, and ridiculed the power and influence of his opponents. He showed such a serious indifference of himself that the influence, power, and strife, of his opponents were despised and counted to nothing. These had not any importance in his sight because he had entirely relied upon his Lord God.

And so was our prophet Mohammad, when he began his mission in Mecca, among the powerful pagans who had all united against him. They reviled him, persecuted him, and finally banished him; but he did not stop his divine work of calling people back to God. He bravely delivered his message and feared no one for having his confidence in Allah. Noah, our prophet, and all men of God, work only for the sake of God; and for the good of people. They expect nothing of rewards, either physical or spiritual from people. So, if people reject them they

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lose nothing because they ask nothing as reward from people:ۚ

``If you turn away, I have not asked you for any reward. My reward is only with Allah.'' And finally the success has always been their, because God will not leave alone these who have faith in Him. So, Noah delivered his message bravely and was saved from the flood, while these who disbelieved him were all perished and gave their places to the believers who took refuge in the Ark.

((74))الْمُعْتَدِينَ قُلُوبِ عَلَى نَطْبَعُ كَذَلِكَ قَبْلُ مِنْ بِهِ كَذَّبُوا بِمَا لِيُؤْمِنُوا كَانُوا فَمَا بِالْبَيِّنَاتِ فَجَاءُوهُمْ قَوْمِهِمْ إِلَى رُسُلا بَعْدِهِ مِنْ بَعَثْنَا ثُمَّ

74- THEN WE RAISED AFTER HIM MESSENGERS TO THEIR PEOPLE. THEY CAME TO THEM WITH CLEAR SIGNS; BUT THEY WERE NOT MEN TO BELIEVE THAT WHICH THEY HAD BELIED BEFORE. SO DO WE SEAL THE HEARTS OF THE TRANSGRESSORS.

THE COMMENTARY
THE APOSTLES AFTER NOAH (VERSE NO. 74)

After pointing at the story of Noah in brief, reference is made to the apostles who were sent to

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their people after him. Arch prophets like Abraham, and other apostles such as, SALIH◌HOOD◌LOT◌and JOSEPH, were sent to their people one after another. They all had come with evidences, and admonished their people with clear signs. But the obstinate and contumacious people who had not accepted the former prophets, rejected the latters too, and again they defied the Message of

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God and rejected His Law. Their rejection was due to their transgression, and their enmity with the apostles, for which God sealed their hearts and made it impervious to truth!

((75))مُجْرِمِينَ قَوْماً وَكَانُوا فَاسْتَكْبَرُوا بِآيَاتِنَا وَمَلَئِهِ فِرْعَوْنَ إِلَى وَهَارُونَ مُوسَى بَعْدِهِمْ مِنْ بَعَثْنَا ثُمَّ

75- THEN WE RAISED AFTER THEM, MOSES AND AARON TO PHARAOH AND HIS CHIEFS, WITH OUR SIGNS; BUT THEY SHOWED PRIDE AND WERE A GUILTY PEOPLE.

((76))مُبِينٌ لَسِحْرٌ هَذَا إِنَّ قَالُوا عِنْدِنَا مِنْ الْحَقُّ جَاءَهُمْ فَلَمَّا

76- SO WHEN THE TRUTH CAME TO THEM FROM US, THEY SAID:◌ ``THIS IS NOTHING EXCEPT CLEAR SORCERY.''

((77)) السَّاحِرُونَ يُفْلِحُ وَلاَ هَذَا أَسِحْرٌ جَاءَكُمْ لَمَّا لِلْحَقِّ أَتَقُولُونَ مُوسَى قَالَ

77- MOSES SAID:◌ ``SAY YOU SO ABOUT THE TRUTH THAT HAS COME TO YOU? IS THIS A SORCERY? WHILE SORCERERS DO NOT PROSPER!''

((78))بِمُؤْمِنِينَ لَكُمَا نَحْنُ وَمَا الأَرْضِ فِي الْكِبْرِيَاءُ لَكُمَا وَتَكُونَ آبَاءَنَا عَلَيْهِ وَجَدْنَا عَمَّا لِتَلْفِتَنَا أَجِئْتَنَا قَالُوا

78- THEY SAID:◌ ``HAVE YOU COME TO US TO TURN US AWAY FROM WHAT WE FOUND OUR FATHERS UPON; SO THAT SUPERIORITY MIGHT BE OF YOU TWO, IN THE LAND? WE WILL NOT BELIEVE IN YOU.''

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THE COMMENTARY
A PART OF THE STRUGGLES OF MOSES AND AARON (VERSE NO. 75 - 78)

Moses had his Message for Pharaoh and all the Egyptians, as well as the Israelites who were enslaved there. But in these verses the immediate reference is to Pharaoh and his chiefs who were the central pivot around which all the affairs turned in Egypt. They were the ones addressed

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by Moses at the begining, but they rejected him and denied his Divine Message. This was because their life was drowned in luxury, pride, and oppression. Usually the wicked are arrogants and prefer falsehood and pride over humility and truth. So, they not only rejected Moses and his brother with all the evidences that they had with them. But accused them too, for having lusts of power, sorcery, and creating disorder and causing insecurity that very things which they had come to put down! They charged Moses to have come to gain power and superiority by means of sorcery and magic!

So, in his defensive discourse he said to them:

``Say you so about the truth that has come to you, while sorcerers do not prosper.'' What sort of similarity could they see in Moses and a sorcerer?

Sorcery, which is the use of power gained from evil spirits, and some deception, is exactly opposite to truth. Sorcery which is mere falsehood will eventually fail, and the truth shall prevail. These two are in likeness, like the sea foam and sea water. The foam will come up to show its power and pride, leaving the water behind, but the foam will soon vanish, and what remains firm and stout is the truthful water.

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ((79))

79- AND PHARAOH SAID: ``BRING TO ME ALL THE LEARNED SORCERERS.''

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ((80))

80- THEN WHEN THE SORCERERS CAME; MOSES SAID TO

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THEM: ``CAST YOU DOWN WHAT YOU MAY CAST.''

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللهَ سَيُبْطِلُهُ إِنَّ اللهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ((81))

81- SO, WHEN THEY CAST DOWN, MOSES SAID: ``WHAT YOU HAVE BROUGHT IS SORCERY, AND ALLAH WILL SOON ANNUL IT, THAT ALLAH WILL NOT AMEND THE DEED OF THE CORRUPTORS.''

وَيُحِقُّ اللهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ((82))

82- AND ALLAH VINDICATES THE TRUTH BY HIS WORDS EVEN THOUGH THE GUILTIES MIGHT DISLIKE IT.

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THE COMMENTARY
THE SECOND FIELD OF CONFLICT (VERSE NO. 79 - 82)

When Pharaoh observed some of the miracles of Moses like the serpent and the brilliant white hand, which were not without effect upon his chiefs and courtiers, he thought of some practical answers for that. He therefore called up to his court all the learned sorcerers and skilled magicians of Egypt. He intended to nullify the work of Moses and render it ineffective in the sight of his community.

Moses said to them:ۖ ``What you have done is sorcery and God will soon annul it because Allah will not amend the deed of the corruptors.'' The sorcerers had put their knowledge and skill in the service of a tyrant king whose life was spent in luxury, vanity, oppression, and

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corrupting himself as well as the society and community. So, evidently, in such a contest and conflict between right and wrong, the victory will belong to truth; because Allah has promised to vindicate the truth by His words, and to prevail it over falsehood.

83))الْمُسْرِفِينَ لَمِنْ وَإِنَّهُ الأَرْضِ فِي لَعَال فِرْعَوْنَ وَإِنَّ فْتِنَهُمْيَ أَنْ وَمَلَئِهِمْ فِرْعَوْنَ مِّنْ خَوْف عَلَى قَوْمِهِ مِّنْ ذُرِّيَّةٌ إِلاَّ لِمُوسَى آمَنَ فَمَا
))

83- SO NO ONE BELIEVED IN MOSES EXCEPT AN OFFSPRING OF HIS PEOPLE, FOR FEAR OF PHARAOH AND HIS CHIEFS, LEST THEY SHOULD PUT THEM IN TRIAL. AND VERILY PHARAOH TURNED HAUGHTY IN THE LAND, AND HE WAS OF THE PRODIGALS.

((84))مُّسْلِمِينَ كُنْتُمْ إِنْ تَوَكَّلُوا فَعَلَيْهِ بِاللهِ آمَنْتُمْ كُنْتُمْ إِنْ قَوْمِ يَا مُوسَى وَقَالَ

84- AND MOSES SAID:ۖ ``O, MY PEOPLE! IF YOU HAVE BELIEVED IN ALLAH, THEN ON HIM PUT YOUR TRUST, IF YOU ARE MUSLIMS.'' (SUBMITTED TO HIS WILL)

((85))الظَّالِمِينَ لِلْقَوْمِ فِتْنَةً تَجْعَلْنَا لاَ رَبَّنَا تَوَكَّلْنَا اللهِ عَلَى فَقَالُوا

85- AND THEY SAID:ۖ ``IN ALLAH HAVE WE PUT OUR TRUST. OUR LORD! MAKE US NOT (AN OBJECT OF) TRIAL FOR THE OPPRESSING PEOPLE.'' (i.e. DO NOT LET THE OPPRESSORS TO PERSECUTE US)

((86))الْكَافِرِينَ الْقَوْمِ مِنْ بِرَحْمَتِكَ وَنَجِّنَا

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86- AND DELIEVER US THROUGH YOUR MERCY FROM THE UNBELIEVING PEOPLE.

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The Third Stage Of Combat Between Moses and The Tyrant Of Egypt (VERSE NO. 83 - 86)

The commentators are of two kinds of opinion regarding the pronoun, ``HIS'' in the phrase, ``HIS PEOPLE.'' Some have taken it to PHARAOH, because the majority of the Egyptions refused to believe. Only a few of Pharaoh's folk believed in Moses and his message among whom we may name the sorcerers, A"SIYEH,the wife to pharaoh who nursed and brought up Moses as a child, and the famous courtier Qura"n has called, ``the believer of pharaoh's folk.'' Pharaoh himself too, ultimately believed when he was drowning, but too late to be accepted. The second group of commentators have taken the pronoun, ``HIS'' to refer to Moses:ۚ They understand that the first and primeval believers to Moses, were a small group of youngsters from among the Israelites, and then gradually all his people believed, though most of them proved not to be sincere and pure in their faith.

The first lesson that Moses taught the believers; was to put their trust in Allah and rely entirely on Him:ۚ ``And Moses said:ۚ O, MY PEOPLE! If you have believed in Allah, then on HIM put your trust.'' Putting trust in Allah is not to sit in solitude and in a remote from the society, doing nothing and waiting for God to do everything for you, and say that I have relied on my Lord, and have all confidence in HIM.

To put trust in God is rather to work harder as far as possible and meanwhile ask for His help too. The Arabic, ``FITNAT'' which we have translated to, ``trial'' has various shades of meaning. Its root meaning is, ``TEMPTATION'' and other shades are, trialۚpunishmentۚtumultۚoppressionۚdiscordۚ seditionۚand also civil war.

The Israelites here in their prayer, ``MAKE US NOT AN OBJECT OF

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TRIALS'' may have meant:ۚ ``Do not make us the object of punishment and oppression at the hand of our powerful enemies.''

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((87))الْمُؤْمِنِينَ وَبَشِّرْ الصَّلاَةَ وَأَقِيمُوا قِبْلَةً بُيُوتَكُمْ وَاجْعَلُوا بُيُوتاً بِمِصْرَ لِقَوْمِكُمَا تَبَوَّأَا أَنْ وَأَخِيهِ مُوسَى إِلَى وَأَوْحَيْنَا

87- AND WE INSPIRED MOSES AND HIS BROTHER TO PROVIDE FOR YOUR PEOPLE HOUSE IN EGYPT, AND MAKE YOUR HOMES CLOSE AND OPPOSITE TO EACH OTHER, AND PERFORM THE PRAYER, AND GIVE GLAD TIDINGS TO THE BELIEVERS.

عَلَى وَاشْدُدْ أَمْوَالِهِمْ عَلَى اطْمِسْ رَبَّنَا سَبِيلِكَ عَنْ يُضِلُّوا لِ رَبَّنَا الدُّنْيَا الْحَيَاةِ فِى وَأَمْوَالا زِينَةً وَمَلَأَهُ فِرْعَوْنَ آتَيْتَ إِنَّكَ رَبَّنَا مُوسَى وَقَالَ
((88))الأَلِيمَ الْعَذَابَ يَرَوْا حَتَّى يُؤْمِنُوا فَلاَ قُلُوبِهِمْ

88- AND MOSES SAID: ``OUR LORD! YOU HAVE GIVEN PHARAOH AND HIS CHIEFS SPLENDOUR AND POSSESSIONS IN WORLD'S LIFE. OUR LORD! SO THEY MISLEAD (people) FROM YOUR WAY. OUR LORD! DESTROY THEIR WEALTH AND HARDEN THEIR HEARTS, THAT THEY WILL NOT BELIEVE UNTIL THEY SEE A PAINFUL PUNISHMENT.''

((89))يَعْلَمُونَ لاَ الَّذِينَ سَبِيلَ تَتَّبِعَانِّ وَلاَ فَاسْتَقِيمَا دَعْوَتُكُمَا أُجِيبَتْ قَدْ قَالَ

89- HE SAID: YOUR PRAYER IS ANSWERED, SO BE YOU STEADFAST AND FOLLOW NOT THE WAY OF THOSE WHO KNOW NOT.

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THE COMMENTARY
THE CONSTRUCTING PERIOD FOR REVOLUTION (VERSE NO. 87 - 89)

Moses and his brother are commanded to provide houses close and opposite to one another, in order to facilitate their union, and solve their social problems more easily. This order implies that the Israelites had been scattered here and there, throughout the land, and every now and then, they could have been attacked or arrested by the king's police without the others knowing it. Moses had to remain in Egypt for a while, so as to teach his doctrine to the Israelites, and prepare them to leave there and make for the promised land. This intention was strictly against the interest of Pharaoh and his chiefs who had enslaved the minority of people for their hard works and difficult and base services. Besides that; after his victory over the sorcerers, his Message had to have enough time to work out, that there had appeared signs of victory by the conversion of the sorcerers, and even A"SIYEH the wife to Pharaoh and some of her maid servants.

Then the verses allude to the main causes of Pharaoh and his courtiers rebellion and trespass: And Moses said: ``Our Lord! You have given Pharaoh and his chief splendour and wealth in this life so that they mislead people from your way! Our Lord! Then destroy their wealth and harden their hearts, that they won't believe unless they are afflicted with painful punishment.''

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Through the glory and glitter of their wealth and luxurious houses they had puffed up with pride and vanity, so much so that they mislead themselves and the others from the way of truth. Moses in his prayer asked God to destroy their possessions in such a way that instead of being the object of desire and pleasure for them, they become the object of disgust and detestation.

Moses and his brother, also asked their Lord, to harden the hearts of Pharaoh and his chiefs. They prayed their hearts which was

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supposed to be the seat of affection and Mercy and the seat of joy and hope to become a seat for sorrow and regret and a seat of grief and despair; and this is exactly the fruit of unbelief when it serves to harden the heart of man. The owners of such a hardened heart will believe not until they taste a painful punishment to wake them up!

بَنُوا بِهِ آمَنَتْ الَّذِي إِلاَّ إِلَهَ لاَ أَنَّهُ آمَنْتُ لَقَا الْغَرَقُ أَدْرَكَهُ إِذَا حَتَّى وَعَدْواً بَغْياً وَجُنُودُهُ فِرْعَوْنُ فَأَتْبَعَهُمْ الْبَحْرَ إِسْرَائِيلَ بِبَنِي وَجَاوَزْنَا
الْمُسْلِمِينَ مِنْ وَأَنَا إِسْرَائِيلَ((90))

90- AND WE PASSED THE ISRAELITES OVER THE SEA. THEN PHARAOH AND HIS HOSTS PURSUED THEM WITH INSOLENCE AND ENMITY, UNTIL WHEN DROWNING OVERTOOK HIM. HE SAID; I BELIEVE THAT THERE IS NO GOD EXCEPT HE IN WHOM THE CHILDREN OF ISRAEL BELIEVE, AND I AM OF THOSE WHO HAVE SUBMITTED. (TO ALLAH, AND ARE MUSLIMS)

الْمُفْسِدِينَ مِنْ وَكُنْتَ قَبْلُ عَصَيْتَ وَقَدْ أَالآنَ((91))

91- NOW!? AND YOU HAVE REBELLED BEFORE AND WERE OF THE CORRUPTORS.

لَغَافِلُونَ آيَاتِنَا عَنْ النَّاسِ مِّنْ كَثِيراً وَإِنَّ آيَةً خَلْفَكَ لِمَنْ لِتَكُونَ بِبَدَنِكَ نُنَجِّيكَ فَالْيَوْمَ((92))

92- SO, TO-DAY WE SHALL SAVE YOUR (DEAD) BODY (FROM THE SEA), SO AS TO BE A SIGN FOR THOSE WHO COME AFTER YOU, THOUGH, A LOT OF PEOPLE ARE HEEDLESS TO OUR SIGNS.

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فِيهِ كَانُوا فِيمَا الْقِيَامَةِ يَوْمَ بَيْنَهُمْ يَقْضِي رَبَّكَ إِنَّ الْعِلْمُ جَاءَهُمْ حَتَّى اخْتَلَفُوا فَمَا الطَّيِّبَاتِ مِنْ وَرَزَقْنَاهُمْ صِدْقٍ مُبَوَّأَ إِسْرَائِيلَ بَنِي بَوَّأْنَا وَلَقَدْ
يَخْتَلِفُونَ((93))

93- AND WE SETTLED THE CHILDREN OF ISRAEL IN A RIGHT SETTLEMENT, AND GAVE THEM SUSTENANCE OF CLEAN THINGS. THEY DIFFERED NOT UNTIL KNOWLEDGE CAME TO THEM.

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VERILY YOUR LORD WILL JUDGE BETWEEN THEM IN THE RESURRECTION DAY CONCERNING THEIR DIFFERENCES.

THE COMMENTARY
THE FINAL STAGE OF THE COMBAT (VERSE NO. 90 - 93)

Here the final stage of the combat with Pharaoh and his hosts is described in brief, but clear and subtle:ۚ ``We passed the children of Israel over the sea, when pharaoh and his hosts pursued them with insolence and enmity, until drowning over took him.'' How was the pass over, and what sort of a miracle saved these, and drowned those; is to be explained in detail in S 2b:63, if God speeds us. However, pharaoh found himself like a leaf of straw floating upon the sea water with God's wrath all round him! He therefore, cried loudly:ۚ ``I believe that there is no god except He in whom the children of Israel have believed, and I have submitted.'' This was, infact, a death bed repentance, forced by terror, and would not be accepted. The repentance of those who continue with evil deeds until death faces them, is not a real repentance and therefore Allah will not accept it. The answer to him when declaring faith, was therefore:ۚ ``Now!? And you have rebelled before and were a corruptor! So, to-day we

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shall deliever your dead body to the land to make it a sign of our justice for those who come after you; that they may take lesson of your fate, although a lot of people pay no heed to our signs!'' If pharaoh's body was not thrown up, out of the water by the sea waves, the laymen would compose fairy tales, and many fictions about him, and introducing him as a god or deify him, for not believing that he was really drowned! So, as per order of God, the waves threw up his fat and big body, and according to Egyption custom he was embalmed and mummified with preservatives for burial. At present a couple of mummified bodies of the Egyptian Pharaohs are preserved and exhibited in the British and Egyption museums; but we are not sure enough if the pharaoh who was contemporary to Moses is among them or not.

Pharaoh and his hosts were thus vanquished, and their land and possessions fell in the hands of the Hebrews, who lived there in Egypt for a period before the OXODUS.

((94))فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

94- THEN IF ARE IN DOUBT REGARDING WHAT WE HAVE SENT DOWN TO YOU, (LIKE THE ABOVE STORY OF PHARAOH AND HIS HOSTS) ASK THOSE WHO WERE READING THE BOOK BEFORE YOU.

VERILY THE TRUTH HAS COME TO YOU FROM YOUR LORD. SO BE NOT OF THE DOUBTERS.

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الْخَاسِرِينَ مِنْ فَتَكُونَ اللهِ بِآيَاتِ كَذَّبُوا الَّذِينَ مِنْ تَكُونَنَّ وَلاَ ((95))

95- AND DO NOT BE OF THOSE WHO BELIED THE SIGNS OF ALLAH, FOR YOU SHALL BE OF THE LOSERS.

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يُؤْمِنُونَ لاَ رَبِّكَ كَلِمَتُ عَلَيْهِمْ حَقَّتْ الَّذِينَ إِنَّ ((96))

96- THOSE AGAINST WHOM THE WORD OF YOUR LORD HAS PROVED TRUE WILL NOT BELIEVE.

الأَلِيمَ الْعَذَابَ يَرَوْا حَتَّى آيَةٍ كُلُّ جَاءَتْهُمْ وَلَوْ ((97))

97- EVEN IF ALL THE SIGNS COME TO THEM (THEY WILL NOT BELIEVE) UNTIL THEY SEE A PAINFUL PUNISHMENT.

THE COMMENTARY
DON'T GIVE WAY TO DOUBTS (VERSE NO. 94 - 97)

These verses ask Muslims to refer to the Scriptures, if they are in doubt about that which has been inspired to their prophet Mohammad, regarding Moses and the fate of pharaoh, and other historical incidents. Some may ask here; was the prophet himself in any doubt about what he narrated of ancient stories? The answer is definitely, ``none at all''. He always proved in his acts and deeds, and it is confirmed by Qura"n too, that he was unique in the belief that,whatever he said was truth and from God. We read in the Holy Qura"n S 53:3 4, that he said nothing of his own desire, and that whatever he said was an inspiration, inspired to him. He was indeed sure of that. therefore this commandment: ``REFER TO THE SCRIPTURES IF YOU ARE IN DOUBT'' is addressed in the form, to Mohammad (AS), but in substance, it is addressed to the Muslims.

Then the following verse (NO.96) implies that there were, and still there are, some contumacious and stubborn people against whom the word of Allah has proved true that, they will never believe until they taste a painful punishment that they deserve! So no one should expect such a one to give up resistance and opposition to the truth, inspite of

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the hardened heart and the metamorphosed nature that they have earned: Even if all the signs come to them they will not believe until they taste a painful punishment. This pronounced change

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in nature, or better to say against the nature of man, is effected by their own evil deeds in a long period of their life, which they earned with their own hands and in their Free-Will.

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THE PASSOVER IN THE BIBLE

In the above verse (NO.94) Muslims are commanded that if they are in doubt regarding what Allah has sent to them, like the PASSOVER and other incidents of ancient, refer to the Scriptures that has been revealed before the Holy Qura"n. We therefore have quoted here for our dear readers, a passage of the old Testament which refers to the PASSOVER in the Book of EXODUS۝14 as follows.

CROSSING THE RED SEA

Then the Lord said to Moses:۝ ``Tell the Israelites to turn back and camp in front of PI HAHIROTH, between Migdol and Red sea near BAALZEPHON. The king, (PHARAOH) will think that the Israelites are wandering about in the country and are closed in by the desert. I will make them stubborn, and he will pursue you, and my victory over the king and his army will bring me honour. Then the Egyptians will know that I am the Lord.'' The Israelites did as they were told.

When the king of Egypt was told the people had escaped, he and his officials changed their minds and said:۝ ``We have let the Israelites escape, and we have lost them as our slaves!'' He set out with all his chariots, including the six hundred finest, commanded by their officers. The Egyption army, with all the horses, chariots, and drivers, pursued them and caught up with them where they were camped by the Red Sea.

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10۝When the Israelites saw the king and army marching against them, they were terrified and cried out to the Lord for help. They said to Moses:۝ ``Weren't there any graves in Egypt!? Did you have to bring us out here in the desert to die? We told you to leave us alone and let us go on being slaves of the Egyptians.'' Moses answered:۝ ``Don't be afraid. Stand your ground and you will see what the Lord will do to save you to-day.'' The Lord said to Moses:۝ ``Why are you crying for help? Tell the people to move forward. Lift up your stick and hold it out over the sea. The water will divide, and the Israelites will be able to walk through the sea on dry ground.''
21۝Moses held out his hand over the sea, and the Lord drove the sea back with a strong east wind. It blew all night and turned the sea into dry land. The water was divided and the Israelites went through the sea on dry ground with walls of water on both sides. The Egyptians pursued them and went after them into the sea with all their horses, chariots, and drivers.

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26ۚThe Lord said to Moses:ۚ ``Hold out your hand over the sea, and the water will come back over the Egyptions and their chariots and drivers.'' So Moses held out his hand over the sea and at day break the water returned to its normal level. The Egyptian tried to escape from the water, but the Lord threw them into the sea. 28ۚThe water returned and covered the chariots, the drivers, and all the Egyptian army that had followed the Israelites into the sea: no one of them was left. But the Israelites walked through the sea on dry ground, with walls of water on both side. 30ۚOn that day the Lord saved the people of Israel from the Egyptians, and the Israelites saw them lying dead on the seashore. When the Israelites saw Egyptians, they feared the Lord; and they had faith in the Lord and in his servant Moses. EXODUSۚ14

TRANSLATOR'S NOTE)

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((98))حِين إِلَى وَمَتَّعْنَاهُمْ الدُّنْيَا الْحَيَاةِ فِي الْخِزْيِ عَذَابَ عَنْهُمْ كَشَفْنَا آمَنُوا لَمَّا يُونُسَ قَوْمَ إِلاَّ إِيمَانُهَا فَنَفَعَهَا آمَنَتْ قَرْيَةٌ كَانَتْ فَلَوْلاَ

98- WHY WAS THERE NOT A CITY THAT BELIEVED SO THAT THEIR FAITH SHOULD HAVE PROFITED THEM, EXCEPT THE PEOPLE OF JONAH. WHEN THEY BELIEVED WE REMOVED FROM THEM THE DEBASING TORMENT IN THIS WORLD'S LIFE, AND LET THEM ENJOY THEMSELVES FOR THE TIME BEING.

THE COMMENTARY
ONLY ONE GROUP BELIEVED IN TIME! (VERSE NO. 98)

The verse implies that no group of ancient people, who were warned by their prophets showed positive reaction to warning in time and before it was too late, except the people of JONAH. They repented collectively and believed all together and at once, and their sincere faith entitled them to God's Mercy and forgiveness:ۚ ``Why was there not a city that believed so that their faith should have profited them, except the people of Jonah.'' When Jonah who was sent to the people of Nineveh, was rejected by the people there; he abandoned to despair, and cursed his people by the advice of a fanatic monk. Contrary to that, there was another learned Monk in Nineveh who advised Jonah to be patient and strive with constancy and perseverance. He said:ۚ``O, Jonah! Through your prayer ask our Lord to forgive these people and have Mercy on them perhaps they might be guided.''

However JONAH cursed his people and left them. He ran away and sailed by a ship fully laden, and met with furious waves. The superstitious sailors wanted to know who was responsible for their

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ill◌luck. So, to know that, they cast lots, and the Lot fell on Jonah, and he was thrown into the sea, and soon after he was swallowed by a whale or a huge fish. There in that awful darknesses he repented and glorified Allah. If not so he would certainly have remaind inside the fish till the Day of Resurrection. But Allah forgave him and cast him out in the sea◌shore sick and exhausted. After him, his people were admonished by the said learned monk. He encouraged them to fear God and repent. Meanwhile the signs and symptoms of God's punishment was appearing to them more or less. So they repented and went out to pray for God's forgiveness. Their prayer was answered and God forgave them:◌ ``When they believed We removed from them the debasing torment in this world's life and let them enjoy themselves for the time being.'' Soon after their repentance, their prophet too, joined them and all of them escaped an inevitable punishment through repentance and turning in time to their Gracious God.

The incident shows that, how effective an aware and compassionate leader can be among his people. Here two monks or priests are put on the carpet. One of them is a unidirectional fanatic man who is crusty and governed by too great enthusiasm on religious subjects. He urges the Apostle Jonah to curse his people and insist not upon their guidance. The second one is a learned compassionate priest with good insight and deep understanding, who encourages the Apostle Jonah to be patient and strive with constancy and perseverance. Comparing these two sorts of religious leader, one can judge which kind of a leader should he follow. The story of JONAH is told in S 37:139◌148 in more detail. There is also a book named JONAH in the old Testament. So we shall give further comments about this wonderful apostle of God when we reach chapter 37 of Qura"n◌a more appropriate place for this purpose.

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NINEVEH

The people to whom apostle JONAH was sent were the inhabitants of Nineveh. It was an ancient Assyrian city on the east bank of the TIGRIS, opposite to the modern City of Mosul in Iraq.

NINEVEH began as a NEOLITHIC settlement more than 5000 years ago. Its earliest settlers with primitive stone tools and crude pottery were culturally related to the contemporary people of northern Mosopotamia whose racial identity is uncertain. It was king Sennacherib (705◌681 B.C.) who expanded the city and made it the capital, and it is from his records that we have our best picture of the city. King Sennachrib doubled the size of the city and beautified it. He built some 8 miles of walls around the town, 45ft. thick and 75 feet high, made chiefly of limestone and protected with many towers. A water moat extended more than 100 ft in front of the wall. An

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outer double wall with the moat in between offered further protections. Fifteen gates, each with its own name led into the city. An elaborate canal and aqueduct brought fresh water from the hills.

A large part of the city was occupied by official building, temples, and great governmental armour. Another feature of the city was a park with strange flora and fauna, gathered from distant parts of the world by the ruler. ASHURBANIPAL, the last great ruler of Assyria (668ْ630 B.C.) built himself a palace in NINEVEH. The fall of Nineveh and of the Assyria Empire occured in the summer of 612 B.C. through the united efforts of the Medes and Babylonians under the leadership of their respective kings; CYAXARES and NABOPOLASSAR.

Modern archeological investigation of the site consisting of two mounds, called KUYUNJIC and NABI UNUS began in the middle of 19th century with Layard's and Rassam's work. In 1854, Rassam uncovered the remains of an immense library, estimated at 22000 uniform tablets. The varied contents of these tablets from the library of ASHURBANIPAL, now in British Museum, give a brilliant introduction to the complex culture and history of ancient Babylonia and Assyria.

BY:ْ ENCYCLOPEDIA INTERNATIONAL
TRANSLATOR'S NOTE)

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((99))مُؤْمِنِينَ يَكُونُوا حَتَّى النَّاسَ تُكْرِهُ أَفَأَنْتَ جَمِيعاً كُلُّهُمْ الأَرْضِ فِي مَنْ لآمَنَ رَبُّكَ شَاءَ وَلَوْ

99- AND IF YOUR LORD HAD WILLED, WHOEVER IS IN THE EARTH WOULD HAVE BELIEVEDْALL OF THEMْALL TOGETHER. BUT WOULD YOU THEN FORCE PEOPLE (AGAINST THEIR WILL) TO BECOME BELIEVERS!?

((100))يَعْقِلُونَ لاَ الَّذِينَ عَلَى الرِّجْسَ وَيَجْعَلُ اللهِ بِإِذْنِ إِلاَّ تُؤْمِنَ أَنْ لِنَفْس كَانَ وَمَا

100- NO SOUL CAN BELIEVE EXCEPT BY THE PERMISSION OF ALLAH. AND HE LAYS FILTH UPON THOSE WHO DON'T USE THEIR FACULTY OF UNDERSTANDING.

THE COMMENTARY

FORCED FAITH IS NO FAITH (VERSE NO. 99 - 100)

We have already read in the previous verses that forced faith is no faith, and any compulsory belief is void of value:ْ ``And if your Lord had willed, every one on the earth would have believed.'' This is an integral part of Man's Free-Will, that some of them become faithful, and

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some others faithless:ۚ ``Do you want to enforce people to have faith!?''

This limited amount of free will that God has granted to man, is connected with God's universal law that governs the universe. If it was not so, he would have created all mankind alike and with faith. But due to his Free-Will, man has to strive and explore, and bring himself into harmony with God's universal laws that govern the universe. Therefore, faith becomes a moral achievement, and is not a compulsory matter.

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Inspite of the above verses, and many others, which are in this scale; it is not only unjust, but a deadly sin too, if any body accuses Islam of being, ``THE RELIGION OF SWORD'', to have been imposed on others by force. When Mohammad (AS) began his sacred mission and Divine Doctrine, THE SWORD was in the hands of Persian kings, and Roman Emperors. Muslims through their faith, piety, and virtue, took the sword out of their hands, and the promise of God to them was fulfilled who had said in Qura"n:ۚ ``It is He who has sent His Messenger with guidance and the religion of truth, so as to prevail it over all religions; even though the polytheists dislike it.''

We Muslims believe that neither FreeۚWill nor Fatalism can be the absolute governor of our affairs, but something in between. This is because Man's Free-Will is limited and all important attainments depend on Man's struggle and endeavour, as well as God's Will and Grace which is not without account and considerations. The world is not in a state of confusion and anarchy that one may do whatever he wants without question and reckoning. There is a law, an order, and recorded account, for every movement, and also an appropriate result and reaction for every action.

((101))يُؤْمِنُونَ لاَّ قَوْم عَنْ وَالنُّذُرُ الاْيَاتُ تُغْنِي وَمَا وَالاْرْضِ السَّمَاوَاتِ فِي مَاذَا انْظُرُوا قُلِ

101- SAY:ۚBEHOLD WHAT IS IT, THAT IS IN THE HEAVENS AND EARTH. AND NEITHER SIGNS NOR WARNERS WILL ENRICH (FREE FROM WANT) A PEOPLE WHO BELIEVE NOT.

((102))الْمُنْتَظِرِينَ مِّنْ كُمْمَعَ إِنِّي فَانْتَظِرُوا قُلْ قَبْلِهِمْ مِنْ خَلَوْا الَّذِينَ أَيَّامِ مِثْلَ إِلاَّ يَنْتَظِرُونَ فَهَلْ

102- SO, DO THEY EXPECT (ANYTHING TO HAPPEN) EXCEPT THE

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LIKE OF THE DAYS OF THOSE WHO HAVE GONE BEFORE THEM?

SAY:ۚ THEN WAIT AND WATCH. I TOO, WILL WAIT WITH YOU.

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((103))الْمُؤْمِنِينَ نُنْجِ عَلَيْنَا حَقّاً كَذَلِكَ واآمَنُ وَالَّذِينَ رُسُلَنَا نُنَجِّي ثُمَّ

103- THEN WE SHALL SAVE OUR MESSENGERS AND THOSE WHO BELIEVED.

THUS IT IS AN OBLIGATION UPON US TO SAVE BELIEVERS.

THE COMMENTARY
TRAINING AND ADVICE (VERSE NO. 101 - 103)

In the aforementioned verses it was shown that forced faith is no faith, and Man should believe whatever he believes through his Free-Will. Now we may learn from the above verses that how can we obtain faith by studying God's signs which are abundant in the heavens and earth:ِ ``Behold what is it, that exists in the heavens and in the earth.'' This verse, wants we to observe and study the heavens and the earth, and the things that exist therein. So let us have a glanceِa quick lookِupon the starry sky which lays above us or beneath us!

We cast a look, Lo! We may see billions of heavenly bodies wandering about, and as if in search of a precious thing that they have lost it! They are wanderers that follow an amazing order. With our naked eye or with the aid of our optical telescope we see countless heavenly bodiesِbut we only see those bodies that shineِsuch as the

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stars that are suns like our sun, and shine by their own light.

The average person looking at the sky can see some four thousand stars at one time; but the astronomer with his powerful telescope can see countless stars, and also star groups that are not visible to the naked eye. The star with which we are most familiar is our sun in the center of our solar system, and which provides light and heat that are essential for life upon the earth. Our sun is only an average star in size and brightness compared to other huge stars that we can not see them even with our telescopes.

Our earth travels through the universe in company with nine other planets. They all move in elliptical orbits around the sun. All the planets except URANUSِNEPTUNE and PLUTO, are at certain times visible to the naked eye. Our earth has a moon orbiting around it while JUPITER has 12 known moons, and SATURN has nine, URANUS five, Neptund and Mars, each have two. At various times of the year, our earth in its journey around the sun, passes through large crowds of meteoric particles, and thousands of, ``SHOOTING STARS'' stab the blackness of the night with their quick sudden trials of light. Our Merciful, Allِknowing Lord through his infinite knowledge

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and power protects us from the deadly hazards of shooting stars.

``And We have made the sky (OVERHEAD) a protected roof and they pay no heed to its signs.'' QURA"N◌S 21:32 This verse indirectly alludes to METEORITES which encounter the earth's atmosphere, where they are heated to incandescence by friction and air resistance. Most of them are soon consumed, leaving momentary luminous trails or shooting stars in the sky. It has been estimated that 90 millions meteor trails are bright enough to be seen

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during any 24 hour period over all the earth. These meteors are regarded as debris of disintegrating comets. Some of the meteors have survived its flight through the air and has fallen to ground. These great masses of material are called METEORITES. The largest◌known stony meteorite, weighing more than a ton, fell on Feb.18,1948 in Furnas county Nebraska. When a meteorites falls on the ground it makes great craters and dangerously disturbs the air, creating extraordinary powerful winds. If one such meteorite fall upon a crowded town like London or Tehran, its bad consequences is no less than an atomic bomb:◌

and we have made the sky (over your head) a protected roof and they pay no heed to its signs. Yet out, and beyond our miniature universe of suns and planets; lies the MILKY WAY◌ a majestically beautiful path way of light girdling the heaven. Although it appears to be cloudy, it is actually composed of thousand of suns like our sun. All the individual stars in our night sky also belongs to the Milky way system.

All the stars like our sun, appear to rise in the east and set in the west, but all the bodies are not actually moving that way. This is an optical illusion caused by the rotation of our earth which rotates from West to East. The verse also implies that all God's signs in His creation, or in spoken words which comes through inspiration to the apostles, will not result in faith if the people themselves do not want to believe, and intend not to understand. Signs, warnings, and teachings will not be useful enough when there is no ground for acceptance of faith in a heart.

Then the verses end in a warning that if you follow the unbelievers who lived before you, then you should not expect anything to happen except the like of the fate of those who have gone before you. They all perished and our Messenger and those who followed them were saved◌Know that dry and wet do not burn together, and it is an obligation upon us to save the believers.

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مِنْ أَكُونَ أَنْ وَأُمِرْتُ يَتَوَفَّاكُمْ الَّذِي اللهَ أَعْبُدُ وَلَكِنْ اللهِ دُونِ مِنْ تَعْبُدُونَ الَّذِينَ أَعْبُدُ فَلاَ دِينِي مِّنْ شَكّ فِي كُنْتُمْ إِنْ النَّاسُ أَيُّهَا يَا قُلْ الْمُؤْمِنِينَ((104))

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104- SAY:ِ ``O, PEOPLE! IF YOU ARE IN DOUBT CONCERNING MY RELIGION; THEN I WORSHIP NOT THOSE WHOM YOU WORSHIP APART FROM ALLAH. BUT I DO WORSHIP ALLAH. HE WHO TAKES YOUR SOUL, (CAUSE YOU TO DIE) AND I AM COMMANDED TO BE OF THE BELIEVERS.''

الْمُشْرِكِينَ مِنْ تَكُونَنَّ وَلاَ حَنِيفاً لِلدِّينِ وَجْهَكَ أَقِمْ وَأَنْ ((105))

105- AND SET YOUR FACE TO THE RELIGION PURELY (FAR FROM ANY COMPEER) AND DO NOT BE OF THE POLYTHEISTS.

الظَّالِمِينَ مِّنْ إِذاً فَإِنَّكَ فَعَلْتَ فَإِنْ يَضُرُّكَ وَلاَ يَنْفَعُكَ لاَ مَا اللهِ دُونِ مِنْ تَدْعُ وَلاَ ((106))

106- AND DO NOT PRAY TO (ANYONE) OTHER THAN ALLAH, WHICH WILL NEITHER PROFIT, NOR HURT YOU. IF YOU DO THAT, THEN YOU WILL BECOME OF THE OPPRESSORS.

الرَّحِيمُ الْغَفُورُ وَهُوَ عِبَادِهِ مِنْ يَشَاءُ مَنْ بِهِ يُصِيبُ لِفَضْلِهِ رَادَّ فَلاَ بِخَيْرٍ يُرِدْكَ وَإِنْ هُوَ إِلاَّ لَهُ كَاشِفَ فَلاَ بِضُرّ اللهُ يَمْسَسْكَ وَإِنْ ((107))

107- AND IF ALLAH TOUCHES YOU WITH A LOSS, THERE IS NO ONE TO REMOVE IT, EXCEPT HIMSELF. AND IF HE INTENDS SOMETHING GOOD FOR YOU, NO ONE CAN REPEL HIS GRACE. HE WILL REACH IT TO ANY OF HIS SERVANTS WHOM HE WILL, AND HE IS ALLِFORGIVING THE COMPASSIONATE.

Decisiveness Against The Polytheists (VERSE NO. 104 - 107)

These last verses of the chapter of YUNUS, once again put the stress upon Monotheism and worshipping the only one and true God. The tone of the verses imply that the polytheists expected our prophet to show of himself some flexibility and suppleness, against his ardent faith in Monotheism; giving a little way to idolatries. But Mohammad who had no least amount of doubt in truthfulness of his religion, declared his faith clearly to all the pagans, that, he will never worship anything or anyone other than Allah, such as the idols or the deified persons or personified fetishes and gods:ِ

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``O, People! If you are in doubt concerning my religion; then know that I worship not those whom you worship apart from Allah۞but I worship Allah the only true one God, and one true God, who causes you to die.'' The Lord God Whom Mohammad worshipped, is Allah the Ever۞living, All۞knowing, in whose hand lays the life and death of all the living creatures. And that he got his warrant for the worship directly from God Himself through inspiration:۞ ``I am commanded to be of the believers.''

This phrase BEING OF THE BELIEVERS also imply that the religion that Mohammad has brought, is not a religion of monks and hermits who renounce the world and its people to live in seclusion for prayer and worship. He was commanded to be of the believers and with the believers, and therefore his religion which is called Islam lays great stress upon social duties. Then the next verse, (NO.105) gives a clear logical reason for such a worship of Allah, namely:۞ ``And do not pray to anyone for help other than Allah, who will neither profit nor hurt his worshippers.'' In other word; he is not able to do anything good or bad, in favour or against. The ending of the verse alludes to the fact that, there is no power

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that can intercept Allah's favour or prohibition:۞ ``If Allah touches you with a loss there is no one to remove it, except Himself, and if He intends something good for you, no one can repel that.''

((108))بِوَكِيل عَلَيْكُمْ أَنَا وَمَا عَلَيْهَا يَضِلُّ فَإِنَّمَا ضَلَّ وَمَنْ لِنَفْسِهِ يَهْتَدِي فَإِنَّمَا اهْتَدَى فَمَنِ رَّبِّكُمْ مِنْ الْحَقُّ ءَكُمْجَا قَدْ النَّاسُ أَيُّهَا يَا قُلْ

108- SAY:۞O, PEOPLE! THE TRUTH HAS ALREADY COME TO YOU FROM YOUR LORD. SO, HE WHO IS GUIDED, IS GUIDED FOR HIMSELF. (FOR HIS OWN GOOD) AND HE WHO STRAYED, HE STRAYS AGAINST HIMSELF, AND I AM NOT A GUARDIAN OVER YOU.

((109))الْحَاكِمِينَ خَيْرُ وَهُوَ اللهُ يَحْكُمَ حَتَّى وَاصْبِرْ إِلَيْكَ يُوحَى مَا وَاتَّبِعْ

109- AND FOLLOW WHAT IS INSPIRED TO YOU, AND BE PATIENT UNTIL ALLAH ISSUES HIS DECREE; AND HE IS THE BEST OF THE JUDGES.

THE COMMENTARY
THE LAST WORD (VERSE NO. 108 - 109)

The two verses consist of an advice for all the people, and an instruction for the religious leaders, who is the prophet in this case:۞ ``Tell all the people that truth has been sent to you from your Lord.'' The Law which consist of instructions, admonitions, warnings, and commandment, is all truth. The Holy QURA"N with its amazings contents, is nothing but truth. Any one who is guided

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by the truth, he has been guided to his own benefit, and for his own good; and anyone

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who goes astray, and is misled by the devils of any kind, has strayed against himself. The prophet is no one's guardian. His duty is only to convey the Message of Allah to His servant. A man of God can not force anyone against his free will if they don't want to be guided. Therefore the prophet has been ordered to follow that which has been inspired to him:ِ ``Follow that which has been inspired to you and be patient until Allah issues His decree.'' When inspite of all the efforts of the Messenger of God, people do not accept the Message, what else can be done except being patient, without giving up, or falling to despair; and carrying out the duties obliged by inspiration, until Allah Who is the best of just judges may issue His decree?

THE END OF SUREH JONAH (10)

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سوره هود
HOOD

بِسْمِ اللَّهِ الرَّحْمـنِ الرَّحِيمِ IN THE NAME OF ALLAH THE MERCIFUL THE COMPASSIONATE

الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيم خَبِير ((1))

1- A.L.R. (THIS IS A) BOOK WHOSE VERSES ARE MADE FIRM (BY WISDOM) AND FURTHER EXPLAINED; FROM THE (LORD GOD WHO IS) WISE, ALLِAWARE.

أَلاَّ تَعْبُدُوا إِلاَّ اللهَ إِنَّنِي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ((2))

2- THAT YOU WORSHIP NONE EXCEPT ALLAH. VERILY I AM A WARNER AND BEARER OF GLADِTIDING TO YOU FROM HIM.

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعاً حَسَناً إِلَى أَجَل مُسَمّىً وَيُؤْتِ كُلَّ ذِي فَضْل فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْم كَبِير ((3))

3- AND THAT YOU ASK FORGIVENESS OF YOUR LORD, THEN REPENT TO HIM; HE WILL GIVE YOU FAIR ENJOYMENT TILL AN APPOINTED TERM (IN THE PRESENT LIFE). AND TO BESTOW HIS GRACE ON EVERY VIRTUOUS (ACCORDING TO THEIR MERITS). BUT IF YOU TURN AWAY I FEAR FOR YOU THE TORMENT OF A GREAT DAY.

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إِلَى اللهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ((4))

4- TO ALLAH IS YOUR RETURN AND HE HAS POWER OVER ALL THINGS.

THE COMMENTARY
THE FOUR IMPORTANT PRINCIPLES IN THE MESSAGE OF THE PROPHETS. (VERSE NO. 1 - 4)

The chapter begins with the importance of the Holy Qura"n, whose verses are made firm and statute by knowledge and wisdom. The Book includes all the basic principles, and it further explains them in detail. The Book is of surety sent down to our prophet through inspiration from Allah Who is All wisdom and All aware. The Message given to all the apostles, as well as our prophet Mohammad (AS), includes four important principles, namely:

1 Worship none except Allah the only one true God.

2 Allah has sent His Messenger Mohammad to all mankind as a warner to warn against evil, and also as a bearer of good news, for the believers who do righteous deeds.

3 The prophet calls Man to seek God's forgiveness and repent to Him.

4 The fourth basic principle of the Message is that, after cleansing his soul through repentance, Man should turn to his Lord and adorn himself with the attributes of Allah by doing righteous deeds.

Then the argument applies to the results that can be obtained by adhering to the above principles and making a life programme out of them:

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If you follow the principles, Allah will give you in return, the enjoyment of all the good thing that are obtainable in the life of this world during its limited period; and He will also bestow His Grace upon the followers according to the merits, so as to attain the high spiritual rewards of the life to come: ``But if you turn away, I fear for you the punishment of a great day.'' The said verses imply that the aim of Islam, our religion, is to improve and flourish the material life of man before it applies to the next world's life. Such an aim has been clearly explained in Qura"n, and many a time in detail. As an instance of this; we read in the S71:11, that NUH the arch prophet of God, says to his people:

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``O, My People! Seek the forgiveness of your Lord and turn to Him, Then He will loose the sky upon you in its blessings (such as its rain), and will strengthen you with wealth and sons and will bestow on you gardens and will appoint rivers for you.'' The bounties promised here are essential to the continuance of life and fundamentally affect man's happiness and prosperity.

((5))الصُّدُورِ بِذَاتِ عَلِيمٌ إِنَّهُ يُعْلِنُونَ وَمَا يُسِرُّونَ مَا يَعْلَمُ ثِيَابَهُمْ يَسْتَغْشُونَ حِينَ أَلاَ مِنْهُ لِيَسْتَخْفُوا صُدُورَهُمْ تَثْنُونَ إِنَّهُمْ أَلاَ

5- BEHOLD! THEY FOLD THEIR BREASTS (TO BRING THEIR HEADS NEAR FOR WHISPER) TO HIDE (THEIR WORDS) FROM HIM. BEHOLD! WHEN THEY WRAP THEMSELVES IN THEIR GARMENTS (NOT TO BE RECOGNIZED) HE KNOWS WHAT DO THEY CONCEAL AND WHAT DO THEY REVEAL; THAT HE KNOWS THE SUBSTANCE OF THE BREASTS. (i.e.HE KNOWS THE IN MOST OF THEIR THOUGHTS)

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 5)

AKHNAS IBN SHARIF the hypocrite, had a sweet and expressive tongue, and in the presence of the prophet he expressed his love and obedience, but in his absence he was the worst of the enemies. There also were a group of the idolaters who, when confronted with the prophet in their way, bowed down their heads and folded their breast, wrapping themselves in their garments and passed swiftly not to be recognized, and that the prophet might not see them! They wanted to hide the containts of their hearts and their inmost thought and intention, but they failed because Allah knows all the tricks of Man. They wanted to conceal their hatred and enmity of their hearts by showing a good appearance, playing a double role, but could not do so, because Allah is the All knowing, All aware.

BEGINNING OF PART 12
OF THE HOLY QURA"N

((6))مُبِين كِتَاب فِي كُلٌّ وَمُسْتَوْدَعَهَا مُسْتَقَرَّهَا وَيَعْلَمُ رِزْقُهَا اللهِ عَلَى إِلاَّ الأَرْضِ فِي دَابَّة مِنْ وَمَا

6- AND THERE IS NOT ANY MOVING CREATURE IN THE EARTH, WHOSE SUSTENANCE IS NOT PROVIDED BY ALLAH; AND HE KNOWS ITS RESTING PLACE AND SHIFTING PLACE. ALL ARE (RECORDED) IN A PERSPICUOUS BOOK.

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THE COMMENTARY
WE ARE ALL HIS GUESTS (VERSE NO. 6)

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The aforementioned verse pointed to the fact that God knows the inmost of our thought and whatever we conceal, or whatever we reveal. The above verse gives reason to prove the said attributes, that all things and all matters are actually before God's all-embracing knowledge, which is some sort of a record beyond time and space: ``There is not any moving creature in the earth whose sustenance is not provided by Allah; and He knows their resting place and shifting points.''

Sustenance here is not limited to food and drink. It consists of any means of support, and nourishments, and supplying with all the necessaries of life, be it physical or spiritual; such as knowledge, wisdom, and guidance. The verse implies that not only Allah provides for those creatures that are settled in a certain place or home, but He also knows that, where are they in any moment, and sends them their nourishments there. In other word; God's care and knowledge encompasses everything and every creature throughout his life in any time and space. With Allah is the keys of the unseen, and hidden treasures of nature that no one else knows them! Even a leaf will not fall down without His permission. That is to say: ``nothing can happen in the creation, except by Allah's word and will, and with His all-embracing knowledge!''

There are living creatures at the bottom of the oceans, thousands of meters deep. The main root, and the base of all sorts of food depends upon the plants and vegetation, for the growth of which sun's light is essential. But how can sun's ray reach the far depths, and bottom of the oceans to give the necessary energy to the plants to grow!? Allah has amazingly solved all the problems of creation in the simplest possible way. We now know through scientific researches that the sun light helps some microscopic plants to grow on top of the sea

water, and when such plants are developed like a ripe fruit, they sink down to the depths to feed and sustain the sea creatures. The ways in which the All-knowing Creator sustains His creatures are indeed wonderful and astonishing! He feeds the foetus in the mother's womb to which no one can have access! He feeds the tiny insects who live in the depths of the soils that no one knows how do they live, and as the above verse implies, God knows all their addresses and their resting homes and shifting points! In this verse Qura"n has used the Arabic word, ``DA", BBEH'' which means any moving creatures. But we physically know that no movement can occur without the waste of energy; or better to say, without the change of energy to, hold on with the conservative law. Even the plants themselves are in need of energy to facilitate their growth, and who else except God can create the necessary energy for any kind of movement that may exist?

IS MAN'S SUSTENANCE PREDESTINED?

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The answer to this question is not positive, and it is a little complex too! Some weak minded people say that the sustenance for every creature and particularly for Man, is a matter foreordained by Divine Decree and eternal purpose. They say that we need not to work and bother ourselves to obtain our sustenance, because it is something destined, and divided by God; and our share will come to us in any how, according to God's decree! Such a wrong idea creates good opportunities for the exploiters and the profiteers to rob people and deprive them from their resources and available means of prosperities.

They say so against many clear verses and Islamic traditions that encourage Muslims to work and strive and to be hardy and active. As an instance we have the famous verse NO.39 of the SURA 53 in Qura"n, which has turned to a proverb or a slogan, saying:ۺ ``Man can have nothing except that for which he strives, and soon shall he see the result of his striving.''

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This verse clearly implies that man must work hard and strive, or he will gain nothing moral or material. This sort of false and wrong assertions is just like saying:ۺ ``Every one has a term and a certain life time destined for him, and he will not die until his time is over, but they don't say what of them if they commit suicide!? It is true that the creator in His universal plan, has designed Man so that he can live a long life time of about a century. But this term is on condition, that man observe the rules and regulations of nature and creation. If he intentionally destroys his lungs through smoking, and ruins his stomach by intoxicants, and makes his soul sick by evil deeds, who can keep him alive for long?''

Even all the prophets have strived and have worked hard, and all of them had an occupation for their livelihood and life's support. Some have been shepherds. Others were farmers. Among them was tailor and weaver of chainۺmail. We also have had a prophet carpenter, and none of them said; we will sit hand upon hand and wait for God to provide us with sustenance, and send down our daily bread through a basket from the heavens. True that the bases and roots of all sustenances come to us from God our Merciful Creator, just like sun's energy that comes at our door. But if we do not make use of it in farming and other purposes, we shall have no food to eat.

There is a saying in NAHJOLBALA"GHEH narrated from Hazrat Imam Ali, who said to his son:ۺ ``There are two kinds of sustenances for Man. One of the two kind will search and seek him, but the second kind is that which Man has to search and seek.''

بَعْدِ مِنْ تُونَمَبْعُو إِنَّكُمْ قُلْتَ وَلَئِنْ عَمَلا أَحْسَنُ أَيُّكُمْ لِيَبْلُوَكُمْ الْمَاءِ عَلَى عَرْشُهُ وَكَانَ أَيَّام سِتَّةِ فِي وَالأَرْضَ السَّمَوَاتِ خَلَقَ الَّذِي وَهُوَ
مُبِينٌ سِحْرٌ إِلاَّ هَذَا إِنْ كَفَرُوا الَّذِينَ لَيَقُولَنَّ الْمَوْتِ((7))

7- AND HE IS WHO CREATED THE HEAVENS AND THE EARTH

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IN SIX DAYS, (6 PERIODS) WHILE HIS THRONE (OF POWER) WAS UPON THE WATER۝THAT HE MAY TRY YOU (TO MAKE KNOWN) WHICH ONE OF YOU HAS A BETTER CONDUCT. AND IF YOU SAID; ``YOU WILL BE RAISED UP AFTER DEATH,'' THE UNBELIEVERS WILL SAY; ``THIS IS NOTHING BUT AN OBVIOUS SORCERY.''

THE COMMENTARY
THE AIM OF CREATION (VERSE NO. 7)

Three fundamental points are discussed here:۝

1۝ The creation which was done in six periods of time, long or short, and particularly its beginning in which God's throne of authority and power was laid upon the water, which is the building block of life. The Arabic word, ``ARSH'' means roof, throne, elevated seat of a king which is the symbol of his power, and also it means the whole universe, and all the being things.

The Arabic word, MA''A means water, and also it refers to any kind of liquid, and melted material. Elsewhere in the Qura''n, (S 21:30) it is also cited that the heavens and the earth were one single unit of creation all joined together, then Allah separated them and clove them asunder, and made out of water all the living things therein. All these points allude to the fact that life has been evolved from the water.

2۝ The second point will give us some information about the aim and object of creation, the eventual fruit of which is, ``Man'' the creature who can think and decide and work with Free-Will.

The whole creation, be it an atom or a galaxy, is not without an

aim or purpose. Nothing is created for nothing, and there is an object for the creation of every creature, on the part of the creator. In general, we may say the creation is a medium through which spiritual life is to develop and make out man's life which is a period of probation and trial:۝ ``That He may try you to make known which one of you has a better conduct.'' 3۝ The third point mentioned in the verse is, the promised Resurrection which is firmly connected with the origination. This is because the final goal of creation is evolution, to reach an end in which an everlasting developed spiritual and physical super life, is attained in a most developed world:۝ ``But if you tell the unbelievers that, you will be raised up after death, they will say; this is nothing but sorcery.''

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Sorcery and sorcerer's talk is baseless, or based upon falsehood and pretence. Therefore those who believe not in the life to come, will think that such a saying is baseless like the sorcerer's word, and this of course will prove their absolute ignorance of the whole matter.

((8))يَسْتَهْزِئُونَ بِهِ كَانُوا مَا بِهِمْ وَحَاقَ عَنْهُمْ مَصْرُوفاً لَيْسَ يَأْتِيهِمْ يَوْمَ أَلاَ يَحْبِسُهُ مَا لَيَقُولُنَّ مَعْدُودَة أُمَّة إِلَى الْعَذَابَ عَنْهُمُ أَخَّرْنَا وَلَئِنْ

8- AND IF WE DELAY THE PUNISHMENT FROM THEM FOR THE TIME BEING (UP TO AN APPOINTED TIME) THEY WILL SAY:

``WHAT KEEPS IT BACK?''

BEHOLD! THE DAY WHEN IT WILL COME TO THEM, THERE IS NOTHING TO TURN IT AWAY FROM THEM, AND WHAT THEY USED TO MOCK AT, WILL ENCOMPASS THEM.

((9))كَفُورٌ لَيَئُوسٌ إِنَّهُ مِنْهُ نَزَعْنَاهَا ثُمَّ رَحْمَةً مِنَّا الاْنسَانَ أَذَقْنَا وَلَئِنْ

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9- AND IF WE LET MAN TO TASTE A MERCY FROM US, THEN WITHDRAW IT FROM HIM, HE ABANDONS TO DESPAIR, AND (FALLS TO) BLASPHEMY.

((10))فَخُورٌ لَفَرِحٌ إِنَّهُ عَنِّي السَّيِّئَاتُ ذَهَبَ لَيَقُولَنَّ مَسَّتْهُ ضَرَّاءَ بَعْدَ نَعْمَاءَ أَذَقْنَاهُ وَلَئِنْ

10- BUT IF WE GIVE HIM A TASTE OF BOUNTIES AFTER ADVERSITY THAT HAS TOUCHED HIM, HE WILL SAY: ``DIFFICULTIES HAVE LEFT ME! (AND THEY WILL RETURN NO MORE) AND HE FALLS INTO JOY AND PRIDE.''

((11))كَبِيرٌ وَأَجْرٌ مَغْفِرَةٌ لَهُمْ أُوْلَئِكَ الصَّالِحَاتِ وَعَمِلُوا صَبَرُوا الَّذِينَ إِلاَّ

11- EXCEPT THOSE WHO WERE PATIENT AND DID RIGHTEOUS DEEDS. FOR THEM IS FORGIVENESS AND A GREAT REWARD.

THE COMMENTARY
BELIEVERS HAVE HIGH CAPACITY AND ENDURANCE. (VERSE NO. 8 - 11)

Here in these verses some weak points of man are alluded to, which can lead him to the worst of the situations, corrupting his soul. They mock at the truth, and make fun of important matters that are serious and vital. When they hear the divine threats, and warnings of the prophets, they ridicule it for a little delay that has held their punishment back: ``And if we delay the punishment

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from them for the time being they will say what keeps it back?'' In other word, they say; if really there is such a thing as punishment, what has delayed it and who hinders it? In fact they mock at the threat, and in answer to their mockery God says:ۚ

``The day when it will come to them there is nothing to turn it away from them; and their mockeries will encompass them.''

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Their second weak point is their low capacity for misfortune and happiness. When they are afflicted with a loss, they soon abandon to despair and fall to blasphemy. But when they are in affluence and opulence, they feel so sure that pride and vanity overcome them, and they take it as matter of course, or due to their merits, skills, and intellects! On the other hand the believers are always patient, be they in ill-fortune or good-fortune. In either cases they continue with their fair conducts and are thankful to God and expect to receive His Mercy and Grace again.

We ought to realize that all the bounties are granted to Man through God's Mercy and Grace and not through his merits and quality of deserving. If not so; only a few have the necessary merits, and may deserve God's Grace or Mercy, which appears in the form of various bounties. The believers who have the power of continuing under pain and hardship without being overcome, are promised to have a two-fold results of their patience:ۚ Their sins are forgiven, and they will also have great rewards for their deeds.

شَيْء كُلِّ عَلَى وَاللهُ نَذِيرٌ أَنْتَ إِنَّمَا مَلَكٌ مَعَهُ جَاءَ أَوْ كَنزٌ عَلَيْهِ أُنزِلَ لَوْلاَ يَقُولُوا أَنْ صَدْرُكَ بِهِ وَضَائِقٌ إِلَيْكَ يُوحَى مَا بَعْضَ تَارِكٌ فَلَعَلَّكَ
وَكِيلٌ((12))

12- THEN IT MAY BE THAT YOU LEAVE ASIDE (FOR THE TIME BEING) SOME OF WHAT IS INSPIRED TO YOU, AND YOUR BREAST (HEART) GETS STRAITENED THAT THEY SAY:ۚ ``WHY HAS A TREASURE NOT BEEN SENT DOWN TO HIM, OR AN ANGEL COME NOT WITH HIM?''

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صَادِقِينَ كُنتُمْ إِنْ اللهِ دُونِ مِّن اسْتَطَعْتُمْ مَنِ واوَادْعُ مُفْتَرَيَات مِثْلِهِ سُوَر بِعَشْرِ فَأْتُوا قُلْ افْتَرَاهُ يَقُولُونَ أَمْ((13))

13- OR DO THEY SAY:ۚ ``HE HAS FORGED IT!?''

SAY:ۚ ``BRING YOU THEN TEN SURAS, FORGERIES, THE LIKE OF IT; AND CALL (TO HELP) WHOEVER YOU CAN APART FROM ALLAH IF YOU ARE TRUTHFULS.'' إِلَهَ لاَّ وَأَنْ اللهِ بِعِلْمِ أُنزِلَ أَنَّمَا فَاعْلَمُوا لَكُمْ يَسْتَجِيبُوا إِلَّمْ فَ
مُّسْلِمُونَ أَنْتُمْ فَهَلْ هُوَ إِلاَّ((14)) 14- BUT IF THEY ANSWERED NOT YOUR CALL, THEN KNOW YOU THAT IT

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HAS BEEN SENT DOWN WITH ALLAH'S KNOWLEDGE, AND THAT THERE IS NO GOD EXCEPT HE. WILL YOU THEN SUBMIT?

Qura'n, The Everlasting Miracle (VERSE NO. 12 - 14)

OCCASION OF THE REVELATION

Some idolaters went to the prophet and said:ۚ ``If you are indeed a truthful prophet, turn the mountain into Gold, or bring an angel with you to testify that you are the Messenger of God.'' The above verses were revealed to the prophet to this effect. The verses imply that, in cases, the prophet gave priority to preach and convey some verses over some other, or delayed the communication of some verses to find a more suitable occasion. He did so with verses whose communication was not so urgent:ۚ

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``It may be that you leave aside for the time being some of what is inspired to you.'' The prophet also felt sad and his heart was straitened that they asked:ۚ ``Why a treasure of gold was not sent down to him and why is he not escorted with angels to testify his prophethood!?'' Here the verse tells the prophet that he is only a warner, and has to mind his own business, ignoring such flimsy pretexts that arise from absolute ignorance of his opponents. But when the prophet said to them that he was only a warner, and a bearer of glad-tidings, and that he was not on the stage of changing the mountain into gold and silver, or bring an angel to escort him; they rejected his doctrine and Book of wisdom, and said that it was not from God, and he has forged it!:ۚ

``Do they say he has forged it? Say:ۚ Bring you then ten Suras, the like of these forgeries if you speak the truth, and call to help you in that, anyone you can apart from Allah.'' We are of opinion that a prophet should produce some miracles in order to convince part of his addressees; but to help some one who is in search of the truth is different to follow the caprices and pay heed to the flimsy pretexts of some stubborn and obstinate opponents. Therefore here is a good reason to prove that the Holy Qura"n is an inspiration from God, and is written by no one else:ۚ ``Say:ۚ Bring ten Suras the like of it.''

Can you find anyone from among mankind or even Jinns, to produce a book the like of Qura"n? Or even ten Suras? And what if we ask for a single Sura the like of it? Do it then if you can! But we are

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sure that it has been sent down with Allah's knowledge, and that there is no God except Him. Who else, other than Allah can inspire such a wonderful spiritual truth, in such that noble language, to a man who had never proceeded to read or write for being illiterate?

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((15))يُبْخَسُونَ لاَ فِيهَا وَهُمْ فِيهَا أَعْمَالَهُمْ إِلَيْهِمْ نُوَفِّ وَزِينَتَهَا الدُّنْيَا الْحَيَاةَ يُرِيدُ كَانَ مَنْ

15- HE WHO WISHES THE LIFE THIS WORLD AND ITS ADORNMENT, WE SHALL PAY THEM IN FULL FOR THEIR WORKS THEREIN, AND NOTHING OF THEM IS DIMINISHED IN THAT.

((16))يَعْمَلُونَ كَانُوا مَا وَبَاطِلٌ فِيهَا صَنَعُوا مَا وَحَبِطَ النَّارُ إِلاَّ الاْخِرَةِ فِي لَهُمْ لَيْسَ الَّذِينَ أُوْلَئِكَ

16- THEY ARE THOSE FOR WHOM THERE IS NOTHING IN THE HEREAFTER EXCEPT FIRE; AND WHAT THEY HAVE WROUGHT HAS FAILED, AND VAIN IS WHAT THEY HAVE BEEN DOING.

THE COMMENTARY

VERSE NO. 15 - 16 He who works day and night for the deadly life of this world and its glittering adornments, will have no share in the hereafter; except the blazing fire of Hell. If the worldly man wants to apply his faculties on enjoying the glitter of this lower life here, and do all that he can to have the pleasures of this world, he may have that in full measure, but he better know that, in this temporary life here, all that glitters is not gold! So let him not be decieved! We ought to know that our attempts and strives that are only intended for the glitters and pleasures of this life, involve the negation of the physical and spiritual bounties of the life to come. When we reach there; we shall see that vain and fruitless has been what we have been doing down here, and all the threads that we have spun have turned back to cotton, and all that we have wrought

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has failed! To make it short, those who ignore the life to come, and the consent of Allah in their attempts, will have no fruit of their labours in the Day of Resurrection. Our prophet (AS) has said:ِ ``In the Doomsday Muslims are of three groups:ِ 1)Those who have worshipped Allah sincerely and with pure faith; for them is the abode of Paradise wherein they live a prosperous life. 2)The second group are those who have worshipped Allah for pretence and hypocrisy. Their worship will not reach Allah, and vain is what they have been doing. 3)And the third group are those who have worshipped Allah for worldly objects. Whatever they have earned will avail them nothing and they shall have no home but the Fire.''

الاْحْزَابِ مِنَ بِهِ يَكْفُرْ وَمَنْ بِهِ يُؤْمِنُونَ أُوْلَئِكَ وَرَحْمَةً إِمَاماً مُوسَى كِتَابُ قَبْلِهِ وَمِنْ مِنْهُ شَاهِدٌ وَيَتْلُوهُ رَّبِّهِ مِّنْ بَيِّنَة عَلَى كَانَ أَفَمَنْ
((17))يُؤْمِنُونَ لاَ النَّاسِ أَكْثَرَ وَلَكِنَّ رَبِّكَ مِنْ الْحَقُّ إِنَّهُ مِنْهُ مِرْيَة فِي تَكُ فَلاَ مَوْعِدُهُ فَالنَّارُ

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17- HE WHO (i.e. MOHAMMAD) IS WITH A CLEAR SIGN (SUCH AS THE GLORIOUS QURA"N) FROM HIS LORD, AND A (TRUTHFUL) WITNESS OF HIM (LIKE HAZRAT IMAM ALI) TESTIFIES TO IT, AND BEFORE IT WAS THE BOOK OF MOSES, A LEADER AND MERCY. THEY (THE TRUTHFUL BELIEVERS) BELIEVE IN IT. HE WHO BELIEVES NOT IN IT FROM AMONG THE PARTIES, THEN THE FIRE IS HIS APPOINTMENT. SO BE NOT IN DOUBT OF IT, THAT IT IS THE TRUTH FROM YOUR LORD, BUT MOST OF PEOPLE WILL NOT BELIEVE.

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THE COMMENTARY
VERSE NO. 17

Differences are found among the commentators about the pronouns that to which person they indicate, and the meaning of some words in the above verse. It begins with the main clause that:ِ ``Is ``he'' who has a ``clear sign'' from his Lord and a ``witness'' of him who recites and testifies it; and before it, was the Book of Moses, as an ``Imam'' and Mercy....'' Is such a one comparable and equal to he who is not so? in the word, ``IS HE'' the pronoun, ``HE'' refers to the prophet Mohammad (AS), and the ``clear sign'' alludes to the Glorious Qura"n, and he who, ``recites or testifies it'', is any truthful believer like HAZRAT IMAM ALI (AS) who never left the prophet.

This clause of the verse implies that the Holy Qura"n is sufficient a reason to prove the prophet's truthfulness, and if we deeply study the characters and conducts, and the wonderful qualifications of Imam Ali, who was grown, and trained, and taught, by the prophet; the reason is no less convincing than the Glorious Qura"n. As a matter of fact, Qura"n is a silent Ali, and HAZRAT ALI, is a speaking Qura"n. Besides that, the signs and symptom of our prophet is given through the original revelation, TAWRA"T, the Book given to Moses. Here, the book given to Moses has been qualified by the adjectives, ``Imam'' and ``Mercy''. The Arabic, ``Imam'' which is usually translated to, Leader, Guide or pontiff, technically has other shades of meaning in Islam, such as; the spiritual and temporal head of Islamِ Any of the twelve heads of Islam recognized by the Shiitesِ Any person who leads the congregational prayerِ And anyone who has authority in the theology and law.

Hazrat Imam Ali is the first of the twelve Imams that are recognized by Shiites.

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عَلَى اللهِ لَعْنَةُ أَلاَ رَبِّهِمْ عَلَى كَذَبُوا الَّذِينَ هَؤُلاَءِ الأَشْهَادُ وَيَقُولُ رَبِّهِمْ عَلَى يُعْرَضُونَ أُوْلَئِكَ كَذِباً اللهِ عَلَى افْتَرَى مِمَّنِ أَظْلَمُ وَمَنْ الظَّالِمِينَ((18))

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18- AND WHO IS MORE OPPRESSIVE THAN HE WHO FORGES A LIE AGAINST ALLAH. THEY SHALL BE BROUGHT BEFORE THEIR LORD (IN DOOMSDAY) AND THE WITNESSES WILL SAY:ۚ THESE ARE THOSE WHO HAVE LIED AGAINST THEIR LORD!

BEHOLD! THE CURSE OF ALLAH IS ON THE OPPRESSORS.

كَافِرُونَ مْهُ بِالْآخِرَةِ وَهُمْ عِوَجاً وَيَبْغُونَهَا اللهِ سَبِيلِ عَنْ يَصُدُّونَ الَّذِينَ ((19))

19- THOSE WHO DEBAR OTHERS FROM THE PATH OF ALLAH, AND SEEK TO MAKE IT CROOKED, AND THEY ARE DISBELIEVERS IN THE LIFE TO COME.

كَانُوا وَمَا السَّمْعَ يَسْتَطِيعُونَ كَانُوا مَا الْعَذَابُ لَهُمُ يُضَاعَفُ أَوْلِيَاءَ مِنْ اللهِ دُونِ مِّن لَهُمْ كَانَ وَمَا الْأَرْضِ فِي مُعْجِزِينَ يَكُونُوا لَمْ أُوْلَئِكَ يُبْصِرُونَ ((20))

20- THEY ARE NOT ABLE TO ESCAPE (FRUSTRATE) IN THE EARTH, AND THERE IS NO GUARDIAN FOR THEM APART FROM ALLAH. THE PUNISHMENT FOR THEM WILL BE DOUBLED (FOR BEING ASTRAY AND MISLEADING OTHERS). THEY ENDURED NOT HEARING, (THE WORDS OF TRUTH) NEITHER DID THEY SEE (THE FACTS).

يَفْتَرُونَ كَانُوا مَّا عَنْهُمْ وَضَلَّ أَنفُسَهُمْ خَسِرُوا الَّذِينَ أُوْلَئِكَ ((21))

21- THEY ARE THOSE WHO HAVE FORFEITED THEIR OWN

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SOULS, AND WHAT THEY FORGED HAS VANISHED FROM THEM.

الْأَخْسَرُونَ هُمُ الْآخِرَةِ فِي أَنَّهُمْ جَرَمَ لاَ ((22))

22- WITHOUT ANY DOUBT, THEY ARE THE GREATEST OF LOSERS IN THE LIFE TO COME.

THE COMMENTARY
THE GREATEST OF THE LOSERS (VERSE NO. 18 - 22)

Rejection of the prophet's call is rejection of God's Message, and belying him who utters not a word out of the realm of inspiration, is denying Allah. Therefore the unbelievers will be brought to their Lord in the Resurrection Day, laden with their heavy burden of guilt and sin; and woe is unto them, for their shame and the painful emotions excited by a consciousness of guilts that they have to bear in the presence of their Kind and Merciful Lord.

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Then there interfere the angels who have been recording their wrongs and rights, and the prophets who tried so hard to make them understand what would have to come upon them; but failed for their counteracts. These witnesses will testify that; they are those who belied the prophets and denied their Lord, and debarred people from His way, seeking to make the direct path to Allah some how crooked. There shall the curse of Allah fall upon the sinful disbelievers, and their punishment will be a two-fold for bearing their own burden of sin, and carrying the burden of others whom they misled.

The root of their misfortune is the lack of understanding. They neither proceeded to think and understand themselves, nor they listened to the warners and teachers who were eager to make them aware of the perils and hazards of the life to come, and God's Final Judgment. So the result of all their labours and attempts is loss over loss, and they are the greatests of the losers in the next world.

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إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ((23))

23- VERILY THOSE WHO BELIEVED AND DID RIGHTEOUS DEED, AND HUMBLED THEMSELVES BEFORE THEIR LORD, THEY ARE THE COMPANIONS OF THE PARADISE THEREIN THEY ABIDE FOREVER.

مَثَلُ الْفَرِيقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ ((24))

24- THE LIKENESS OF THE TWO PARTIES IS AS THE BLIND AND DEAF, AND HE WHO CAN SEE AND HEAR. ARE THEY EQUAL IN LIKENESS? WILL YOU NOT THEN TAKE HEED?

THE COMMENTARY
VERSE NO. 23 - 24

Here the reference is made to men of God who are qualified with three qualifications namely: 1) They have faith. 2) They are good doers. 3) And they humble themselves before God. Humility before God is submission and humble courtesy that is free from any pride and arrogance. It is only God to whom man should prostrate himself and bow down his head. Such a humility increases the self-confidence in man, which arises from his reliance on the God's support and help. Good conduct is the fruit of faith, and will serve to humble man, and clean his heart of arrogance and vanity. In the second verse, a parable is told to illustrate the spiritual condition of the two parties who are either faithful or faithless. The believer is said to be like a man with sound and safe eyes and ear, who can see and hear the truth. Contrary to him is the unbeliever who is

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not willing to see the truth or hear a word about it. It is evident that these two kind of people are not the same and therefore can not have the same fate and end. The believer will have salvation, and join the companions of prosperity and paradise while the latter will die in his absolute ignorance and darkness of soul, which will lead him to his last abode in Hell.

وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ((25))

25- AND WE SENT NOAH TO HIS PEOPLE (SAYING TO THEM); I AM A PERSPICUOUS WARNER FOR YOU.

أَنْ لاَ تَعْبُدُوا إِلاَّ اللهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ((26))

26- THAT YOU WORSHIP NONE EXCEPT ALLAH. I FEAR FOR YOU THE TORMENT OF A PAINFUL DAY.

فَقَالَ الْمَلأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلاَّ بَشَراً مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ((27))

27- BUT THE ELDERS OF THE UNBELIEVERS OF HIS PEOPLE SAID: ``WE DON'T SEE YOU OTHER THAN A MAN LIKE OURSELVES, NOR DO WE SEE AMONG YOUR FOLLOWERS EXCEPT SOME IGNOBLE AND SIMPLE-MINDED PEOPLE, AND NEITHER WE SEE FOR YOU ANY SUPERIORITY OVER US. WE RATHER THINK YOU TO BE LIARS.''

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ ((28))

28- HE SAID: ``O, MY PEOPLE! HAVE YOU CONSIDERED IF I WAS WITH EVIDENCES FROM MY LORD, AND HAS GIVEN ME A MERCY FROM HIM WHICH IS OBSCURED FOR YOU. SHOULD I COMPEL YOU TO IT WHILE YOU DISLIKE IT?''

THE COMMENTARY
THE SHOCKING STORY OF NOAH (VERSE NO. 25 - 28)

In the following 26 verses, the admonitory story of Noah is narrated, so that it may serve to wake up the oppressors and evil doers; and remind them of their dreadful doom: ``We sent Noah to his people to warn them against evil, and worship of any god other than Allah the only one true God; and call them to repentance, or else the torment of a painful day would afflict them.'' But the people of Noah were haughty and disdainfully proud, contempting the weak and lowly who

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were morally and spiritually better than them. Most of them were wicked idolaters plunged in sin; and so was Noah sent to them with clear signs and convincing evidences. With utmost confidence and assurance, Noah talked to them and informed them that he had a message for them from God, their Creator.

His obstinate people rejected his Message with scorn, and accused him of lying. They resorted to flimsy excuses, and adhered to some baseless reasons, which has always been the methodical way of the tyrants of history. The chief disbelievers of his people disputed with him saying:ۚ ``O, Noah! Stop bothering us; that, we won't believe you, because you are no more than a mortal man like ourselves. Your followers are only a few ignoble, and simple-minded of the lowly people, and you have not the least grade of superiority over us, and we think that you are a liar!'' Noah who was full of compassion and sympathy said to them:ۚ

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``True that I am a man like you, but Allah has favoured me, and has inspired his message to me, a Mercy of him for all, which is obscure to you.'' They belied Noah, and he admonished and warned his sinful people saying:ۚ ``Should I compel you to it while you dislike it?'' By this assertion he seriously threatened his wicked people that there is no such thing as compulsion in religion, and if you do not want to accept the call with good will, and you reject your Lord's Message which has been sent down for your own good, then you have to wait for the punishment of a painful day.

((29))تَجْهَلُونَ قَوْماً أَرَاكُمْ وَلَكِنِّي رَبِّهِمْ مُّلَقواْ إِنَّهُمْ آمَنُوا الَّذِينَ بِطَارِدِ أَنَا وَمَا اللهِ عَلَى إِلاَّ أَجْرِي إِنْ مَالا عَلَيْهِ أَسْأَلُكُمْ لاَ قَوْمِ وَيَا

29- AND O, MY PEOPLE! I ASK YOU FOR NO WEALTH FOR THIS, MY REWARD IS FROM NONE BUT ALLAH. AND I AM NOT GOING TO DRIVE AWAY THOSE WHO HAVE BELIEVED. THEY ARE TO MEET THEIR LORD. BUT I SEE THAT YOU ARE AN IGNORING PEOPLE.

((30))ونَتَذَكَّرُ أَفَلاَ طَرَدْتُهُمْ إِنْ اللهِ مِنْ يَنصُرُنِي مَنْ قَوْمِ وَيَا

30- AND ,O MY PEOPLE! WHO WOULD HELP ME AGAINST ALLAH IF I DRIVE THEM AWAY? WILL YOU NOT THEN MIND?

فِي بِمَا أَعْلَمُ اللهُ خَيْراً اللهُ يُؤْتِيَهُمُ لَنْ مْأَعْيُنُكُ تَزْدَرِي لِلَّذِينَ أَقُولُ وَلاَ مَلَكٌ إِنِّي أَقُولُ وَلاَ الْغَيْبَ أَعْلَمُ وَلاَ اللهِ خَزَائِنُ عِندِي لَكُمْ أَقُولُ وَلاَ
((31))الظَّالِمِينَ لَمِنْ إِذاً إِنِّي أَنفُسِهِمْ

31- AND I DO NOT SAY TO YOU THAT THE TREASURES OF

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ALLAH ARE WITH ME, NOR DO I KNOW THE UNSEEN. AND NEITHER I SAY THAT I AM AN ANGEL. AND I SAY NOT; THOSE WHO SEEM LOWLY IN YOUR EYES, ALLAH WILL NOT BESTOW GOOD ON THEM. ALLAH KNOWS BEST WHAT IS IN THEIR HEARTS. (SO IF I DRIVE THEM AWAY) I AM THEN OF THE OPPRESSORS.

THE COMMENTARY

I WILL NEVER DRIVE THEM AWAY (VERSE NO. 29 - 31)

The argument goes on with the flimsy pretexts and unsubstantial excuses of the ignorant people of NOAH. They accused their prophet of being a liar; and to reject their charge, Noah resorted to reasons to prove his truthfulness:ۚ ``O, my people! I ask you for no wealth for my mission, that my reward falls on no one except Allah.'' When he sought no reward or anything material in return from them, and endured their insults and offends with patience and perseverance; it could easily prove to them that he was a man of God, and only looked to God rather man, and that a man of such qualifications can not be a liar, or forge a lie against God. This is also a criterion and a measure, to distinguish the godly from the materialist who will not take a step unless for some material objects.

His arrogant people also insisted that, Noah should drive away from around him, those believers whom they saw lowly, and who were despised in their sight for being not rich! They could not understand that if they were physically poor, were spiritually rich and morally

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wealthy, and far better than them in the sight of God. Noah seriously rejected their request and called them the ignorants on that account, and defended the believers saying:ۚ ``I am not going to drive away those who have believed. They are to meet their Lord, and I see that you are ignorants. Who would help me then against Allah if I drive them away? Will you not mind?'' If I drive them away, to-morrow in the Resurrection Day, they can stand up in that court of justice, and complain against me! Who then would help me against Allah's justice!? Noah's last word to his wicked people is:ۚ

``I am your wellۚwisher and have a Message for you which is inspired to me from your Lord, and I have to convey it to youۚthis is all I sayۚ O, my people! I don't claim to have the treasures of Allah with me, nor do I say that I know the unseen that your soothsayers pretend to know, neither I say that I am an angel. I also do not think that you are better than those believers whom you despise for being poor and having no wealth. I am of opinion that the most honoured of you in the sight of God, is the most virtuous, and the chastest of you. O, my people! Perhaps you are not very wrong in saying that I am only a man like youۚtrueۚbut with the exception that our Lord has chosen me

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from among you for his inspiration, and He has inspired to me His Message which is for your own good. To make it short:ۚ O, my people! I am a perspicuous warner for you, that you worship none except Allah. I fear for you the torment of a painful day.''

((32))الصَّادِقِينَ مِنْ كُنتَ إِنْ تَعِدُنَا بِمَا فَأْتِنَا جِدَالَنَا فَأَكْثَرْتَ جَادَلْتَنَا قَدْ نُوحُ يَا قَالُوا

32- THEY SAID:ۚ ``O, NOAH! YOU HAVE DISPUTED WITH US, AND HAVE DISPUTED TOO MUCH. THEN BRING US THAT (PUNISHMENT) WHICH YOU PROMISE US, IF YOU ARE OF THE TRUTHFULS.''

((33))بِمُعْجِزِينَ أَنْتُمْ وَمَا شَاءَ إِنْ اللهُ بِهِ يَأْتِيكُمْ إِنَّمَا قَالَ

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33- HE SAID:ۚ VERILY ALLAH WILL BRING IT UPON YOU IF HE WILL, AND YOU WILL NOT BE ABLE TO ESCAPE IT.

((34))تُرْجَعُونَ وَإِلَيْهِ رَبُّكُمْ هُوَ يُغْوِيَكُمْ أَنْ يُرِيدُ اللهُ كَانَ إِنْ لَكُمْ أَنصَحَ أَنْ أَرَدْتُّ إِنْ نُصْحِي يَنفَعُكُمْ وَلاَ

34- AND MY ADVICE WILL NOT PROFIT YOU IF I INTEND TO ADVISE YOU, WHEN ALLAH WANTS TO LEAVE YOU GOING ASTRAY. (HE DOES NOT WANT TO COMPEL YOU AGAINST THE FREE WILL THAT HE HAS GRANTED TO YOU)

HE IS YOUR LORD, AND TO HIM YOU WILL RETURN.

((35))جْرِمُونَ تُ مِمَّا بَرِىءٌ وَأَنَا إِجْرَامِي فَعَلَىَّ افْتَرَيْتُهُ إِنِ قُلْ افْتَرَاهُ يَقُولُونَ أَمْ

35- DO THEY (i.e. THE PAGAN ARABS) SAY:ۚ ``HE HAS FORGED IT?'' SAY:ۚ ``IF I HAVE FORGED IT, ON ME LAYS MY GUILT, AND I AM QUIT OF YOUR GUILTS.''

THE COMMENTARY
STOP TALKING. WHERE IS YOUR PUNISHMENT? (VERSE NO. 32 - 34)

Here again the talk between Noah and his people continues; In answer to Noah's gentle call, and his urging reason in opposition, they arrogantly and in a biting irony said to the arch prophet of God:ۚ ``You have disputed with us and talked too much! Then bring upon us the disaster which you have long promised. Do it and let us you bring it, or else you are only a liar! Such a rude and impolite reaction to such that fine and gentle assertion, shows how stubborn and obstinate the wicked people of Noah were!''

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These verses imply that Noah has had a very long effort with the aim of guiding his people so long, that, his people have declared to have been tired of him! This prolonged dispute can also be understood from the verses in the chapter of Noah (S 71:5 13), as follows: ``O, my Lord! I have called to my people night and day, but my call only increased their flight. Whenever I called them to turn to you to forgive them, they pushed their fingers into their ears, and covered themselves into their garments, and persisted arrogantly and full of pride and vanity! Then I called them aloud! Further I spoke to them in public, and also secretly in private, but they....'' So did they ask Noah to stop talking and bring them the punishment by which he threatend them.

In answer to that, in a gentle manner and kind voice, he said; ``I did not say to you that I am going to punish you myself, for all our affairs are in the hands of God, and He knows the best, when to do what! But I am also sure that, if you do not repent, and do not turn to your Merciful Lord, His scourge will smite you, and when that disaster comes, none of you can escape it.''

Noah said so with sorrow and pity, that people were preparing their ruin with their own hands by rendering his efforts ineffective.

VERSE NO. 35

This parenthetical sentence which is inserted among the narrative verses of Noah's story, shows that; Mohammad's contemporary pagans and idolaters were in many aspect like the people of Noah. They too accused our prophet of forgery and lying! Although the story of Noah, his Ark, and the Flood, had fallen on the tip of the tongues through the Jews of Medina, and the Christians of Najra"n, they still did not want to believe it when narrated by Mohammad (AS), and they said to our prophet that he had forged the story of the Ark! He therefore replied: Not so as you think! The narration inspired to me is absolutely true, and I accept the responsibility of what I say; but you better know that I am indeed free of such sins: ``If I have forged it on me lays my guilt, and I am quit of your sins.''

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((36))يَفْعَلُونَ كَانُوا بِمَا تَبْتَئِسْ فَلاَ آمَنَ قَدْ مَنْ إِلاَّ قَوْمِكَ مِنْ يُؤْمِنَ لَنْ أَنَّهُ نُوح إِلَى وَأُوحِيَ

36- AND IT WAS INSPIRED TO NOAH THAT, NO MORE OF YOUR PEOPLE WILL EVER BELIEVE, EXCEPT THOSE WHO HAVE ALREADY BELIEVED. THEN DO NOT GRIEVE AT WHAT THEY HAVE BEEN DOING.

((37))مُغْرَقُونَ إِنَّهُمْ ظَلَمُوا الَّذِينَ فِي تُخَاطِبْنِي وَلاَ وَوَحْيِنَا بِأَعْيُنِنَا الْفُلْكَ وَاصْنَعْ

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37- AND CONSTRUCT THE ARK BEFORE OUR EYES, AND ACCORDING TO OUR INSPIRATION. AND INTERCEDE NOT WITH ME ON BEHALF OF THOSE WHO HAVE OPPRESSED, THAT THEY ARE TO BE DROWNED.

((38))تَسْخَرُونَ كَمَا مِنْكُمْ نَسْخَرُ إِنَّافَ مِنَّا تَسْخَرُوا إِنْ قَالَ مِنْهُ سَخِرُوا قَوْمِهِ مِّن مَلأٌ عَلَيْهِ مَرَّ وَكُلَّمَا الْفُلْكَ وَيَصْنَعُ

38- AND HE WAS CONSTRUCTING THE ARK, AND WHENEVER SOME CHIEFS OF HIS PEOPLE PASSED HIM BY, THEY JEER AT HIM. SO HE SAID:ِ ``IF YOU SCOFF AT US, WE TOO, SHALL (IN TIME) SCOFF AT YOU, AS YOU DO.''

((39))مُقِيمٌ عَذَابٌ عَلَيْهِ وَيَحِلُّ يُخْزِيهِ عَذَابٌ يَأْتِيهِ مَنْ تَعْلَمُونَ فَسَوْفَ

39- THEN VERY SOON SHALL YOU KNOW TO WHOM WILL COME THE PUNISHMENT TO DESPISE HIM, AND ARRIVE ON HIM AN EVERLASTING TORMENT.

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THE COMMENTARY
VERSE NO. 36 - 39

After the parenthetical verse which referred to our prophet and his contemporary unbelievers, the story of Noah is resumed:ِ Noah's long efforts in preaching and teaching, in warning and admonishing, gave not the necessary and expected results, and only a small party of his people believed in his message, the number of whom counted no more than seventy two at maximum! Therefore God inspired to him that there was no more hope to save the sinners who were committing spiritual suicide!:ِ ``So it was inspired to Noah that no more of your people will ever believe, except those who have so far believed.'' Grieve not you o, Noah, for these wicked people who have rejected our Divine Guidance and adopted the creed of devil! They all have to be punished and vanished! So, do not you intercede with me on behalf of any of the oppressors, that, the world should be cleaned and cleared of their filth. I will drown them in a dreadful flood. So you start making a vesselِan ark, light and large, enough to remain afloat in that furious flood, and to withstand the shocks of the angry waves!

The people of Noah who were plunged in sin and worshipped pieces of stones that they had carved to idols according to their fancies and caprices, never came to themselves, and never considered Noah's requests seriously! Instead of pondering a while over what the prophet was telling them, they pushed their fingers into their ears and went away, or they stood scoffing at him and spoke contemptuously about his few followers! Particularly, when he was ordered to build the Ark, they shamelessly jeered at him and his colleagues in that shipwork,

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saying:ۚ ``Look here! Our high prophet has turned to a low carpenter! Behold! He is constructing his ship some nine hundred miles distant from the sea! Is he not mad? Another chief passing by, said:ۚ ``O, Noah! If you are constructing a ship, here, you also have to construct a sea to carry your vessel on! The other came by and said to him:ۚ ``Why so great an Ark? Make it smaller so that you may carry it up to the sea! '' Thus the chiefs and the elders of the people of Noah made a laughing stock of him and his Ark, and laughed boisterously at him and his followers. But Noah was a man relying on Allah. He knew well what he was doing, and what he did, he did it according to inspiration from God. He therefore ignored the mockeries and continued with his construction business, meanwhile he pitied their ironical critics, which was due to their dark ignorance. He only said to them:ۚ

``If you scoff at us, we too shall in due time scoff at you; and soon you shall know to whom will come the despising punishment and a lasting torment.''

The above verses imply that the punishment of Noah's people was not a sort of vengeance, inflicted in return of an injury or offence. It was rather an act of refinement to free man's society from evil, mischief, and dullness. Better to know it as a kind of pruning and cutting out the useless part from the tree of humanity, separating the good ones from the bad ones. The farmer of nature has to remove any weed or wild growth to free the garden from anything that is hurtful, offensive, and valueless. If the evil-doers, and mischief makers are left free and unattended, sooner or later, they will corrupt the whole population, and no one can live in a society in which the majority is given to evil. An Islamic tradition implies that forty years before the flood, God afflicted the people of Noah with a mysterious disease that rendered them barren, so that they were incapable of producing children. This affliction was a sign to them that Allah was going to punish them when there would be no innocent children among them.

((قَلِيلٌ إِلاَّ مَعَهُ آمَنَ وَمَا آمَنَ وَمَنْ الْقَوْلُ عَلَيْهِ سَبَقَ مَنْ إِلاَّ لَكَوَأَهْ اثْنَيْنِ زَوْجَيْنِ كُلّ مِنْ فِيهَا احْمِلْ قُلْنَا التَّنُّورُ وَفَارَ أَمْرُنَا جَاءَ إِذَا حَتَّى
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40- (IT WAS SO) UNTIL OUR COMMAND CAME; AND THE OVEN BOILED. WE SAID: EMBARK IN IT A PAIR OF EACH KIND. (A MALE AND A FEMALE OF EACH KIND) AND ALSO YOUR FAMILY, EXCEPT HIM AGAINST WHOM THE WORD HAS PRECEDED (LIKE NOAH'S WIFE AND ONE OF HIS SONS WHO WERE ALREADY DOOMED), AND THE BELIEVERSۚAND THERE BELIEVED NOT WITH HIM EXCEPT A FEW.

((41)) رَحِيمٌ غَفُورٌ لَ رَبِّي إِنَّ وَمُرْسَاهَا مَجْرَاهَا اللهِ بِسْمِ فِيهَا ارْكَبُوا وَقَالَ

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41- AND HE SAID EMBARK IN IT IN THE NAME OF ALLAH, AND (REMEMBER HIM) IN ITS SAILING AND CASTING ANCHOR, THAT MY LORD IS ALL-FORGIVING, COMPASSIONATE.

((42))الْكَافِرِينَ مَّعَ تَكُنْ وَلاَ مَّعَنَا ارْكَبْ بُنَيَّ يَا مَعْزِل يِفِ وَكَانَ ابْنَهُ نُوحٌ وَنَادَى كَالْجِبَالِ مَوْج فِي بِهِمْ تَجْرِي وَهِيَ

42- AND IT SAILED ON WITH THEM AMID THE WAVES THAT WERE LIKE MOUNTAINS. AND NOAH CALLED OUT TO HIS SON WHO WAS STANDING APART:ِ ``EMBARK WITH US MY SON, AND BE NOT WITH THE UNBELIEVERS.''

((43))الْمُغْرَقِينَ مِنْ فَكَانَ الْمَوْجُ بَيْنَهُمَا وَحَالَ رَّحِمَ مَنْ إِلاَّ اللهِ أَمْرِ مِنْ الْيَوْمَ عَاصِمَ لاَ قَالَ الْمَاءِ مِنْ يَعْصِمُنِي جَبَل إِلَى سَأَوِي قَالَ

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43- HE SAID; ``I WILL SOON SEEK REFUGE IN A MOUNTAIN WHICH WILL PROTECT ME FROM WATER.'' HE SAID:ِ ``THERE IS NO PROTECTOR TO-DAY FROM THE COMMAND (DECREE) OF ALLAH, EXCEPT HIS MERCY. (EXCEPT HIM ON WHOM HE HAS MERCY)'' AND A WAVE STOOD BETWEEN THEM, (BETWEEN THE FATHER AND SON) AND HE WAS OF THOSE WHO DROWNED!

The Tempest Begins (VERSE NO. 40 - 43)

The faithless continued with his blasphemy and inequitous conducts, and the faithful with his belief and righteous deeds until God's decree was issued, and the oven of God's wrath boiled over, and a fearful tempest began! Then the sky rained cats and dogs, and all the springs on the earth gushed forth, and Lo! A mad Flood covered the whole globe, and overwhelmed everything and every one! It seemed as if the ovens which are usually the places of fire, had turned to flowings springs of water, in order to catch and drown all the enemies of truth! Noah and his followers got the hint from a certain oven which boiled up, and swiftly prepared themselves for a fearful voyage. They soon took refuge in the Ark of Allah, knowing well that there would be no refuge other than that, from the wrath of God.

As per order that was inspired to him; Noah embarked all the believersِwho were not manyِhis own family, except his wife, and KANAAN his sonِand from all species of the animals, a male and a female, and that was all. The vessel raised up, and upper, and upset, by the boiling and roaring water; and at once found herself amid the furious waves that

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towered like mountains. Everything seemed to be fearful, and no hope flickered from anywhere except from the direction of God! The unbelieving son of Noah whose name was KANAAN, standing apart had no confidence in Allah, and relied upon the material things like the mountains! He refused to obey his father in joining them in the Ark. He even could not believe that the handmade Ark of his father could withstand the Flood. In answer to his father he said:ۚ ``I will go to that mountain's peak which will protect me from the water.'' He could not believe that all the peaks and depths are in the charge of Allah and under His control:ۚ ``My son! Embark with us, and be not with the unbelievers. And he replied:ۚ I shall soon seek refuge in the mountains which will protect me from water.'' And the father who saw the fruit of his life is being lost, said with pity and sorrow:ۚ ``Papa! No one can protect you to-day from the wrath of God, except His own Mercy.'' But a huge wave came forth and interrupted the argument and made a barrier between them, and the rude son went with the waves which were not his friend!

WAS THE FLOOD UNIVERSAL?

Many of the verses imply that the Flood was not regional, and had covered the whole globe, destroying all the living creatures. To this effect all the races of mankind now living on earth take their origin from either one of Noah's three sons, namely HAAMM-SAAMM and YAAFTH. The above verses too, denote that Noah embarked one couple of each animal species which may imply that the Flood could have killed all the living creatures; and yet Allah knows better whether the Flood was a regional or a universal, because the same reason can be used to prove both cases.

((44))الظَّالِمِينَ لِلْقَوْمِ بُعْداً وَقِيلَ الْجُودِيِّ عَلَى وَاسْتَوَتْ الأَمْرُ وَقُضِيَ الْمَاءُ وَغِيضَ أَقْلِعِي سَمَاءُ وَيَا مَاءَكِ ابْلَعِي أَرْضُ يَا وَقِيلَ

44- AND IT WAS SAID:ۚ ``O, EARTH! SWALLOW YOUR WATER. AND O, SKY! WITHHOLD (YOUR RAIN).'' AND THE WATER WENT DOWN, AND THE MATTER WAS JUDGED (ALLAH'S WILL WAS DONE) AND THE ARK WAS SETTLED ON JUDI; AND IT WAS SAID:ۚ ``AWAY WITH THE OPPRESSING PEOPLE.''

THE COMMENTARY
THE END OF AN ADVENTURE (VERSE NO. 44)

Some Islamic traditions imply that the Ark wandered on that wavy ocean, for six months when finally the end of the punishment was announced. Then the sky ceased raining and the earth swallowed the water and the Ark sat upon JUDI. The above verse is one of the most beautiful and

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expressive passages in the Arabic language and literature. It has a wonderful moving force and fluency through which large scenery is explained in few words, that none of them can be replaced with a synonym without ruining the beauty and changing the whole meaning!

WHERE IS JUDI?

There is not a widely accepted place, as Judi, upon which the Ark must have settled. Some of the commentators say that it is a mountain near Musel in the northern region of Iraq. Some others have taken it as a common name given to any place which is hard and high. A group of the commentators speak of BOHTAN in a district at the frontier of Modern Turkish and Iraq, in which JABAL JUDI= THE MOUNTAIN OF JUDI is situated, and Allah knows best where JUDI or the seat of the Ark had been.

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((45))الْحَاكِمِينَ أَحْكَمُ وَأَنْتَ الْحَقُّ وَعْدَكَ وَإِنَّ أَهْلِي مِنْ ابْنِي إِنَّ رَبِّ فَقَالَ رَبَّهُ نُوحٌ وَنَادَى

45- AND NOAH CALLED UNTO HIS LORD AND SAID:ۖ ``O, MY LORD! MY SON IS OF MY FAMILY AND YOUR PROMISE IS TRUE, AND YOU ARE THE HIGHEST OF ALL JUDGES.''

((46))لْجَاهِلِينَ ا مِنْ تَكُونَ أَنْ أَعِظُكَ إِنِّي عِلْمٌ بِهِ لَكَ لَيْسَ مَا تَسْأَلْنِي فَلاَ صَالِح غَيْرُ عَمَلٌ إِنَّهُ أَهْلِكَ مِنْ لَيْسَ إِنَّهُ نُوحُ يَا قَالَ

46- HE SAID:ۖ ``O, NOAH! HE IS NOT OF YOUR FAMILY. HIS DEED IS NOT RIGHTEOUS. SO, REQUEST NOT OF ME THAT WHICH YOU HAVE NO KNOWLEDGE OF. I WARN YOU NOT TO BE OF THE IGNORANTS.''

((47))الْخَاسِرِينَ مِّنَ أَكُنْ وَتَرْحَمْنِي لِي تَغْفِرْ وَإِلاَّ عِلْمٌ بِهِ لِي سَلَيْ مَا أَسْأَلَكَ أَنْ بِكَ أَعُوذُ إِنِّي رَبِّ قَالَ

47- HE SAID:ۖ ``MY LORD! I SEEK REFUGE IN YOU FROM REQUESTING THAT WHICH I HAVE NO KNOWLEDGE OF IT. AND IF YOU FORGIVE ME NOT, AND HAVE NOT MERCY ON ME I SHALL BE OF THE LOSERS.''

THE COMMENTARY

THE PAINFUL INCIDENT OF NOAH'S SON (VERSE NO. 45 - 47)

KANAAN, the son of Noah disobeyed his father and took no admonition from the warnings. He adhered to his evil friends and left

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his father's teachings behind. True that he was connected to the prophet through a blood relation, but he had made firm spiritual and moral ties with disbelievers and evil-doers and so he lost all the privileges of being the son of a prophet. He had plunged in sin, and so deep that his father failed to intercede with God on his behalf! It is narrated that Kanaan played a double role in his acts, like all the hypocrites. He apparently belonged to the prophetic house and the believers, but privately he befriended the unbelievers and evil doers. So Noah was not sure enough that his son was with the faithless mischief makers of the town. Had he known that, he would have driven him away.

On the other hand, Noah was a kind-hearted man with all the emotions and sentiments of a Man father such as, fear, love, anger, joy, with such feelings under his control. When he saw his son was drowned, he was naturally grieved like any other loving father, and questioned his Lord in his tender prayer. But when it was inspired to him that his son was a wrong doing unbeliever, he knew that there could be no compromise with evil, and therefore he repented and begged God to pardon him.

((48))أَلِيمٌ عَذَابٌ مِنَّا مَسُّهُمْ يَ ثُمَّ سَنُمَتِّعُهُمْ وَأُمَمٌ مَّعَكَ مِمَّنْ أُمَم وَعَلَى عَلَيْكَ وَبَرَكَات مِنَّا بِسَلاَم اهْبِطْ نُوحُ يَا قِيلَ

48- IT WAS SAID:ِ ``O, NOAH! COME DOWN (FROM THE ARK) WITH PEACE FROM US, AND BLESSINGS UPON YOU AND UPON THOSE WHO ARE WITH YOU. AND NATIONS THAT WE LET THEM ENJOY THEMSELVES, THEN A PAINFUL PUNISHMENT FROM US WILL TOUCH THEM.''

((49))لِلْمُتَّقِينَ الْعاقِبَةَ إِنَّ فَاصْبِرْ هَذَا قَبْلِ مِنْ قَوْمُكَ وَلاَ أَنْتَ تَعْلَمُهَا كُنتَ مَا إِلَيْكَ نُوحِيهَا الْغَيْبِ أَنْبَاءِ مِنْ تِلْكَ

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49- THESE ARE THE NEWS FROM THE UNSEEN THAT WE INSPIRE TO YOU. YOU WERE NOT TO KNOW IT, NEITHER YOUR PEOPLE, BEFORE THIS. THEN BE PATIENT THAT THE (GOOD) END IS FOR THOSE WHO ARE PIOUS.

THE COMMENTARY
NOAH DEBARKED IN PEACE (VERSE NO. 48 - 49)

These are the last verses about the event of Noah in this chapter of Qura''n. Noah disembarked safely and in peace, but the land was not the former landِAll the building were destructiond and all the orchards and farm lands ruined and no more creature was seen moving! Noah and his disciples trembled and a fear and anxiety of famine and starvation seized them, but Allah promised to bestow on them His Grace and Blessings:ِ ``O, Noah! Come down from the Ark with peace from us, and our Blessings upon you and upon those who are with you.'' The ending of the

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above verse (NO.48) implies that the sad story of Noah's people was not the first one of its kind nor the last of all:۝ ``And there will come nations again that We let them enjoy themselves and have pleasures and fruition, and then a painful punishment from us will touch them for their evil conducts which comes out of their faithlessness.''

Again and again nations, and races will come to existence, and take no lesson of the past experiences of man. They will waste their respite and unique opportunities in material enjoyments and secular pleasures and plunge in sin and oppression, and then the wrath of God seizes their throats and the history is repeated and renewed.

The good end always belongs to those who adhere to piety and grasp the chain of God, and in return recieve God's Grace and Mercy.

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Thus, Noah debarked with the promise of God's peace and blessings. Through God's peace, real spiritual calmness and true comfort of mind is obtained, and by His Blessing, all means of spiritual happiness and physical welfare is provided for the blessed. The said Grace and Blessing of God was not only given to Noah and those who followed him. It rather waits for all the righteous people who have faith, and seek the guiding light of God. Of course, we ought to know that the Grace of God is not a family or racial privilege, but rather something that the godly strives and works hard to earn it.

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THE FLOOD

The story of Noah in a much lower class of literature, has also been narrated in the BIBLE, (O.T. GENESIS) with nothing more of details. In the narration no mention is made of Kanaan or other sons of Noah to have been drowned in the Flood. But there is a ridiculous and abused tale forged about Noah and Canaan when they disembarked, which is by no means a becoming conduct for a prophet, and it rather is a real aspersion and abuse. For our dear reader to compare the Qura"nic narration with that of the BIBLE, we beg to bring the following to their kind notice:۝

EXTRACTION FROM GENESIS 7 ۝ 9

7: 11۝When Noah was six hundred years old, all the outlets of the vast body of water beneath the earth burst open. All the flood-gates of the sky were opened, and rain fell on the earth for forty days. 13۝On the same day Noah and his wife went into the boat with their three sons, SHEM, HAM, and JAPHET, and their wives. 14۝With them went every kind of animals, domestic and wild,

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large and small, and every kind of bird. A male and a female from each kind of living being went into the boat with Noah as God had commanded.

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Then the Lord shut the door (OF THE BOAT) behind Noah. 17۝The Flood continued for forty days and the water became deep enough for the boat to float. 6: 13۝ When Noah was 601 years old the water was gone. So Noah removed the covering of the boat, looked round and saw that the ground was getting dry. 15۝ God said to Noah:۝``Go out of the boat with your wife your sons, and their wives. Take all the birds and animals out with you, so that they may reproduce and spread over all the earth.''

9: 20۝ Noah who was a farmer was the first man to plant a vineyard.

21۝ After he drank some of the wine, he became drunk, took off his cloths, and lay naked in his tent. When Ham, Canaan's father saw that his father was naked he went out and told his two brothers. Then Shem and Japhet took a robe and held it behind them on their shoulders. They walked backward in the tent and covered their father, keeping their faces turned away so as not to see him naked. 24۝ When Noah was sober again and learnt what his youngest son had done to him he said:۝ ``A CURSE ON CANAAN!'' he will be the slave to his brothers. Canaan will be the slave of Shem!

I wish I could have the answers of the priests, either Christians or Jews for the following questions on account of the above mentioned tale:۝ 1۝ Were Noah and his rescued folk more in need of planting wheat and barley, or wine and vineyards?

2۝ What was HAM going to prove when he informed his two brothers, of their father being blind drunk fallen naked!? Why did he not cover his father, and where was his mother then?

3۝ When HAM the father of Canaan did that sin of tale-bearing! Why did Noah cursed Canaan his innocent grandson instead of his own guilty son, if there was any guilt?

TRANSLATOR'S NOTE)

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مُفْتَرُونَ إِلاَّ أَنْتُمْ إِنْ غَيْرُهُ إِلَه مِنْ لَكُمْ مَا اللهَ اعْبُدُوا قَوْمِ يَا قَالَ هُوداً أَخَاهُمْ عَاد وَإِلَى ((50))

50- AND TO A"D THEIR BROTHER HOOD SAID:۝ ``O, MY PEOPLE! WORSHIP ALLAH. YOU HAVE NO GOD OTHER THAN HIM. YOU ARE ONLY FORGERS.''

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((51))تَعْقِلُونَ أَفَلاَ فَطَرَنِي الَّذِي عَلَى إِلاَّ أَجْرِي إِنْ أَجْراً عَلَيْهِ أَسْأَلُكُمْ لاَ قَوْمِ يَا

51- O, MY PEOPLE! I ASK NO REWARD OF YOU FOR IT, THAT MY REWARD IS ONLY ON HIM WHO CREATED ME; DON'T YOU THEN UNDERSTAND.

((52))مُجْرِمِينَ تَتَوَلَّوْا وَلاَ قُوَّتِكُمْ إِلَى قُوَّةً وَيَزِدْكُمْ مِدْرَاراً عَلَيْكُمْ السَّمَاءَ يُرْسِلْ إِلَيْهِ واتُوبُ ثُمَّ رَبَّكُمْ اسْتَغْفِرُوا قَوْمِ وَيَا

52- AND O, MY PEOPLE! ASK FORGIVENESS OF YOUR LORD, THEN REPENT TO HIM; HE WILL TURN ON YOU THE SKY MUCH RAINING, AND WILL ADD POWER TO YOUR POWER. AND DO NOT YOU TURN AWAY AS SINNERS.

THE COMMENTARY
THE BRAVE IDOL BREAKERS (VERSE NO. 50 - 52)

This SURA of QURA"N, includes the message of five great prophets, and their troubles and sufferings, and results of their strive and endeavour. All of them had one object and the same, and that was to free man from his various fetters and chains, and gather them together under the light of Monotheism guiding them how to tread the path of development and evolution:

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``And to A"D,their brother HOOD said: O, my people! Worship Allah. You have no other God than HIM.'' Hood is called their brother here because he belonged to the same race and society and tribe, and he behaved towards them more like a brother than a citizen or other relatives. Hood's message for his people was the same as that of all the other apostles to worship Allah, and associate no one and nothing with him. For further information about the place wherein the people of Hood lived, please refer to the TRANSLATOR'S NOTE on volume 2 page 437 of this book. There are a few points here that deserve more consideration:

1 The principle of the message of all the apostles was MONOTHEISM which is belief in one God as the creator and governor of the universe. In the strict sense, Islam, Judaism, and Christianity are probably the only monothestic religions of the world. Monotheism is the source of unity, cooperation, and all sort of mutual assistance in the societies. On contrary, Polytheism is the cause of all disunions and conflicts and differences which result to self-centering, selfishness, and monopolism.

2 The truthful leaders do not demand any wage or reward from their followers for their teaching and leadership. They do not have material needs of people and are connected to them spiritually.

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If not so, they would be fettered by their necessities, which is said to be the mother of invention and forgeries. Of course those who work full-time for Muslim Societies, must be provided some how in a correct way, and there is the Islamic Public Purse for such purposes.

3ْQura"n proves a clear cut relation between spiritual and physical phenomenons. As an instance; repentance and seeking God's forgiveness, will result in fruitfulness of the land, and abundance of rain, and increase in personal power! If we go through the matter a little deeper, we soon come to the conclusion that a society which is plunged in sin, betrayal, theft, oppression, and laziness will never prosper. When a community loses

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the spirit of cooperation, learning, good morality, and mutual assistance; will give way to all sorts of misfortune and bad luck, and eventually will disintegrate, and break up and destory its identity.

بِمُؤْمِنِينَ لَكَ نَحْنُ وَمَا قَوْلِكَ عَنْ هَتِنَاآلِ بِتَارِكِي نَحْنُ وَمَا بِبَيِّنَة جِئْتَنَا مَا هُودُ يَا قَالُواْ ((53))

53- THEY SAID:ْ ``O, HOOD! YOU HAVE NOT COME TO US WITH EVIDENCE, AND WE ARE NOT TO LEAVE OUR GODS FOR WHAT YOU SAY, AND WE DO NOT BELIEVE YOU.''

تُشْرِكُونَ مِمَّا بَرِىءٌ أَنِّي وَاشْهَدُوا اللهَ أُشْهِدُ إِنِّي قَالَ بِسُوء تِنَاآلِهَ بَعْضُ اعْتَرَاكَ إِلاَّ نَقُولُ إِنْ ((54))

54- WE SAY NOTHING EXCEPT THAT SOME OF OUR GODS HAVE AFFLICTED YOU WITH SOME EVIL. (SUCH AS MADNESS) HE SAID:ْ ``I CALL ALLAH TO WITNESS, AND YOU WITNESS TOO, THAT I AM QUIT OF WHAT YOU ASSOCIATE....''

تُنْظِرُونِي لاَ ثُمَّ جَمِيعاً فَكِيدُونِي دُونِهِ مِنْ ((55))

55- ....APART FROM HIM.

THEN SCHEME AGAINST ME YOU ALL, AND GIVE ME NO RESPITE. (DO YOUR WORST AGAINST ME)

مُسْتَقِيم صِرَاط عَلَى رَبِّي إِنَّ بِنَاصِيَتِهَا آخِذٌ هُوَ إِلاَّ دَابَّة مِنْ مَّا وَرَبِّكُمْ بِّيرَ اللهِ عَلَى تَوَكَّلْتُ إِنِّي ((56))

56- I HAVE PUT MY TRUST IN ALLAH, MY LORD AND YOUR LORD. THERE IS NO MOVING CREATURE UNLESS HE HOLDS

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IT BY ITS FORELOCK. (HE HAS CONTROL OVER IT) VERILY MY LORD IS ON A STRAIGHT PATH.

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((57))حَفِيظٌ شَيْء كُلِّ عَلَى رَبِّي إِنَّ شَيْئاً تَضُرُّونَهُ وَلاَ غَيْرَكُمْ قَوْماً رَبِّي وَيَسْتَخْلِفُ إِلَيْكُمْ بِهِ أُرْسِلْتُ مَّا أَبْلَغْتُكُمْ فَقَدْ تَوَلَّوْا فَإِنْ

57- THEN IF YOU TURN AWAY, I HAVE CONVEYED TO YOU THAT WITH WHICH I WAS SENT TO YOU.

AND MY LORD WILL REPLACE YOU WITH A PEOPLE OTHER THAN YOU, AND YOU CAN DO HIM NO HARM, THAT MY LORD IS THE GUARDIAN OVER EVERYTHING.

THE COMMENTARY
THE STRONG LOGIC OF HOOD (VERSE NO. 53 - 57)

The obstinate people of Hood did not want to be convinced, and therefore instead of considering the evidences, and pondering over the signs that the Messenger of God manifested, they denied everything and said:ِ ``O, Hood! You have not come to us with evidence, and we are not going to leave aside our gods for the sake of your sayings, and we will never believe you.'' They insisted upon their idolatry and put stress upon their false gods saying:ِ ``We don't want to call you strictly a liar, but of surety you are a feeble minded, because our gods have touched you with some evil which has turned you mentally weak!'' Hood's call to A"d was to leave aside the idols who had made with their own hands for gods, and worship Allah the only true one God who is the Creator of the universe.

This sort of a call wants no evidence and reasoning, because it is

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self-explanatory. What sort of reason were they seeking to convince them that an idol can do nothing for man? What did they mean by evidence and clear sign? Did they want a wonderful miracle, such as raising up the sun from the west, in order to prove to them that an stone idol, or a metal image, is not the God who has created them, and cannot either harm or profit them? Which of the two parties was feeble-mindedِHood or A"d? To this effect Hood did not care the least for A"d and its power and plot, and whatever they could do, and so he said:ِ ``Then plot against me all of youِyou and your gods, and give me no respite at all. I have put all my trust on my Lord.''

But you ought to know that in the universal plan of God, there is not enough room for those creatures who obtain no merits, and He will replace them with some other who deserve it. He who has permanent watch and care over the whole universe has also the FORELOCK of every moving creature in His hand, and controls all the movements. My Lord is on a straight path. In other word; any path other than that of creation which is established by the creator, is no path, or a crooked one. It is only the direct path of God which passes through justice and righteousness,

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and may lead man to the Paradise of prosperity.

GRASP OF THE FORELOCK is an Arabic idiom with reference to horse's forelock. He who grasps it will have complete power and control over the horse. (A. YUSUF ALI)

((58))وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُوداً وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ

58- AND WHEN OUR DECREE WAS ISSUED, WE SAVED HOOD AND THOSE WHO BELIEVED WITH HIM BY A MERCY FROM US, AND WE SAVED THEM FROM A DENSE TORMENT.

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((59))وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

59- AND THAT WAS (THE FATE OF) طD WHO DENIED THE SIGNS OF THEIR LORD, AND DISOBEYED HIS MESSENGERS AND FOLLOWED THE ORDER OF ANY INSOLENT TYRANT.

((60))وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلاَ إِنَّ عَاداً كَفَرُوا رَبَّهُمْ أَلاَ بُعْداً لِعَادٍ قَوْمِ هُودٍ

60- AND THEY WERE FOLLOWED BY A CURSE IN THIS WORLD, AND ON THE DAY OF RESURRECTION.

BEHOLD! THAT طD DISBELIEVED IN THEIR LORD! SO, AWAY WITH طD THE PEOPLE OF HOOD. (FROM GOD MERCY)

THE COMMENTARY
AN EVERLASTING CURSE UPON THE OPPRESSORS. (VERSE NO. 58 - 60)

God's general plan is such that when an inevitable disaster comes, He saves his faithful servants by His special Grace and Mercy. A"d disobeyed their apostles, and rejected their Message and followed every rebel against God's law and religion. The sins for which the people of A"d were punished are classified here in three category as undermentioned:

1They denied the signs of their Lord and obstinately rejected all the reasons and evidences that were presented to them.

2They disobeyed their apostles and rebelled against God.

3They ignored God's commandment and followed the orders of the insolent tyrants.

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Therefore they met with the consequences of their deeds and the fruit of their evil conduct, which was being followed by a curse in this world and also in the Resurrection Day.

إِلَيْهِ تُوبُوا ثُمَّ فَاسْتَغْفِرُوهُ فِيهَا وَاسْتَعْمَرَكُمْ الأَرْضِ مِنْ أَنشَأَكُمْ هُوَ غَيْرُهُ إِلَه مِنْ لَكُمْ مَا اللهَ اعْبُدُوا قَوْمِ يَا قَالَ صَالِحاً أَخَاهُمْ ثَمُودَ وَإِلَى
مُجِيبٌ قَرِيبٌ رَبِّي إِنَّ((61))

61- AND TO THAMOOD (WE SENT) THEIR BROTHER SALIH. HE SAID: ``O, MY PEOPLE! WORSHIP ALLAH. YOU HAVE NO GOD OTHER THAN HE. HE MADE YOU FROM THE EARTH, AND ALLOCATED IT TO YOU TO FLOURISH IT. SO ASK FORGIVENESS OF HIM, AND TURN TO HIM, THAT MY LORD IS NEAR, ANSWERING (YOUR PRAYERS).''

The Fate Of Thamood (VERSE NO. 61)

We studied the admonitory story of the people of A"d, which is now followed by that of the Thamood. The fate of A"d and Thamood, two mighty peoples of the ancient Arabia, was very awful and shocking. They rejected God's Message and went on their own evil way; and Allah's wrath wiped them out as if they had never existed! Salih too, is called their brother in the above verse for being so compassionate and well-wishing to his citizens, as a brother of them could have been. Salih's message in principle was the same as that of other apostles. It was mainly to believe in the only one true God who

created them and settled then on the earth to own it and to flourish and prepare it to suit life; and also to get rid of all the idols, fetishes and false gods: ``O, my people! Worship Allah! You have no God other than He, Who made you from the earth and assigned you to built, cultivate and flourish it.'' Worthy of note is here that; Allah has not said to have flourished the earth and then given it to us. On contrary he says that we have to flourish and prepare it for our settlement.

مُرِيب إِلَيْهِ تَدْعُونَا مِمَّا شَكٍّ لَفِي وَإِنَّنَا آبَاؤُنَا يَعْبُدُ مَا نَّعْبُدَ أَنْ أَتَنْهَانَا هَذَا قَبْلَ مَرْجُوّاً فِينَا كُنتَ دْقَ صَالِحُ يَا قَالُوا((62))

62- THEY SAID: ``O, SALIH! YOU HAVE BEEN A SOURCE OF HOPE AMONG US SO FAR. DO YOU FORBID US THE WORSHIP OF WHAT OUR FATHERS WORSHIP, WHILE WE ARE SERIOUSLY IN

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DOUBT CONCERNING THAT TO WHICH YOU CALL US?''

((63))تَخْسِيرٍ غَيْرَ يدُونَنِيتَزِ فَمَا عَصَيْتُهُ إِنْ اللهِ مِنْ يَنصُرُنِي فَمَنْ رَحْمَةً مِنْهُ وَآتَانِي رَبِّي مِنْ بَيِّنَة عَلَى كُنتُ إِنْ أَرَأَيْتُمْ قَوْمِ يَا قَالَ

63- HE SAID:ِ ``O, MY PEOPLE! WHAT THEN IF I STAND UPON AN EVIDENCE (CLEAR PROOF) FROM MY LORD, AND THAT HE HAS BESTOWED ON ME A MERCY FROM HIM. WHO WOULD THEN PROTECT ME FROM ALLAH, IF I DISOBEY HIM? THEREFORE YOU ADD NOTHING TO ME EXCEPT LOSS.''

((64))قَرِيبٌ عَذَابٌ فَيَأْخُذَكُمْ بِسُوءٍ تَمَسُّوهَا وَلاَ اللهِ أَرْضِ فِي تَأْكُلْ فَذَرُوهَا آيَةً لَكُمْ اللهِ نَاقَةُ هَذِهِ قَوْمِ وَيَا

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64ِAND O, MY PEOPLE! THIS IS THE SHE-CAMEL OF ALLAH, WHICH IS A SIGN FOR YOU. SO LEAVE HER TO GRAZE ON ALLAH'S LAND, AND TOUCH HER NOT BADLY (DO NOT HARM HER) LEST YOU BE SEIZED BY A NEAR TORMENT.

((65)) مَكْذُوب غَيْرُ وَعْدٌ ذَلِكَ أَيَّام ثَلاَثَةَ دَارِكُمْ فِي تَمَتَّعُوا فَقَالَ فَعَقَرُوهَا

65- BUT THEY HAMSTRUNG HER! THEN HE SAID:ِ ``ENJOY YOURSELVES IN YOUR HOUSES FOR THREE DAYS (AND THEN GOD'S PUNISHMENT WILL SMITE YOU). THAT IS A PROMISE NOT TO BE BELIED.

THE COMMENTARY
VERSE NO. 62 - 65

The people of Salih tried to pull his leg and throw dust in the eyes of his followers by the use of flattery:ِ ``O, Salih! You have been a source of hope among us so far.'' This clause of the verse reminds us of the brilliant title of AMIN= TRUSTWORTHY, given to Mohammad (AS) in his youth by Qureish and Meccans. His life with the Arabs was so gentle and righteous that, before his prophetic mission they nicknamed him Amin which means trustworthy. So he could easily have been elected a king or a chief of the chiefs if he had only conformed with their caprices and superstitious gods, but he was born for a much higher mission, and God's will was eventually done. And so was the case of Salih who lived a life among Thamood, before his assignment as a Messenger of God. This is why they flattered him saying:ِ ``O, Salih! You have been a source of hope among us so far, and now you

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forbid us to worship the gods that our fathers have been worshipping!'' This great prophet of God,

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without giving up or falling to despair, in a state of utmost self-possession told them:ۚ ``What then if I stand upon evidences and clear proofs from my Lord, and that he has bestowed on me a Mercy from him. How then can I disobey such a Merciful Lord, and who can protect me against his wrath, which is the manifestations of justice, if I disobey Him? O, My People! There is the miraculous she-camel of Allahۚa sign of Him for your consideration. So give up your monopoly and let God's gifts on the earth be available to all His creatures. Respect the sign of your Lord, and let her graze in this extensive pasture that God has made for His creatures, and, harm her not.'' As to the SHE-CAMEL= NA"GHIH, which was a miracle disclosed by the prophet Salih, the Holy Qura"n gives no detail. But through some Islamic traditions we come to know that she had come out of the heart of a mountain miraculously! She was drinking a large amount of water, and when she was at the spring the other domestic animals dared not to approach or touch the water!

And as to the reaction of the obstinate Thamood to the logical reasoning of their prophet, they rudely hamstrung God's she-camel and destroyed their own self and soul!:ۚ ``They hamstrung her! And Salih said to them:ۚ Enjoy yourselves in your houses for three days and then God's wrath will smite youۚa promise not to be belied.''

A respite of three days was given them for further consideration and perhaps repentance, that God is the Most Merciful and the Compassionate Forgiver. But they paid no heed, because their hearts were sealed, their eyes veiled, and their ear were deaf! When three days elapsed an awful earthquake preceded by a heavy rolling sound, came by night, and turned their secure and safe homes to their graves and pits of the Hell! In the morning they were lying on their faces and the powerful was rendered powerless! It seemed so that the terrible earthquake had eyes to see, and sight to

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distinguish friend from foe, because no harm was done to Salih and to those who believed with him! The verb hamstring has been used collectively in the above verse, while the traditions imply that only one man from among Thamood hamstrung the she-camel and disabled her. This is because the majority of the people of Thamood approved the action of the individual, and in the sight of Islam, he who agrees by heart with an action of the others, and encourages and enjoins that action, he too has actually taken a part in that, and has his own share of responsibility.

((66))الْعَزِيزُ الْقَوِىُّ هُوَ رَبَّكَ إِنَّ يَوْمِئِذ خِزْيِ وَمِنْ مِنَّا بِرَحْمَة مَعَهُ آمَنُوا وَالَّذِينَ صَالِحاً نَجَّيْنَا أَمْرُنَا جَاءَ فَلَمَّا

66- AND WHEN OUR COMMAND CAME, WE SAVED SALIH AND THOSE WHO BELIEVED WITH HIM BY A MERCY FROM US, FROM THE IGNOMINY OF THAT DAY; THAT YOUR LORD IS MIGHTY POWERFUL.

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وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ ((67))

67- AND THOSE WHO OPPRESSED, WERE SEIZED BY A (DREADFUL) CRY; AND WHEN MORNING CAME THEY HAD FALLEN UPSIDE-DOWN (ON THEIR FACES) IN THEIR HOMES!

كَأَنْ لَّمْ يَغْنَوْا فِيهَا أَلاَ إِنَّ ثَمُودَاْ كَفَرُوا رَبَّهُمْ أَلاَ بُعْداً لِّثَمُودَ ((68))

68- AS IF THEY HAD NEVER DWELT THERE. BEHOLD! THAMOOD DISBELIEVED THEIR LORD. SO, AWAY WITH THAMOOD. (FROM GOD'S MERCY)

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THE COMMENTARY
THE FATE OF THAMOOD (VERSE NO. 66 - 68)

Here in these verses the end of Thamood and their awful fate is mentioned which occurred after a respite of 3 days that was given them:- Your Mighty and powerful Lord saved Salih and those who believed with him from the ignominy of that terrible day, and the oppressors were seized by a dreadful rolling sound like that of a thunderbolt. The sound was so terrible and so destructive that all of them fell upside down upon their faces and died! Down with Thamood! Away with Thamood!

The punishment of the unbelievers and oppressors is not only physical. They are also punished spiritually, and are afflicted by various psychological and mental diseases, and also by social disgraces and humiliations, while the case of the righteous people is always different. According to some Islamic traditions; Thamood were destroyed by a thunder bolt which was a very great discharge of lightning accompanied by an enormous and heavy rolling sound! Any how, they passed away at once and as if they had never existed!

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلاَماً قَالَ سَلاَمٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ((69))

69- AND THERE CAME OUR MESSENGERS TO ABRAHAM WITH GLAD-TIDINGS. THEY SAID:- PEACE! HE ANSWERED PEACE. THEN IT TOOK NO LONG WHEN HE CAME WITH A ROASTED CALF. (TO ENTERTAIN THEM)

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فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لاَ تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ((70))

70- BUT WHEN HE SAW THAT THEIR HANDS WENT NOT TOWARDS IT, (THEY DID NOT TOUCH THE

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ROAST) HE DISLIKED THEM AND CONCEIVED A FEAR OF THEM.

THEY SAID DON'T FEAR. WE ARE SENT AGAINST THE PEOPLE OF LOT.

((71))يَعْقُوبَ إِسْحَاقَ وَرَاءِ وَمِنْ بِإِسْحَاقَ فَبَشَّرْنَاهَا فَضَحِكَتْ قَائِمَةٌ وَامْرَأَتُهُ

71- AND HIS WIFE WAS STANDING BY. SO SHE LAUGHED. WE THEN GAVE HER THE GLAD-TIDINGS OF (GIVING BIRTH TO) ISAAC AND AFTER ISAAC TO JACOB.

((72))عَجِيبٌ لَشَيْءٌ هَذَا إِنَّ شَيْخاً بَعْلِي وَهَذَا عَجُوزٌ وَأَنَا أَأَلِدُ وَيْلَتَا يَا قَالَتْ

72- SHE SAID:ۖ ``WOE IS ME! SHALL I BEAR A CHILD WHILE I AM AN OLD WOMAN AND THIS MY HUSBAND IS AN OLD MAN!? THIS IS INDEED SOMETHING STRANGE.''

((73))مَجِيدٌ حَمِيدٌ إِنَّهُ الْبَيْتِ أَهْلَ عَلَيْكُمْ وَبَرَكَاتُهُ اللهِ رَحْمَةُ اللهِ أَمْرِ مِنْ أَتَعْجَبِينَ قَالُوا

73- THEY SAID:ۖ ``DO YOU WONDER OF ALLAH'S ORDER? THE MERCY OF ALLAH AND HIS BLESSINGS ARE ON YOU, O, PEOPLE OF THE HOUSE, THAT HE IS THE GLORIOUS, THE PRAISE WORTHY.''

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THE COMMENTARY
AN EPISODE IN THE LIFE STORY OF THE IDOL BREAKER (VERSE NO. 69 - 73)

The life story of ABRAHAM has been written here and there, in the Holy Qura"n with details and clear explanation; but in the above verses reference is made to that part of his life which is connected with that of his nephew Lot. In fact, the story of Lot has been narrated here with a brief reference to an episode in the life of his uncle ABRAHAM:ۖ ``And there came our Messengers to ABRAHAM with glad-tidings.'' Although the narration about the stranger guests of ABRAHAM is given in brief, the few verses are so eloquent and comprehensive, and also self-explanatory, that we can apprehend all the series of events and necessary details that has been taken for granted in it:ۖ The arch prophet of God received his unacquainted guests with salutation of peace, and immediately placed before them a meal of roasted calf for their luncheon. But the guests were angels who had turned their outward form to that of young men. When ABRAHAM saw that their hands went not towards it, and they did not touch the roast meat, he disliked it and conceived a feeling of mistrust, mingled with fear concerning the strangers.

This was because, if hospitality is refused in the East, it means that those who refuse it, do no good to the host. The angels got the hint, and soon presented themselves that they were angels

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and sent down against the wicked people of Lot in the Sodom and Gomorrah. They added to have had a good news for ABRAHAM too, who would become the father and grandfather of two other apostles namely Isaac and Jacob. ABRAHAM was very anxious and annoyed from the evil conducts of the inhabitants of Sodom and Gomorrah, and was very eager to have their problem solved some how. So the arrival of the angels was also a good news for him in that relation, which was besides the good news of

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being the fountain head of God's apostles. ABRAHAM'S wife (SA"RAH) who was standing by, could hardly believe the news, that was to bear a child in that old age of no less than a hundred years, and from a husband much older than that. But when she made sure that the strangers were only angels, she became so happy that she laughed. Her laughter might also have been due to wonder and amazement that she said! ``Woe is me! Shall I bear a child while I am an old woman, and this my husband is an old man!?'' Then the angels assured her that God's intention will be done and His Mercy and blessings will touch the people of the house. The Arabic, Ahlul-bait, translated here to people of the house, is a respectful addressing the household of ABRAHAM and Mohammad in Qura"nic language.

((74))لُوط قَوْمِ فِي يُجَادِلُنَا الْبُشْرَى وَجَاءَتْهُ الرَّوْعُ إِبْرَاهِيمَ عَنْ ذَهَبَ فَلَمَّا

74- THEN WHEN FEAR LEFT ABRAHAM AND THE GOOD NEWS REACHED HIM, HE PLEADED WITH US FOR THE PEOPLE OF LOT.

((75))مُنِيبٌ اهٌأَوَّ لَحَلِيمٌ إِبْرَاهِيمَ إِنَّ

75- THAT ABRAHAM WAS PATIENT, OFTEN SIGHING, AND RETURNING. (TO ALLAH)

((76))مَرْدُود غَيْرُ عَذَابٌ آتِيهِمْ وَإِنَّهُمْ رَبِّكَ أَمْرُ جَاءَ قَدْ إِنَّهُ هَذَا عَنْ أَعْرِضْ إِبْرَاهِيمُ يَا

76- O, ABRAHAM! PLEAD NOT ON THIS MATTER, THAT YOUR LORD'S DECREE HAS ALREADY BEEN ISSUED; AND THERE WILL COME UPON THEM AN UNREJECTABLE TORTURE.

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THE COMMENTARY
VERSE NO. 74 - 76

When Abraham's fear vanished by receiving the good news of having a prophet son and grandson, (ISAAC & JACOB) and made sure that the strangers were God's Messengers who had come to

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punish the sinful cities of Sodom and Gomorah, he began to plead with God and dispute with the angels for the wicked people of Lot. Abraham was not sure enough that the people of Lot had already been judged, and that, God's decree had been issued. This was why he began to haggle with the angels over the sinful people, for being a Compassionate and a tender-hearted man. But when they told him plead not on this matter that God's decree has already been issued, he ceased arguing and kept quiet, sighing.

((77))وَلَمَّا جَاءَتْ رُسُلُنَا لُوطاً سِيءَ بِهِمْ وَضَاقَ ذَرْعاً بِهِمْ وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

77- AND WHEN OUR MESSENGERS CAME TO LOT HE WAS ANNOYED AND WAS GRIEVED ON ACCOUNT OF THEM, AND SAID:ۖ ``THIS IS A HARD DAY''

((78))وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلاَءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلاَ تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

78- AND HIS PEOPLE WHO WERE DOING EVIL DEEDS BEFORE, CAME RUNNING TOWARDS HIM.

HE SAID:ۖ ``O, MY PEOPLE! HERE ARE MY DAUGHTERS. THEY ARE CLEANER FOR YOU (IF YOU MARY THEM). BEWARE OF ALLAH AND DO NOT DISGRACE ME WITH REGARD TO MY GUESTS. IS THERE NOT A RIGHTۖMINDED MAN AMONG YOU?''

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((79))قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

79- THEY SAID:ۖ ``YOU KNOW WELL THAT WE HAVE NO RIGHT (LIKING) TO YOUR DAUGHTERS, AND YOU KNOW WELL WHAT DO WE WANT!''

((80))قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

80- HE SAID:ۖ ``O, WOULD THAT I HAD POWER AGAINST YOU, (I WISH I COULD SUPPRESS YOU) OR COULD TAKE REFUGE IN A STRONG SUPPORT.''

THE COMMENTARY
THE INDECENT LIFE OF THE PEOPLE OF LOT (VERSE NO. 77 - 80)

According to some Islamic traditions, Lot was working in his farmland, when he saw some handsome young men coming to him. The strangers requested to be his guests for a couple of days. Morally he was obliged to entertain any guest, and knew it a religious duty; but here the case was differentۖThe extraordinary beauty of the young stranger boys, and the addiction of his

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people to the evil passion of homosexuality, would be so difficult to handle; and such considerations filled him with anxiety and stress. So he said to himself:ۚ ``To-day is a hard and troublesome day!'' Lot had no other option but to take his guests at home from a way that they could not be seenۚperhaps in the dark of the night. In their way home, Lot informed the young strangers of the evil perversion of his people who sought sexual satisfaction in aberrant ways.

It is narrated that Allah had instructed the angels not to punish

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the town's folk before three witnesses testify their guilt. When Lot and his guests reached home safely his wife who was a disbeliever gave some signals to the chiefs of the rascals, informing them of what was going on in their house! So the heads of the homosexuals rushed towards the house of Lot. The apostle found himself very helpless when he saw his house besieged by the devils who were inflamed with the evil passion of homosexuality. He went out and said to them:ۚ ``O, my people! Disgrace me not in front of my guests. Is there not a right-minded man among you? Here are my daughters; they are cleaner for you.''

``HERE ARE MY DAUGHTERS''

Lot had no more than three daughters and most probably the intruders were the chiefs of the mischief makers, and were not very many, that Lot offered to sacrifice his daughters in order to save the chastity of his young guests. Some commentators have taken the offer of his daughters otherwise, which is not a strong reasoning. They say:ۚ ``My daughter or my son in the tongue of a venerable man like the apostle of God, who is in fact the spiritual father of people, may mean any young girl or young man of the town; and thus Lot encouraged them to go after the girls instead of the boys, and keep on with chastity.'' But in answer to their prophet, the wicked people said:ۚ ``You know that we have no interest and liking in your daughters, and you well know what do we want!''

What else could he do in that critical situation? He told them that he wished he had enough power to crush the rascals and smash them, or at least he could have a reliable support to rely on. But soon it was proved that the most powerful and the most reliable support was there, and everywhere, and even ready to protect His faithful servants. Then his guests declared themselves to be angels, and Messengers of God, who were sent down to punish the people of Lot. They assured Lot not to fear any more, that, these rascals can not even touch you!

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إِنَّ أَصَابَهُمْ مَا مُصِيبُهَا إِنَّهُ امْرَأَتَكَ إِلاَّ أَحَدٌ مِنْكُمْ يَلْتَفِتْ وَلاَ اللَّيْلِ مِنْ بِقِطْعٍ بِأَهْلِكَ فَأَسْرِ إِلَيْكَ يَصِلُوا لَنْ رَبِّكَ رُسُلُ إِنَّا لُوطُ يَا قَالُوا

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((81))بِقَرِيب الصُّبْحُ أَلَيْسَ الصُّبْحُ مَوْعِدَهُمُ

81- THEY SAID:ِ ``O, LOT! WE ARE YOUR LORD'S MESSENGERS. THEY SHALL NEVER TOUCH YOU. SO SET FORTH WITH YOUR KINSFOLK IN THE DEAD OF THE NIGHT, AND LET NONE OF YOU LOOK BEHIND. EXCEPT YOUR WIFE, THAT SHE HAS TO SUFFER THE FATE OF THE OTHERS. THEIR APPOINTED TIME IS THE MORNING. IS THE MORNING NOT NEAR?''

((82))مَنْضُود سِجِّيل مِّنْ حِجَارَةً عَلَيْهَا وَأَمْطَرْنَا سَافِلَهَا هَاعَالِيَ جَعَلْنَا أَمْرُنَا جَاءَ فَلَمَّا

82- THEN WHEN OUR DECREE WAS ISSUED WE TURNED ITS HIGHEST TO ITS LOWEST AND RAINED UPON IT BAKED CLAY (AS HARD AS STONE) ONE UPON ANOTHER.

((83))بِبَعِيد الظَّالِمِينَ مِنْ يَهِ وَمَا رَبِّكَ عِنْدَ مُسَوَّمَةً

83- (THE RAIN OF BAKED CLAY WAS) MARKED BY YOUR LORD, AND IT IS NOT FAR FROM THE OPPRESSORS.

THE COMMENTARY
THE END OF THIS GROUP OF OPPRESSORS (VERSE NO. 81 - 83)

At last when the angels saw that Lot was mentally in a great stress and is in trouble about the existing situation, they disclosed themselves and declared their mission as the Messengers of God, saying:

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``O, Lot! We are your Lord's Messengers. So don't worry, that, they will never touch you.'' As it is revealed in the S 54:33, Lot did warn his wicked people of God's wrath and the coming of an awful day for their punishment, but they paid no heed to the warning and proceeded to take away his handsome guests! As they came forth suddenly their eyes were all blinded and in that darkness they heard a voice saying:ِ ``Now taste you my wrath and believe the warnings! This was the beginning of their dreadful chastisement....'' However, recognizing the angels who were in the guise of young beautiful man, revived Lot and infused a new blood into his veins, and felt a happiness in the depth of his heartِhis beloved Lord and friend had come to his help.

Then the angels told Lot:ِ ``Set forth with your house-hold and the others who have believed with you in the dark of the night, and let none of you look behind, except your wife who has to share the fate of those who are doomed. She will not follow your instruction and will lag behind among those who perish.'' When Lot and those who believed with him left the town behind, the terrible event began! The cities and the suburbs were agitated with irregular vibratory motions

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due to an awful earthquake, and by morning the cities of Sodom and Gomorrah were all overturned, so that its highest points became its lowest points, and after that a shower of pellets made of baked clay and hard as stones, rained upon the inhabitants and piled up on them.

SIJJIL is a compound Persian word Arabicised composed of SANG, and GILL, which might have been very hard pellets of baked clay.

HOMOSEXUALITY

The people of Lot were so awfully chastised for being homosexuals. Homosexuality among men and woman is unlawful in Islam, and it is counted among mortal and capital sins, and has retaliatory punishment, which is death for men, and a hundred whips for women.

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To prove the act is not that easy in our religion. There must be four just and virtuous men to witness and to testify that they have seen the indecent act; or the accused has to confess that he has done so, not once or twice, but at least four times and in different conditions and states. When the sin has clearly been proved, he is condemned to death, and she is to be whipped a hundred lashes.

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PEDERASTY

(Not only Islam, but almost all the religions, and in particular that of the Jews and Christians have condemned the pederast to death. The people of Lot were lost on account of pederasty and this is clearly stated in the Holy Qura"n S 7:80◌84 as follows:◌ ``And also make a mention of Lot in the Book, when he said to his people:◌ Do you commit lewdness such that no one in the world ever committed before you!? You have sexual intercourse with men instead of women! You are indeed a degenerated people.'' In answer to him Lot's people said:◌ ``Banish him and his followers from your town that they are men who seek to keep clean.'' Pederasty in the Law of Moses, which is the law of Christians too; has been declared as a heinous and major sin, and the pederast is condemned to death. With reference to LEVITICUS◌20:13 we read:◌

``If a man has sexual relations with another man or a boy, they have done a disgusting thing and both of them shall be put to death. They are responsible for their own death.'' TRANSLATOR'S NOTE)

WHY HOMOSEXUALITY IS UNLAWFUL?

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Although sex aberration prevails widely in the West, so that its impudence and inviolability has generally been violated, and in some countries like England, it has officially been declared as lawful, yet its increase will not decrease its ugliness and evil consequences in man's society.

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Some may reason that they do not see any medical objection in that sort of sexual intercourse; while most of the doctors of Medicine have come to it as the source of the mysterious disease of Aids which nowadays is the general topic of conversation. Anything which is perverted from its natural way will go wrong and reach a cul-de-sac, or point of Fall. He who continues with such evil deeds will soon lose his affections to the opposite sex and this sort of a disease is indeed a calamity in the physical and spiritual life of both sexes. And also as another consequence of this evil act, man will obtain the feelings of woman and vice versa. Such people are eventually attracted to alcoholic beverages, and then captivated by intoxicants.

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LOT IN THE BIBLE

The above story of Lot and the punishment of Sodom and Gomorrah, has also been narrated in the Bible, but in a primitive tongue and literature, and in some cases abusing to God and His apostles! Comparing the two narrations will easily prove to our dear reader that the difference is not that of a learned narrator and an unlearned writer. It rather is the difference between God and man! GOD APPEARS TO ABRAHAM IN GUISE OF MAN! GENESIS ۩ 18 ABRAHAM hurried into the tent and said to Sa"rah:۩ ``QUICK! Take a sack of

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your best flour and bake some bread. Then he ran to the herd and picked out a calf that was tender and fat, and gave it to a servant who hurried to get it ready.'' There under the tree he served them and they ate! Then they asked where is your wife Sa"rah? She is there in the tent; answered he. One of them said:۩ ``Nine months from now I will come back and your wife Sa"rah will have a son!''

Sa"rah was behind the door of the tent listening. ABRAHAM and SA"RAH were very old, and Sa"rah had stopped having her monthly period. So she laughed to herself and said:۩ ``Now that I am an old woman and worn out, can I still enjoy sex?'' 13۩Then the Lord asked ABRAHAM:۩ ``Why did Sa"rah laugh and say can I really have a child when I am so old? Is anything too hard for the Lord? As I said, nine months from now I will return and Sa"rah will have a son.'' Sa"rah was

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afraid and she denied to have laughed! But the Lord said, yes you did laugh.

Abraham Pleads For Sodom & Gomorrah

20ۦThen the Lord said to Abraham:ۦ ``There are terrible accusations against Sodom and Gomorrah and their sin is very great. I must go down to find out whether or not the accusations that I have heard is true or not!'' 22ۦThen the two men left and went on towards Sodom, but the Lord remained with ABRAHAM. ABRAHAM approached the Lord and said:ۦ ``Are you really going to destroy the innocent with the guilty? If there are 50 innocent people in the city, will you destroy the whole city?'' The Lord said:ۦ ``If I find 50 innocent people in Sodom I will spare the whole city for the sake of them.'' (Then ABRAHAM haggled with the Lord to reduce the number of the innocent people without the town being destroyed and finally ABRAHAM said to the Lord:)

32ۦ``Please don't be angry Lord! I will speak just once more. What if only ten are found?'' He said:ۦ ``I will not destroy it if there be ten.'' After He had finished speaking with ABRAHAM. The Lord went away and ABRAHAM returned home.

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THE ANGELS IN THE HOUSE OF LOT
GENESIS ۦ 19

1ۦWhen the two angels came to Sodom that evening Lot was sitting at the city gate. As soon as he saw them he went to them and bowed down before them and said:ۦ ``Sirs! I am here to serve you. Please come to my house. You can wash your feet and stay at night....'' But they answered no; we will spend the night here in the city square and by urging them they finally went with him to his house. 4- Before the guests went to bed the men of Sodom surrounded the house. All the men of the city, both young and old were there! They said:ۦ ``Where are the men who came to stay with you tonight? Bring them to us.'' The men of Sodom wanted to have sex with them! Lot said to them:ۦ ``Friends! I beg you don't do such a wicked thing. I have two daughters who are still virgins. Let me bring them out to you and you can do whatever you want with them. But don't do anything to the men!....''

9ۦBut they said:ۦ ``Get out of our way you foreigner. Who are you to tell us what to do!?''

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They pushed Lot back and moved on to break the door. But the two men came out and pulled Lot back into the house and shut the door. 11۝Then they struck all the men outside with blindness, so that they could not find the door.

12۝The two men said to Lot:۝ ``If you have anyone else here۝sons, daughters, sons-in Law, or any other relative living in the city۝get them out of here, because we are going to destroy this place.''

15۝At dawn the angels tried to make Lot hurry.

17۝Then one of the angels said run for your life. Don't look behind and don't stop in the valley. Run to the hills so that you won't be killed.

23۝The sun was rising when Lot reached the small town called Zoar. Suddenly the Lord rained burning sulphur on the cities of Sodom and Gomorrah and destroyed them and the whole valley along with all the people there and everything that grew on the land. But Lot's wife looked back and was turned into pillar of salt.

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27۝Early next morning Abraham hurried to the place where he stood in the presence of the Lord. He looked at Sodom and Gomorrah, and saw smoke rising from the land, like smoke from a furnace.

LOT IS MADE BLIND DRUNK BY HIS DAUGHTERS!

30۝Because Lot was afraid to stay in Zoar, he and his two daughters moved up into the hills and lived in a cave.

31۝The elder daughter said to her sister:۝ ``Our father is getting old, and there are no men in this land to marry us, so that we can have children. Let us make our father drunk, so that we can sleep with him and have children by him.''

33۝That night they gave him wine to drink, and the elder daughter had intercourse with him. But he was so drunk that he didn't know it.

34۝The next day the elder daughter said to her sister:۝ ``I slept with him last night. Now let us make him drink tonight, and you sleep with him. Then each of us will have a child by our father.'' So, that night, they made him drunk, and the younger daughter had intercourse with him. Again he was so drunk that he didn't know it. In this way both of Lot's daughters became pregnant by their own father!!!

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My Lord! I commend myself to your care of the personified Devils, who forge such heinous lies against your pure, clean and innocent apostles! TRANSLATOR'S NOTE)

عَلَيْكُمْ أَخَافُ وَإِنِّي بِخَيْرٍ أَرَاكُمْ إِنِّي وَالْمِيزَانَ الْمِكْيَالَ تَنقُصُوا وَلاَ غَيْرُهُ لَهإِ مِنْ لَكُمْ مَا اللهَ اعْبُدُوا قَوْمِ يَا قَالَ شُعَيْباً أَخَاهُمْ مَدْيَنَ وَإِلَى مُحِيطٍ يَوْمٍ عَذَابَ ((84))

84- AND TO MEDIAN THEIR BROTHER SHUAIB. HE SAID:ۏ ``O, MY PEOPLE! WORSHIP ALLAH. YOU HAVE NO OTHER GOD EXCEPT HIM. AND DO NOT LESSEN THE MEASURE AND THE BALANCE. (DO NOT DEAL IN FRAUD) I AM YOUR WELL-WISHER.

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AND I FEAR FOR YOU THE TORMENT OF AN ENCOMPASSING DAY.''

مُفْسِدِينَ الأَرْضِ فِي تَعْثَوْا وَلاَ هُمْأَشْيَاءَ النَّاسَ تَبْخَسُوا وَلاَ بِالْقِسْطِ وَالْمِيزَانَ الْمِكْيَالَ أَوْفُوا قَوْمِ وَيَا ((85))

85- AND, O, MY PEOPLE! GIVE THE MEASURE AND BALANCE IN FULL, (JUSTLY) AND DO NOT DIMINISH THE GOODS OF PEOPLE. (GIVE THEM THEIR DUE) AND MAKE NO MISCHIEF IN THE LAND.

بِحَفِيظٍ عَلَيْكُمْ أَنَا وَمَا مُؤْمِنِينَ كُنتُمْ إِنْ لَكُمْ خَيْرٌ اللهِ بَقِيَّةُ ((86))

86- WHAT REMAINS WITH ALLAH IS BETTER FOR YOU IF YOU ARE BELIEVERS, AND I AM NOT A GUARDIAN OVER YOU.

THE COMMENTARY
MEDIAN THE LAND OF SHUAIB (VERSE NO. 84 - 86)

The fate of Medyan people has been described in Qura"n in the same terms as that of the Thamood an earthquake seized them by night and they were burried in their own homes as if had never been in that houses in which they had flourished! Median was a land inhabited by a people who were the offspring of Ishmael stretched on the eastern side of the Gulf of Aqaba, and now it is called Moa"n. The Medians were a commerical people, and had many successful merchants. Their commerical caravans travelled to Egypt, Syria, Palestine and Lebanon. It is said that it was the medianite commerical caravan to which JOSEPH was sold into slavery, and then he was taken to Egypt. According to the above verses the medianite's major sins were:ۏ

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1) Being idolaters. 2) Giving short weights and dealing in fraud. 3) Depriving people of their rightful dues. 4) Making mischief in the land, such as highway robbery and agitating the orders. Shuaib their prophet who was as well-wisher as a brother to them, began his preaching with faith in God, which is the source of all virtues, saying:ِ ``O, my people! Worship Allah that you have no other God except Him.'' He told them not diminish the goods of people and give them their just dues, that your fraudulent dealings in weight and measure, may ruin your spirit and destruct your prosperity.

That the bad and harmful effects of your evil deeds will eventually encompass you, so that you won't be able to escape it. But his people rejected the truthful Message that Shuaib had brought to them from their Lord. They disobeyed their prophet, and the wrath of Allah seized them in a night, the morning of which their houses had turned to their graves!

((87)) الرَّشِيدُ الْحَلِيمُ لاَنْتَ إِنَّكَ نَشَؤُاْ مَا اأَمْوَالِذَ فِي نَّفْعَلَ أَنْ أَوْ آبَاؤُنَا يَعْبُدُ مَا نَّتْرُكَ أَنْ تَأْمُرُكَ أَصَلَوتُكَ شُعَيْبُ يَا قَالُواْ

87- THEY SAID:ِ ``O, SHUAIB! DOES YOUR PRAYER COMMAND YOU THAT WE SHOULD LEAVE WHAT OUR FATHERS WORSHIPPED, AND NOT TO DO WITH OUR PROPERTIES WHAT WE LIKE? INDEED YOU ARE A FORBEARING, RIGHT-MINDED.''

مَا الاْصْلاَحَ إِلاَّ أُرِيدُ إِنْ عَنْهُ أَنْهَاكُمْ مَا إِلَى أُخَالِفَكُمْ أَنْ أُرِيدُ وَمَا حَسَناً رِزْقاً مِنْهُ وَرَزَقَنِي رَبِّي مِنْ بَيِّنَة عَلَى كُنتُ إِنْ أَرَأَيْتُمْ قَوْمِ يَا قَالَ
((88)) أُنِيبُ وَإِلَيْهِ تَوَكَّلْتُ عَلَيْهِ بِاللهِ إِلاَّ تَوْفِيقِي وَمَا اسْتَطَعْتُ

88- HE SAID:ِ ``O, MY PEOPLE! HAVE YOU CONSIDERED IF I STAND ON EVIDENCES FROM MY LORD, AND HE HAS

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SUSTAINED ME WITH A NICE SUSTENANCE FROM HIS PRESENCE. (CAN I THEN DISOBEY MY LORD?) I DO NOT WANT TO OPPOSE YOU BY DOING THAT WHICH I FORBID YOU TO DO. I ONLY SEEK TO REFORM YOU AS FAR AS I CAN, AND MY SUCCESS DEPENDS ON ALLAH. ON HIM I HAVE PUT MY TRUST, AND TO HIM I TURN IN REPENTANCE.''

((89))بِبَعِيد مِنْكُمْ لُوط قَوْمُ وَمَا صَالِح قَوْمَ أَوْ هُود قَوْمَ أَوْ نُوح قَوْمَ أَصَابَ مَا مِثْلُ يُصِيبَكُمْ أَنْ شِقَاقِي يَجْرِمَنَّكُمْ لاَ قَوْمِ وَيَا

89- AND O, MY PEOPLE! LET NOT YOUR ENMITY TOWARDS ME LEAD YOU TO SUFFER THE SAME AFFLICTION THAT AFFLICTED THE PEOPLE OF NOAH, OR THE PEOPLE OF HOOD, OR THE PEOPLE OF SALIHِAND THE PEOPLE OF LOT ARE NOT FAR FROM YOU.

((90))وَدُودٌ رَحِيمٌ رَبِّي إِنَّ إِلَيْهِ تُوبُوا ثُمَّ رَبَّكُمْ وَاسْتَغْفِرُوا

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90- SO ASK FORGIVENESS OF YOUR LORD, THEN REPENT TO HIM THAT MY LORD IS COMPASSIONATE, ALL-LOVING.

THE COMMENTARY
THE BASELESS LOGIC OF THE OBSTINATE PEOPLE (VERSE NO. 87 - 90)

Those who took the idols for the relics and cultural monuments of the past; and gained a lot from dealing in fraud, and giving less to the customers, said to their prophet Shuaib:ۚ ``Does your prayer command you that we should leave the idols that our

fathers worshipped, and not to do with our properties what we want?'' They put the stress on Shuaib's prayer because he is said to have been praying too much, and saying to people that the prayer prevents man from doing evil. In fact, the people of Shuaib were so material- minded, that spiritual things and matters meant nothing to them, and so they scoffed at Shuaib's prayer! On the other hand they saw not any right in their wealth for anyone other than themselvesۚeven for God, or for the poor and needy. So they spoke ironically to their prophet and taunted him, saying:ۚ ``You are indeed a forbearing right-minded man!'' That was a saying through a metaphor and irony that:ۚ

``You think too much of yourself, and believe that you are the only right-minded man among us! You are putting our old customs and relics, and the monuments of the past, beneath your foot, and invade people's freedom in their wealth and property. All these prove that you have neither a right mind, nor any useful suggestion or idea!'' In answer to their rude and ironical reasoning or dispute, Shuaib answered them in a kind, brotherly, and gentle, tone of speech, saying:ۚ ``O, my people! Have you considered if I stand on clear signs and obvious evidences from my Lord, and you have belied me!? You better think a little deeper about my mission and message, and beware of Allah. How do I dare to forge a lie against my Lord, and He is aware of whatever we do, and that He has sustained me with a fair physical and spiritual sustenance. I am indeed your well wisher brother, and only seek to reform you as far as I can. I have put my trust on our Lord, and to Him I have turned in repentance. You can see that, if I forbid you doing anything, I avoid it myself before I bid you to abstain. So, I don't want to oppose you by doing that which I forbid you.''

And finally he told them:ۚ ``My people! I see things that you do not see. Please stop your hostility against me, and let it not afflict you with that sort of afflictions which smote down the obstinate people of Noah, Hood, Salih, and the execution site of the people of Lot is not so far from youۚneither chronologically

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nor geographically. So ask forgiveness of your Compassionate All-loving God and cease your obstinacy and hostility.''

((91))قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيراً مِّمَّا تَقُولُ إِنَّا لَنَرَاكَ ضَعِيفاً فِينَا وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

91- THEY SAID:ۏ ``O, SHUAIB! WE DON'T UNDERSTAND MUCH OF WHAT YOU SAY, AND WE SEE YOU WEAK AMONG US; AND IF IT WAS NOT FOR THE SAKE OF YOUR LITTLE TRIBE, WE WOULD HAVE STONED YOU, AND YOU ARE NOT IN A POSITION TO STAND AGAINST US.''

((92))قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِّنَ اللهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيّاً إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ

92- HE SAID:ۏ ``O, MY PEOPLE! IS MY TRIBE MORE ESTEEMED BY YOU THAN ALLAH, THAT YOU HAVE CAST HIM BEHIND YOUR BACKS NEGLECTED; WHILE MY LORD ENCOMPASSES WHATEVER YOU DO?''

((93))وَيَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ

93- AND O, MY PEOPLE! DO WHATEVER YOU CAN (AGAINST ME) AND I AM DOING. (MY DUTY) SOON SHALL YOU KNOW TO WHOM WILL COME THE PUNISHMENT TO DISGRACE HIM; AND WHO IS THE LIAR. AND YOU WAIT WATCHING, I TOO WILL WAIT WITH YOU.

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THE COMMENTARY
THE MUTUAL THREATS OF SHUAIB AND HIS PEOPLE (VERSE NO. 90 - 93)

Shuaib who has the title of, ©PROPHETS ORATOR¨ for his skill and art of speaking eloquently, expressed his Message to his people calmly and with compassion and patience, but his obstinate people answered him with pertinacy and grudge, saying:ۏ ``Shuaib! We don't understand much of what you say. In our sight you are no more than a weak teacher. We only spare you for the sake of your little tribe, or else we would have stoned you so far!'' It is not difficult to understand spiritual and divine matters if we do not deliberately shut our eyes to God's signs, as the people of Shuaib did.

Shuaib was not discouraged by the impolite disputes of his people, and he became not nervous by their obstinacy and rejection of his message, just as our prophet Mohammad (AS) was so. Inspite of all that rude and rough oppositions, he continued with compassion and tranquility, asserting himself and insisting upon his assertion. In an expressive preaching he said in answer to his perverted people:ۏ ``O, my people! Is my tribe dearer to you and more esteemed by you than

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Allah!? The compassionate Merciful Lord, the commands of whom you have cast away, and have turned your backs to Him!'' If the wicked want to continue to blaspheme and mock, what else can the Godly tell him except:ۚ ``Go on your way and do as you likeۚbut, wait and watch, and I too will wait with youۚGod's mill grinds slow but without fail. Calm, quiet, but bravely Shuaib gave an end to their dispute by saying:ۚ

Do whatever you can against me, but know that nothing will stop me doing my duty, and soon will our Lord judge among us, and His judgement is true and just.''

ظَلَمُوا الَّذِينَ وَأَخَذَتِ مِّنَّا بِرَحْمَة مَعَهُ آمَنُوا وَالَّذِينَ شُعَيْباً نَجَّيْنَا أَمْرُنَا جَاءَ وَلَمَّا

جَاثِمِينَ دِيَارِهِمْ فِي فَأَصْبَحُوا الصَّيْحَةُ | ((94))

94- AND WHEN OUR DECREE WAS ISSUED, WE SAVED SHUAIB AND THOSE WHO BELIEVED WITH HIM BY A MERCY FROM US, AND A DREADFUL CRY SEIZED THOSE WHO OPPRESSED. THEN WHEN MORNING CAME, THEY WERE FALLEN ON THEIR BREASTS (DEAD) IN THEIR HOMES.

ثَمُودُ بَعِدَتْ كَمَا لِمَدْيَنَ بُعْداً أَلاَ فِيهَا يَغْنَوْا لَمْ كَأَنْ ((95))

95- AS IF THEY HAD NEVER DWELT THERE-IN. BEHOLD! AWAY WITH MEDIAN, AS THAMOOD WAS DONE AWAY. (FROM GOD'S MERCY)

THE COMMENTARY
THE DOOM OF THE EVILۚDOERS (VERSE NO. 94 - 95)

The story of the ancient people who were doomed, has almost always been the same, and such that; when they filled their society with mischief-corruption, and oppression, and caused various mental, spiritual and corporeal, diseases; some apostle or Divine Teacher began to advise, admonish, and warn them, so that they might reform, repent, and return. The teachers had a good news for them in their right hand, and a warning in their left, asking the people to submit to the will of their Lord God, and to seek His forgiveness, and to stop doing evil deeds. When all the endeavours to bring the wicked people to the right path of truth failed, God's command of punishment was issued and within a couple of hours doomed all the objectors and rejectors! The

faithfuls were saved and the faithless were punished. And so was the case with the people of Shuaib, who did not pay heed to the warnings of their prophet; and therefore a tremendous noise

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seized them at night, and in the morning they were fallen on their faces deads; as if they had never dwelt there. The noise, thunderbolt, earthquake, volcanic eruption, or whatever the means of their punishment and ruin should have been, it certainly must have been able to distinguish between wrong and right, and bad and good! This is why Shuaib and those who believed with him were all rescued, while the oppressors and disbelievers perished!:

``And when our command for their punishment came to pass, we saved Shuaib and those who believed with him, and a dreadful cry seized the oppressors.''

God's universal plan is just and perfect and in general calamities and afflictions, he saves those who have done well; by His special grace, and afflicts those who have oppressed. In His general plan, God has all the movements and dispositions under his control, and even a leaf can not fall down the branch, unless he knows it! The useful lessons that the incident of Shuaib can teach us are many, some of which are as follows in brief:

1 Economical affairs are very important and we must take care of the transactions, and not to deal in fraud, or lessen the share and rights of our counterparts.

2 We should never sacrifice the principles for excessive enthusiasm and unreasoning Zeal and neither for personal hatred and private grudges forget the truth and ignore the rights of other people.

3 Prayer calls us to monotheism and piety. So we should not take it easy, and perform it perfunctorily and carelessly.

4 Self-conceit, and overweening opinion of our own natural endowments, faculties, and knowledge, will give a halt to our progress, and prevent our physical and spiritual development.

5 Faith and act are not two separate and distinguished things,

but one is the fruit of the other. So the sweet fruit of the tree of faith is good deeds, and without doing good, faith is fruitless.

6 The aim of the apostles were to reform and to put matters and affairs aright, so that the people and their societies could move on, and progress in the path of evolution.

In this goal, their best means of success was their trusts in God, and their constancy and perseverance which was due to that confidence and trust.

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((96)) مُّبِين وَسُلْطَان بِآيَاتِنَا مُوسَى أَرْسَلْنَا وَلَقَدْ

96- AND WE SENT MOSES WITH OUR SIGNS AND PERSPICUOUS AUTHORITY.

((97))بِرَشِيد فِرْعَوْنَ أَمْرُ وَمَا فِرْعَوْنَ أَمْرَ فَاتَّبَعُوا وَمَلأَيْهِ فِرْعَوْنَ إِلَى

97- TO PHARAOH AND HIS HIGH OFFICIALS. BUT THEY FOLLOWED PHARAOH'S ORDER, AND PHARAOH'S ORDER WAS NOT MATURED.

((98)) الْمَوْرُودُ الْوِرْدُ وَبِئْسَ النَّارَ فَأَوْرَدَهُمْ الْقِيَامَةِ يَوْمَ قَوْمَهُ يَقْدُمُ

98- HE WILL GO A HEAD OF HIS PEOPLE IN THE DAY OF RESURRECTION, LEADING THEM INTO THE FIRE, (IN HELL) AND SO BAD IS THE PLACE TO WHICH THEY ARE LED.

((99)) الْمَرْفُودُ الرِّفْدُ بِئْسَ الْقِيَامَةِ وَيَوْمَ لَعْنَةً هَذِهِ فِي وَأُتْبِعُوا

99- AND THEY ARE FOLLOWED BY A CURSE IN THIS (LIFE) AND IN THE DAY OF RESURRECTION. SO BAD IS THE OFFERING TO BE OFFERED. (TO THEM)

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THE COMMENTARY
THE CHAMPION OF CONTEST AGAINST PHARAOH (VERSE NO. 96 - 99)

The story of Moses and Pharaoh has been referred to, in many passages of Qura"n; and much more than any other apostle. In more than 30 chapters and in over than a hundred passages, the story is referred to, and in each case with some special points to be illustrated. The peculiarity of the incident of Moses, compared with the other apostles, lays in the strive and struggle of Moses against an arrogant and selfish dictator king, who misled his people against the truth; while the other apostles strived to amend and reform their people. Water must be refined at its source and spring. When some false leaders and arrogant governors rule people according to their caprices and fancies through dictatorship, it is very difficult to put things aright in that realm and dominion. This was why Moses and Aaron were sent first to advise and admonish Pharaoh:

``We sent Moses with our signs and perspicuous authority to Pharaoh and his high officials.'' Pharaoh's courtiers and high officials found their secular interests endangered by the spiritual and Divine message of Moses. They frightened Pharaoh of the advent of the Messenger of God, and so he began his propagations against Moses, and accused him by saying: ``The two brothers have come here to discharge you from your native country! (S 7:110) And I am afraid of him to change

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your religion, and to corrupt your faith and land! (S 40:26)'' Pharaoh's people believed him and followed him and obeyed his order, and Pharaoh's order was not matured. He therefore misled his people towards an everlasting misfortune. As a matter of fact, man falls under false leadership, by his own Free-Will, and deliberate choice, and perishes with his false leader accordingly. Pharaoh was an example of such false, selfish, arrogant, and ignorant, leaders who not

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only ruin themselves, that also mislead their people to misery and perdition:ِ ``They followed Pharaoh's order, and the command of him was not matured and reasonable.'' He led them into a pit of fire instead of a spring of cold clean water. The Arabic, ©VERD¨ is the watering place that Man or cattle arrive at, and the metaphor here is very suited and fit. Instead of taking his followers to a cool and clean watering place, Pharaoh led his people down to the Fire of eternal torment and everlasting misery, in the life to come.

Next world is a life in which our deeds and conducts that we have done here, will take form and shape there, and all things that exist there, are the very incarnation of our deeds here in the present life!

وَحَصِيدٌ قَائِمٌ مِنْهَا عَلَيْكَ نَقُصُّهُ الْقُرَى أَنْبَاءِ مِنْ ذَلِكَ ((100))

100- THESE ARE THE NEWS OF THE TOWNS THAT WE RELATE IT TO YOU. OF THEM ARE SOME STANDING, (LIKE EGYPT) AND (SOME OTHER LIKE SODOM AND GOMMORAH) MOWN DOWN.

تَتْبِيب غَيْرَ زَادُوهُمْ وَمَا رَبِّكَ أَمْرُ جَاءَ لَمَّا شَيْء مِنْ اللهِ دُونِ مِنْ يَدْعُونَ الَّتِي آلِهَتُهُمْ عَنْهُمْ أَغْنَتْ فَمَا أَنفُسَهُمْ ظَلَمُوا وَلَكِنْ ظَلَمْنَاهُمْ وَمَا ((101))

101- WE DID NOT OPPRESS THEM, BUT THEY OPPRESSED THEMSELVES. AND THEIR GODS WHOM THEY CALL APART FROM ALLAH, AVAILED THEM NOTHING (WERE OF NO USE TO THEM) WHEN THE DECREE (ORDER) OF YOUR LORD WAS ISSUED; AND THEY ADDED NOTHING TO THEM SAVE DESTRUCTION.

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شَدِيدٌ أَلِيمٌ أَخْذَهُ إِنَّ ظَالِمَةٌ وَهِيَ الْقُرَى أَخَذَ إِذَا رَبِّكَ أَخْذُ وَكَذَلِكَ ((102))

102- AND SUCH WAS THE SEIZURE OF YOUR LORD WHEN HE SEIZED THE TOWNS WHEN THEY WERE OPPRESSORS, THAT HIS SEIZURE IS SEVERELY PAINFUL.

مَشْهُودٌ يَوْمٌ وَذَلِكَ النَّاسُ لَهُ مَجْمُوعٌ يَوْمٌ ذَلِكَ الاْخِرَةِ عَذَابَ خَافَ لِّمَنْ لاَيَةً ذَلِكَ يِفِ إِنَّ ((103))

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103- SURELY IN THAT IS A SIGN FOR HIM WHO FEARS THE PUNISHMENT OF THE LAST JUDGEMENT. THAT IS A DAY FOR WHICH PEOPLE ARE GATHERED TOGETHER; AND THAT IS A DAY TO BE SEEN BY ALL.

مَّعْدُود لاِجَل إِلاَّ نُؤَخِّرُهُ وَمَا ((104))

104- AND WE DELAY IT NOT EXCEPT FOR AN APPOINTED TERM.

THE COMMENTARY
VERSE NO. 100 - 104

In the aforementioned verses, the stories of seven communities of the ancient, and part of the life and histories of their prophets; and also the adventurous life of man, and some of its hazardous enterprises, has been related. And then the latter four verses close up the narration briefly:ِ ``There are the news of the towns that We relate it to you. Of them some are standing like Egypt, and some have been mown down by the sickle of their sin.'' ``Don't you ever think that We oppress our servants. Never so! They oppressed themselves by transgressing the natural bounds of their life.'' God is always kind and Merciful to His creatures. If He punishes them, his

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punishment too is just, and for some sort of amendment; and it too is a Mercy from Him. People adhered to their idols and false gods who added nothing to them except perdition or misery! Falsehood will eventually vanish, and give its place to truth; so, those who grasp the false things and false gods will earn nothing of them, except misery and distress. It is a general Divine Law, and a natural programme in the God's universal plan, that, when a people stretch out their hands in oppression and sin, and transgress the bounds that God has established for their own good; and worst of all, they pay no heed to the admonitions and warnings of the apostles, God will seize them by their sins and throw them in a trap of painful punishment.

In the above stories that have been narrated, there are clear signs from our Lord, and useful lessons to be taken, if a person seeks for salvation, and want to get rid of the punishments of this present life, and that of the Last Judgment in the Resurrection Day.

وَسَعِيدٌ شَقِيٌّ فَمِنْهُمْ بِإِذْنِهِ إِلاَّ نَفْسٌ تَكَلَّمُ لاَ يَأْتِ يَوْمَ ((105))

105ِTHE DAY IT COMES (i.e. IN THE RESURRECTION DAY) NO SOUL SHALL SPEAK EXCEPT BY HIS PERMISSION. THEN SOME OF THEM ARE FORTUNATE, AND SOME UNFORTUNATE. (WRETCHED OR BLESSED)

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وَشَهِيقٌ زَفِيرٌ فِيهَا لَهُمْ النَّارِ فَفِي شَقُوا الَّذِينَ فَأَمَّا ((106))

106ِAS FOR THE UNFORTUNATES:ِ THEY ARE IN (HELL) THE FIRE. FOR THEM IS THERE-IN SIGHS AND SOBS. (MOANING AND WAILING)

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يُرِيدُ لِمَا فَعَّالٌ رَبَّكَ إِنَّ رَبُّكَ شَاءَ مَا إِلاَّ وَالأَرْضُ السَّمَاوَاتُ دَامَتِ مَا فِيهَا خَالِدِينَ ((107))

107- THEREIN THEY DWELL FOREVER, SO LONG AS THE HEAVENS AND THE EARTH ENDURE, EXCEPT AS YOUR LORD WILL; (SOMETHING ELSE) THAT YOUR LORD ACCOMPLISHES WHAT HE WANTS.

مَجْذُوذ غَيْرَ عَطَاءً رَبُّكَ شَاءَ مَا إِلاَّ وَالأَرْضُ السَّمَاوَاتُ دَامَتِ مَا فِيهَا خَالِدِينَ الْجَنَّةِ فَفِي سُعِدُوا الَّذِينَ وَأَمَّا ((108))

108ِAND AS FOR THE FORTUNATES; THEY SHALL BE IN PARADISE, THEREIN THEY DWELL FOREVER, SO LONG AS THE HEAVENS AND THE EARTH ENDURE, EXCEPT AS YOUR LORD WANTS. (SOMETHING ELSE) A GIFT THAT NOT BE CEASED.

Felicity and Wretchedness(VERSE NO. 105 - 108)

A particular scene of the Day of Resurrection has been illustrated here in which word and speech is of no use! In that particular stage of Dooms Day, no one will speak except by God's permission. A seal is set upon their mouths, (S36:65) and instead of their tongues; their instruments of actions, such as their hands and feet, will speak to God about their guilts! The Day of Last Judgment is a highly serious and awe-inspiring day, before the greatest of all judges Who knows everything hidden or open, and has such an authority that no one dares to question, speak

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in self-defence or intercede for others; unless God permits him to do so. In such that critical situation, speaking is meaningless, because word is a means to display a hidden thought, or disclose an idea or a suggestion; but when everything is exposed to view, there will remain no room for any word or speech to express one's thought. In that stage of the long Day of

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Judgement, it is man and his deeds on the carpet, and the deeds are all exposed to view, and have form and shape to be seen by all. When that day comes all the truths and facts are uncovered and unveiled, and nothing there is exactly similar to what we see here in this world.

According to some other verses of Qura"n, there are also stages to pass, in which people will talk to each other and to angels and apostles, and even to Allah. Eventually and by the end of the judgement; people are classified in two groups:ۚ some of them are fortunate and blessed, and the other group are wretched and unfortunate, according to what they have been doing in this world. The unfortunate ones will go to Hell, wherein for them is sighs and sobs, moanings and wailings. And the blessed ones are fortunate enough to join Paradise, and its gardens of bliss, wherein they receive uninterrupted gifts and blessings from their Lord. Both parties will remain in their abode for ever, except as God wills.

ABOUT the Arabic, ©KHA"LIDIN¨ that we have translated to, ©DWELL FOR EVER¨ there is a hot controversy among the commentators and theologians. Some have concluded that the punishment referred to, are on condition of the endurance of the heavens and earth, which are not eternal beings. Therefore the penalties too, are not eternal and forever and finally the inhabitants of Hell will move up to live in Paradise. The other theologians hold that, if the above condition exists, it exists for both parties, and inhabitants of Paradise too must have an end. But there is also a second condition in the above verses that, ©EXCEPT AS GOD WILLS¨ which may solve the problem easier. That is to say if God wills. he can give an end to the penalties and change the condition and position of both, raising the inhabitants of Hell up to

the Gardens of Bliss if He wills, and promote the inhabitants of Paradise, in accordance to the Law of Evolution, to a higher grade of life. And this idea agrees more with the limitless Mercy and infinite power and knowledge of God. A reason to support the latter suggestion is the ending of the above verse (NO.108) that says:ۚ

``A GIFT THAT WILL NOT BE CEASED''

This implies that the gifts of God that are bestowed upon the inhabitants of Paradise are uninterrupted, and they shall never be ceased, be they bestowed in the Paradise or elsewhere in the new heavens and earth. Some people and critics have objected on the matter of KHOLOOD=everlasting of penalties, saying:ۚ `` What sort of a justice is this, that man for a short period of life time, of doing good or bad, should taste an eternal punishment or reward!?'' To answer this question we have to consider a few points first:ۚ

1ۚ That eternal punishments is not applied to all the sinners and guilties. There are a certain

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group of people who have immersed in their passions, caprices, and vanity so that they do nothing but sin; and even if they continue for ever they continue with sinnings, and they never change their minds. They have indeed sold their self and soul to Satan, and have closed all the windows and loopholes of rescue and salvation upon themselves. These are the very incarnation of Badness and Devil! And after all, in the Hell, there is not an apparent flaming Fire; and one who lives there he burns with his inner fire, that he has earned its fuel through his life history.

2ِ The relation of a sin and its punishment, is not a quantitative or a timely relation. It rather is a qualitative relation that exists between deeds and rewards, be they positive or negative.

3ِ The punishments in the Dooms Day are the natural effects of sins and wrongs. The torments and agonies that the sinners suffer is the direct and natural effect, and the fruit of their deeds. As an example, think of a man who is a drunkard and within a week drinks so much that he is inflicted with a severe ulcer in the stomach, which it

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will not be cured throughout his life. Does any body object here that the standard with which the sin has been measured for the ulcer punishment is not based on justice? Another instance of this can be a driver, who observes not the safety precautions, and in an instance through an accident, he becomes blind for life! How do we want to concern and judge the cause with effect here? On the contrary to the said instances we may have a farmer who sprinkles a handful of flower seeds upon a large piece of fertile land, and after a period of time the whole extensive land is seen to have been covered with tens of thousands of beautiful flowers of various colours! What is the relation between that handful of seeds, and that extensive beauty of the flowers, and what has the effect to do with the cause?

THE MEANS OF PROSPERITY AND MISERY

Prosperity is something that all peoples are in search of it, and is defined as successful progress and true happiness. It consists of having the means of development, and also spiritual and physical development in the path of Man's evolution. The antonym for prosperity is, ©FAILURE¨, misery, misfortune, and etc, the main cause of which is having no means of development and progress. Having the means and instruments for a thing, and using it not, is another question.

Prosperity and wretchedness are not instinctive, natural, and inborn gift or loss. Man has the faculty and power of being fortunate, if he works for it for having Free-Will. If he decides to be prosperous he must work for it and earn it, and if he does not avoid being wretched who can deliever him. In fact, life is what we make it, and God will help those who help themselves. ``Among the good means, and suitable instruments for obtaining prosperity;'' our prophet has

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said; ``Are a virtuous good spouse, an extensive good house, a fair neighbour, and a good mount.''

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((109))مَنقُوص غَيْرَ نَصِيبَهُمْ هُمْلَمُوَفُّو وَإِنَّا قَبْلُ مِّنْ آبَاؤُهُمْ يَعْبُدُ كَمَا إِلاَّ يَعْبُدُونَ مَا هَؤُلاَءِ يَعْبُدُ مِّمَّا مِرْيَة فِي فَلاَتَكُ

109- BE NOT THEN IN DOUBT CONCERNING WHAT THESE MEN WORSHIP THEY WORSHIP NOTHING BUT WHAT THEIR FATHERS WORSHIPPED FROM BEFORE. AND WE SHALL GIVE THEM THEIR SHARE IN FULL AND UNDIMINISHED.

((110))مُرِيب مِنْهُ شَكّ لَفِي وَإِنَّهُمْ بَيْنَهُمْ لَقُضِيَ رَّبِّكَ مِنْ سَبَقَتْ كَلِمَةٌ وَلَوْلاَ فِيهِ فَاخْتُلِفَ الْكِتَابَ ىمُوسَ آتَيْنَا وَلَقَدْ

110- AND VERILY WE GAVE MOSES THE BOOK, BUT DIFFERENCES AROSE THEREIN. AND HAD IT NOT BEEN FOR A WORD THAT PRECEDED FROM YOUR LORD, IT WOULD HAVE BEEN JUDGED BETWEEN THEM. AND THEY ARE STILL SUSPICIOUSLY IN DOUBT OF IT.

((111))خَبِيرٌ يَعْمَلُونَ بِمَا إِنَّهُ أَعْمَالَهُمْ رَبُّكَ لَيُوَفِّيَنَّهُمْ لَّمَّا كُلاًّ وَإِنَّ

111- AND CERTAINLY YOUR LORD WILL REWARD THEM ALL, THEIR DEEDS IN FULL, THAT HE IS AWARE OF WHATEVER THEY DO.

((112)) بَصِيرٌ تَعْمَلُونَ بِمَا إِنَّهُ تَطْغَوْا وَلاَ مَعَكَ تَابَ وَمَنْ أُمِرْتَ كَمَا فَاسْتَقِمْ

112- SO, CONTINUE (WITH PERSEVERANCE) AS YOU ARE COMMANDED, TOGETHER WITH THOSE WHO HAVE REPENTED WITH YOU; AND DO NOT TRANSGRESS, THAT HE SEES WHATEVER YOU DO.

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THE COMMENTARY
CONTINUE WITH PERSEVERANCE (VERSE NO. 109 - 112)

These verses were sent down to console and strengthen our prophet, and the believers who had repented with him. They were also instructed to fear not the large number of enemies, and to stand firm in front of them; that God would help and support them in time:ۏ ``Be not then in doubt concerning what these people worship.'' Their worship was not based on study and knowledge. They merely imitated their fathers, and their creed was not a religion, but some sort of a culture they imitated from one another. They rejected the Message of God and denied the prophets and went on their own way of evil and perversion, and so said Allah to them:ۏ

``Soon shall we give them their share of torment which is the natural effect of their own deeds.

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We shall repay them their wrongs and oppressions, in full and undiminished.'' And once again to comfort his prophet, Allah, says:ۚ ``O, prophet! It is not only your people who have fallen in variance concerning you and your Book.'' So was the case with the people of Moses tooۚthe Israelites:ۚ ``And we also gave Moses the Book, but differences arose therein. And had it not been for a word that preceded from your Lord, it would have been judged between them.'' In other word; if We do not hasten to punish your people, we deem that more advisable; because it might be that some of them in future repent and turn to good purposes.

``So be you , o, Mohammad steadfast, and continue your undertakings with perseveranceۚyou and those who have repented with you; and do not transgress....'' This verse (NO.112) was the hardest of all the verses that were sent down to our prophet (AS). So when he was asked:ۚ ``Why did your hairs grow grey so soon?'' He answered:ۚ ``The chapter of Hood turned me old! And he referred to the said verse, which is sometimes called the verse of patience and perseverance.''

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Patience and perseverance which imply a holding fast to a purpose, aim, or to a course of actions; is considered among the most important means and principles of any success. There is a Persian proverb saying:ۚ ``Patience is bitter but bears sweet fruit.'' William Shakspeare too, in his Othello has :ۚ ``How poor are they, that have no patience, ``What wound did ever heal, but by degree?'' So, if Mohammad's patience and perseverance whitened his black hairs, it also led to his extraordinary success, and this was for the said verse of Hood which told him to attempt the end and never stand in doubt: There are four important instructions to be accomplished in the said verse. These are as follows:ۚ

1ۚ To stand firm and resolute, and to follow the object with perseverance, giving no way to feebleness.
2ۚ Work hard and do it only for the sake of Allah your Lord.
3ۚ Encourage your followers to be steadfast too, with you.
4ۚ Do not transgress and keep within due bounds observing reasonable limits.

The above four instructions have a general application on all men, and on all ages, and are not peculiar to Mohammad's life time, and his disciple.

((113)) تُنصَرُونَ لاَ ثُمَّ أَوْلِيَاءَ مِنْ اللهِ دُونِ مِنْ لَكُمْ وَمَا النَّارُ فَتَمَسَّكُمُ ظَلَمُوا الَّذِينَ إِلَى تَرْكَنُوا وَلاَ

113- AND LEAN NOT ON THOSE WHO OPPRESSED, LEST THE FIRE SEIZE YOU; THAT THERE IS NO PROTECTOR FOR YOU OTHER THAN ALLAH; AND THEN YOU WILL NOT BE HELPED.

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THE COMMENTARY
LEANING UPON THE OPPRESSORS (VERSE NO. 113)

The above verse is one of the basic programmes for man's social, political, military, and religious affairs. It addresses all Muslims in general, and as a definite duty for them, saying:

``Lean not upon the oppressors, lest the Fire seize you, and you will have no one to protect you except Allah.'' Here a few points are to be considered:

1 To LEAN upon somebody, means to rely, to depend, to incline, to befriend, as to receive or give support. It also implies to trust, to have confidence, and to conform in conducts, and also obedience.

2 It is evident that one must not take part, or help any oppressor in their oppression. Then we must know that leaning on them will take away from us our self-confidence, self-reliance, and self-respect.

3 Leaning on the oppressors will strengthen them, and increase their power and influence, and will spread their oppression wider and wider.

So also, reliance on the oppressors will serve to hide the ugliness and abomination of sin, oppression, and cruelty.

4 Avoiding oppression and the sinful oppressors, does not necessarily mean to stop mutual transactions with them, or leaving them with their injustice, free and unattended and warning them not of the viles and evils of their hateful deeds. The word oppressor is also applicable to the idolaters and to all the polytheists; but not limited to them. Any body who applies to injustice, corruption, evil deeds, and any of the capital and deadly sins, is called an oppressor in Qura"n's language and literature.

((114))لِلذَّاكِرِينَ ذِكْرَى ذَلِكَ السَّيِّئَاتِ يُذْهِبْنَ الْحَسَنَاتِ إِنَّ يْلِاللَّ مِّنَ وَزُلَفاً النَّهَارِ طَرَفِيَ الصَّلاَةَ وَأَقِمْ

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114- AND PERFORM PRAYERS AT THE TWO ENDS OF THE DAY (MORNING AND EVENING) AND IN THE FIRST HOURS OF THE NIGHT; THAT GOOD DEEDS MAKE AMEND FOR BAD ONES. THAT IS A REMINDER FOR THE MINDFUL.

((115))الْمُحْسِنِينَ أَجْرَ يُضِيعُ لاَ اللهَ فَإِنَّ وَاصْبِرْ

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115- AND BE PATIENT, THAT ALLAH WILL NOT WASTE THE REWARD OF THE GOOD DOERS.

THE COMMENTARY
PRAYER AND PATIENCE (VERSE NO. 114 - 115)

Here reference is made to two important Islamic commandments which are in fact the soul of faith, and the basis of Islam:۝ ``Perform the prayer at the two ends of the day, and in the first hours of the night.'' This refers to the prayers that are incumbent upon all Muslims to perform. There are five canonical prayers for a Muslim to perform which follows:۝

1۝ The MORNING PRAYER which is to be performed at down when the light is up but before the sunrise.

2۝ The NOON PRAYER that is performed immediately after noon.

3۝ The EVENING PRAYER which is usually performed after the noon prayer and before the sun-set:

4۝ Then there is the, SUNSET PRAYER which is performed just after the sunset.

5۝ And finally we have to perform the night prayer when the glow of the sunset has disappeared, committing ourselves to God before sleep.
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COLLECTING THE PRAYERS

We usually perform our prayers simultaneously, collecting the noon prayer with the evening prayer, and the sunset prayer with that of the night. We Shiites, perform them together and at once, and we do that with the permission of our prophet. In the famous book, SAHIH TERMAZI۝V:1۝P:354. it has been written that the prophet himself was doing the same, without being in danger, fear, or rain. He used to do that, because he didn't want any hardship for his followers. Now-a-days, that our social life, particularly in the plants and factories, have turned to be hard and complex; if some one has bound himself to perform his prayers in proper time and separately, he may not be able to do them all. So to make use of the remissions, will make us more steadfast in our prayers and worship.

The ending clause of the above verse, refers to the cleansing property of the prayer:۝ ``Good does make amend of the evil ones.'' Here, good deed primarily refers to the prayer, but it includes all kinds of worship such as fasting, alms giving, pilgrimage, strive for the sake of God, and

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supplications. It is by these precepts that we may keep away from evil deeds. We read elsewhere in the Holy Qura"n S 29:45, that: ``Recite what has been inspired to you of the Book and perform the prayers, that the prayer may restrain you from shameful deeds and bad conducts.'' Here in this verse, the neutralizing effect of worship is referred to, that may render the evil deeds ineffective, and purify us from our sins.

THE IMPORTANCE OF THE PRAYER

The Daily Prayer have unquestionable importance in the sight of Islam. Salma"n Farsi has narrated: ``I saw the prophet shaking a branch of tree on which all the leaves were dry. When he shook the branch, all the leaves fell upon the ground. The prophet said:

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O, Salman! Don't you want to ask me why did I do so? I said yes, your holiness! if you don't mind. The prophet then said: When a Muslim performs the ablution (VOZOO) well, and then establishes his daily prayers, his sins will fall down as the dry leaves fell down by my shock on the branch.'' In another tradition, our prophet has said: ``The Daily Prayers are like a stream of water that flows at one's door. If such a person washes himself five times a day, in such a flowing stream, will there remain any dirt or stain upon his body? Such is the case with the prayers, that he who regularly performs them, there will remain no sin with him uncleared and unforgiven.''

The above verse (NO.114) has been said to be one of the most hopeful verses of Qura"n. Following the commandment of prayer, there comes the next important order which is: HAVING PATIENCE. When man is encountered with something hard and unusual, some may lose control and become nervous, and some other may stand firm and resisting. Then also might be a third group of people who not only resist with perseverance, that they are thankful to their Lord too; for their faith in God, and that, hardship will make man's possibilities productive. In their sight; difficulties are meant to rouse, not discourage. And the fourth group of believers who are of course rare, are those who eagerly and with love, fight against troubles and try to neutralize the effects of troubles and misfortunes that may have afflicted them. They are promised to have the final success.

فِيهِ أُتْرِفُوا مَا ظَلَمُوا الَّذِينَ تَبَعَوَا مِنْهُمْ أَنْجَيْنَا مِّمَّنْ قَلِيلا إِلاَّ الأَرْضِ فِي الْفَسَادِ عَنْ يَنْهَوْنَ بَقِيَّة أُوْلُوا قَبْلِكُمْ مِنْ الْقُرُونِ مِنْ كَانَ فَلَوْلاَ
مُجْرِمِينَ وَكَانُوا ((116))

116- WHY WERE THERE NOT AMONG THE GENERATIONS BEFORE YOU, ANY UPRIGHT MEN TO PREACH AGAINST

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CORRUPTION IN THE EARTH, EXCEPT A FEW OF THOSE WHOM WE RESCUED FROM AMONG THEM. AND THOSE WHO OPPRESSED FOLLOWED THEIR WORLDLY PLEASURES, AND THUS BECAME GUILTY.

مُصْلِحُونَ وَأَهْلُهَا بِظُلْمٍ الْقُرَى لِيُهْلِكَ رَبُّكَ كَانَ وَمَا ((117))

117- AND YOUR LORD IS NOT TO DESTROY THE TOWNS UNJUSTLY, WHEN THEIR INHABITANTS ARE RIGHTEOUS.

THE COMMENTARY
THE GOVERNING FACTOR OF CORRUPTION IN THE SOCIETY (VERSE NO. 116 - 117)

In the above two verses, a principle which will guarantee to save society from corruption and destruction has been propounded. As far as there are some thoughtful and virtuous men in a society, who forbid evil and enjoin good deeds; and who stand stout against evil without being tempted by worldly pleasures and lusts, their community will not yield to corruption and perdition. On the other hand when indifferences prevail and no one in a society shows any reaction against evil deeds, and the phrases:ِ ©NOT MY BUSSINESS¨ and, ©IT IS NONE OF YOUR BUSSINESS¨ is often heard here and there; the society will decay, and eventually shall be doomed. Our Lord is not to destroy a town unjustly, when its inhabitants are moving on their way to righteousness and truth. God is too Merciful to destroy a people, so far as, there be a hope of repentance and amendment for them. In the shade of such a hope, God's Grace and Mercy will withhold and delay their punishment and misfortune, to give them a respite to put things aright.

So there must be some defensive forces in every population and society to stand against the invasion of evil forces. As a matter of fact,

the community is an example of a human body in all aspects and respects. The man body which moves a long span of life, through a world filled with hazards, has a remarkable system of defenses against accidents and disease. The invasion of the body by the infectious agents, such as microbes has been likened to war.

There are local skirmishes at the point of attack, followed later by generalized battles. In this war the cells and the chemical constituents of blood represent the defending forces or armies against the invaders. The white cells may be compared to the infantry, which does the hand-to-hand fighting, and which mops up after the action. The invading bacterias direct a chemical attack against the body tissues. They produce a chemical substance called toxins, or poisons, which may

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be a damaging or even fatal. These substances may be picked up from the site of the local invasion, and may be carried through the whole body. Against the ``poison attack'' there is chemical defense. The invaded tissues soon begin producing a substance called antibodies which counteract the effects of the invading germs. There are several kinds of antibodies. The antitoxins directly neutralize the toxin: the agglutinins cause the invading bacteria to clump together and become inactive; the opsonins ©soften up¨ the bacteria for the attacks of the white cells, and the bacteriolysins dissolve the germs.

However if the body loses the local skirmish, the defending forces may be overwhelmed, and the invading forces make a break through. Fortunately our body has also a second line of defense the physicians tell us. The whole society of mankind too is just like our body. If the defensive forces who act against evil deeds vanish and be vanquished, the microbs that carry the germs of social disease will directly invade the community and conquering it, they grow up and begin their swift reproductions, to ruin the whole society of mankind. Here is where the important social role of those who are called,

©BAQIYYAT¨ in the above verse (NO.116) can be apprehended. They are a rare group of godly and virtuous persons, who stand firm in their fight with social microbes. They are pious, and are not tempted by their lusts and the worldly pleasures. They bravely and with good knowledge forbid evil deeds and enjoin piety and good conducts. They are leaders that have the faculty and virtue that can save a nation from disaster or perdition.

مُخْتَلِفِينَ يَزَالُونَ وَلاَ وَاحِدَةً أُمَّةً النَّاسَ لَجَعَلَ رَبُّكَ شَاءَ وَلَوْ ((118))

118- AND HAD YOUR LORD WILLED, HE WOULD HAVE MADE PEOPLE ONE SINGLE NATION, BUT THEY SHALL CONTINUE TO DIFFER FOREVER.

أَجْمَعِينَ وَالنَّاسِ الْجِنَّةِ مِنْ جَهَنَّمَ لاَمْلاَنَّ رَبِّكَ كَلِمَةُ وَتَمَّتْ خَلَقَهُمْ وَلِذَلِكَ رَبُّكَ رَّحِمَ مَنْ إِلاَّ ((119))

119- EXCEPT THOSE ON WHOM YOUR LORD HAS MERCY, AND FOR THAT END HAS HE CREATED THEM.

AND THE WORD OF YOUR LORD IS FULFILLED THAT; I SHALL FILL UP THE HELL WITH JINNS AND MEN ALL TOGETHER.

THE COMMENTARY
VERSE NO. 118 - 119

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The theme in the above verses, is the conflict and differences that always exists among mankind, and which arises, to some extent, from Man,s FREE WILL:

``Had your Lord willed, he would have made people one single nation, but

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they shall continue to differ for ever.'' Allah could have easily made His servants Monotheists and good doers by force-majeure; but such a faith and conduct, worths nothing and deserves no reward or praise for being the contrary to Free-Will. So, many of our differences are caused by our limited Free-Will, and when our selfishness and moral wrongs are added to, our difference increase, and then dissension and disagreement in opinion and religion will move us towards the battle-fields and blood-shed! In this conflict, Satan, his companions, and evil spirits, will fan the fire of variances and add fuel to it, and therefore both parties are involved in the punishment, and they fill up the Hell collectively:

``And the word of your Lord is fulfilled that; I shall fill up the Hell with Jinns and Man all together.'' A few points are here to be considered:

1 Without having a Free-Will, Man can not take any step towards moral and spiritual evolution and development. This is made clear through the verses in S 91:8

``By the soul and He who shaped it; and inspired it with the knowledge of its wrong and right. Blessed is he who purified it, and failed he who has corrupted it.

2 What is the purpose of Man's creation?''

To this question, there are three answer in the Book with different wordings, but the same meaning:

* In the S 51:56, we have: ``I did not create man and jinn except to worship Me''

* In the S 67:2 we read: ``It is he who created death and life in order to test you to make known which one of you is the best in deeds.''

* And finally we have S 11:119: ``Except those on whom your Lord has Mercy, and for that end has He created them.''

If we study the said three verses which contain the purpose of our creation, we find no difference in them, because nothing can ever exist without being a manifestation of God's Mercy to some

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extent and to some how.

Rumi has referred to the above verses in his great Mathnavi by saying:ِ

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``I did not create man to profit from him. I rather created my servants to bestow on them, my gift and Mercy.''

((120))لِلْمُؤْمِنِينَ وَذِكْرَى وَمَوْعِظَةٌ الْحَقُّ هَذِهِ فِي وَجَاءَكَ فُؤَادَكَ بِهِ نُثَبِّتُ مَا الرُّسُلِ أَنْبَاءِ مِنْ عَلَيْكَ نَقُصُّ وَكُلاًّ

120- AND ALL THAT WE RELATE TO YOU OF THE STORIES OF THE MESSENGERS, BY IT WE STABILIZE YOUR HEART, AND TO YOU HAS COME IN THIS, THE TRUTH, AND ADMONITION, AND A REMINDER FOR THE BELIEVERS.

((121)) عَامِلُونَ إِنَّا مَكَانَتِكُمْ عَلَى اعْمَلُوا يُؤْمِنُونَ لاَ لِّلَّذِينَ وَقُلْ

121- AND SAY TO THOSE WHO DO NOT BELIEVE; DO WHAT-EVER IS WITHIN YOUR POWER, WE SHALL BE DOING TOO.

((122)) مُنتَظِرُونَ إِنَّا وَانتَظِرُوا

122- AND YOU WAIT WATCHING, WE SHALL WAIT AND WATCH TOO.

((123))تَعْمَلُونَ عَمَّا بِغَافِلٍ رَبُّكَ مَاوَ عَلَيْهِ وَتَوَكَّلْ فَاعْبُدْهُ كُلُّهُ الأَمْرُ يُرْجَعُ وَإِلَيْهِ وَالأَرْضِ السَّمَوَاتِ غَيْبُ وَلِلَّهِ

123- AND TO ALLAH BELONGS THE UNSEEN IN THE HEAVENS AND EARTH, AND TO HIM WILL RETURN ALL AFFAIRS. SO WORSHIP HIM, AND PUT YOUR TRUST IN HIM, THAT YOUR LORD IS NOT NEGLIGENT OF WHAT YOU DO.

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THE COMMENTARY
THERE ARE FOUR USES IN STUDYING THE STORIES OF THE PROPHETS (VERSE NO. 120 - 123)

1ِ They are used to stabilize the prophet's heart, making him resolute, firm, and steady in his Divine Mission.

2ِ The narratives are truthful lessons to teach man the physical and spiritual truths of life. We can learn by studying such stories, the causes of success and failure, and the reasons for prosperity

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and misfortune. These, and many more matters have been propounded in their stories for man's further considerations.

3ِ These stories include advices, admonitions, and warnings, to awaken the conscience of those who are in search of prosperity and salvation.

4ِ And finally, these stories are also reminders for the believers, so as to make them continually thoughtful and regardful of their own fate, by studying that of the predecessors.

By the end, reference is made to the infinite knowledge and limitless power of the All-mighty, that; there is nothing secret or exposed, seen or unseen, out of the realm of His knowledge and control. That there exists nothing which depends not on Him in all aspects! So much so, that, every affair will return to Him for final decision.

THE END OF SUREH HOOD (11)

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سوره يوسف
JOSEPH

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ((1))

1- A.L.R. HERE ARE THE SIGNS OF THE PERSPICUOUS BOOK.

إِنَّا أَنزَلْنَاهُ قُرْآناً عَرَبِيّاً لَّعَلَّكُمْ تَعْقِلُونَ ((2))

2- WE HAVE SENT IT DOWN, AN ARABIC READING (QURA"N) THAT YOU MAY LEARN WISDOM.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ((3))

3- WE RELATE TO YOU THE MOST BEAUTIFUL OF STORIES BY INSPIRING TO YOU THIS QURA"N, WHILE BEFORE THIS, YOU WERE OF THOSE WHO KNEW IT NOT.

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An Introduction To The Sureh Of Joseph

With the exception of a few ending verses, the SUREH is completely taken up with the story of JOSEPH, the best and beloved son of JACOB. In this story the main character is a real one, and not a fictitious. It is called the most beautiful of stories for its many amazing features and wonderful incidents, and the many ups and downs of human life, and changes of man's circumstances. It is a touching and teaching story that is appealed to by man and women of all classes. It is a story of faith, piety, and virtue that of a father's deadly grief, and his blinding bitter tears for his lost beloved son, and his patience, and his trust and hope in his Lord. It is the story of the jealousy and ignorance of brothers, and the ardent love and high running passion of a young queen, for a beautiful young man of piety and virtue, whom the Egyptain women called the noble angel. (S 12:31) It is the story of a desolate lad fallen at the bottom of a desolate well, who has no one to help him except God, his Merciful Lord, and also, ``The marvellous working of God's eternal purpose in his plan as unfolded to us on the wide canvas of history.''

And eventually the story of forgiveness and reconciliation that replaces vengeance and hatred.

THE MOST BEAUTIFUL STORY IS BEFORE YOU (VERSE NO. 1 - 3)

A L R: For the meaning of the abbreviated letters, please refer to S 2:1=V.1 P.30 The purpose of revealing this chapter is said to make us learn wisdom, of course, by using our faculties of thought and insight: ``We have sent it down, as an Arabic Qura"n that you may learn wisdom.'' The Arabic, ©QURA"N¨ means a reading that which is read or written or printed matter intended to be read. The Arabic language is a very rich one in words, phrases, idioms, parables, hints, verses, and prose. It is the most suitable means to

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convey the inspirations of God to Man: ``We relate to you the most beautiful of stories....'' Some commentators understand the adjective clause, ©MOST BEAUTIFUL¨ is attributed to the whole Book,in order to qualify the proper noun, ©QURA"N¨ and some others attribute it to the story of JOSEPH.

THE ROLE OF NOVELS IN THE HUMAN LIFE

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One may ask why a sacred Book with the purpose of spiritual training, should contain so many tales and stories of the past, and biographies of this apostle and that prophet? In answer to this question; we should think of Man's history as a laboratory, and a workroom devoted to experimental study in all fields of life. It is the history that can show us the realities of man's life. Through the history, man can see the causes of the raise and fall of nations, and the reasons for their prosperity and misfortune. The history is a mirror in which we can see the complete body of Man's society and almost all his social affairs. Of course, our history book to be studied, must be free of flatteries and void of falsehood and excessive praises. It should be without lies, and superstitions. This is why, the best works of the poets, writers, and scholars, are found among their narratives. A good story in prose or verse, audio or visual, is the most effective means of conveying a matter or a meaning to mankind. The story is also more apprehensible to all classes of men and women.

((4)) سَاجِدِينَ لِي رَأَيْتُهُمْ وَالْقَمَرَ وَالشَّمْسَ بأَكَوْكَ عَشَرَ أَحَدَ رَأَيْتُ إِنِّي أَبَتِ يَا لاِبِيهِ يُوسُفُ قَالَ إِذْ

4- WHEN JOSEPH SAID TO HIS FATHER: ``O, MY FATHER! I SAW (IN MY DREAM) ELEVEN STARS AND THE SUN AND THE MOON. I SAW THEM PROSTRATE THEMSELVES TO ME!''

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((5)) مُبِينٌ عَدُوٌّ لِلاْنسَانِ الشَّيْطَانَ إِنَّ كَيْداً لَكَ فَيَكِيدُوا إِخْوَتِكَ عَلَى رُؤْيَاكَ صْتَقْصُ لاَ بُنَيَّ يَا قَالَ

5- HE SAID: ``MY SON! DO NOT RELATE YOUR DREAM TO YOUR BROTHERS, LEST THEY PLAN A PLOT AGAINST YOU THAT SATAN IS TO MAN A MANIFEST ENEMY.''

وَإِسْحَاقَ إِبْرَاهِيمَ قَبْلُ مِنْ أَبَوَيْكَ عَلَى أَتَمَّهَا كَمَا يَعْقُوبَ آلِ وَعَلَى عَلَيْكَ نِعْمَتَهُ وَيُتِمُّ الاْحَادِيثِ تَأْوِيلِ مِنْ وَيُعَلِّمُكَ رَبُّكَ يَجْتَبِيكَ وَكَذَلِكَ
((6))حَكِيمٌ عَلِيمٌ رَبَّكَ إِنَّ

6- AND SO WILL YOUR LORD ELECT YOU AND TEACH YOU TO INTERPRET THE PHENOMENONS, (LIKE DREAMS AND FAMINES) AND WILL COMPLETE HIS FAVOUR TO YOU, AND UPON THE HOUSEHOLD OF JACOB, AS HE PERFECTED IT BEFORE TO YOUR FATHERS, ABRAHAM AND ISAAC, THAT YOUR LORD IS ALL-KNOWING, WISE.

THE COMMENTARY

A GLEAM OF HOPE AND THE BEGINNING OF TROUBLES (VERSE NO. 4 - 6)

Here the story of Joseph begins with his curious dream which gave an start to the subsequent events: ``Father! said he, ``I have dreamt a curious dream! I saw eleven stars, and the sun and the moon. I saw them all prostrating themselves to me.'' The dream meant much to Jacob. The sun could be taken as the father in his interpretation, and the moon as JOSEPH'S MOTHER.

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Therefore, the eleven stars too, could be his eleven brothers. His apprehensions made Jacob very thoughtful and so he said to Joseph:۝ ``My son! Do not relate your dream to your brothers, lest they conspire against you and plan a plot by jealousy and envy.''

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DREAMS

Dreams have always been a subject of contemplation and disputes among the learned and unlearned men and women! What are these sceneries of sorrow and happiness, offensive or attractive, that we see in our dreams!? In the ancient times dreams were regarded as divine omens of the future. In the Qura"n, as well as in the Bible, Joseph explained the Pharaoh's dream of seven fat kine being eaten up by seven lean kine, as a prophecy of seven years of famine following seven good years. Aristotle and other ancient Greeks viewed dreams as a revelation from gods and demons, to warn, guide, or mislead the dreamers. Some Indian scholars believe that the soul leaves the body during the sleep and participates in dream activities. Something near this assertion can be understood from S 39:42 as follows:۝

``Allah takes the souls of men at the time of their death. And (ALSO) those that die not in their sleep. He retains the soul of he who is decreeed to death, and sends the others (IN THEIR BODIES) up to an appointed term. Verily in this are signs for those who think.'' In other word; If we are to die in our sleep, our soul does not come back to the physical body, and the latter decays and dies. But if we still have some period of life to live according to God's decree, our soul comes back to the body and we resume our function in this life. A Persian proverb calls the sleep the twin-brother to death. Rumi has composed in his great Mathnavi; that dreams are actual events. ``Know them the truths and facts, and not false and untrue. The soul has many works to do without the body! Know that the body exists through the soul and not the soul through the body!''

In 1900, Sigmund Freud published, THE INTERPRETATION OF DREAMS as a study of the nature of dreams, its sources, purposes, and meanings. Freud considered the dream to be an expression of suppressed wishes, and the outcome of unresolved problems arising in real life. But there are also truthful dreams about which Freud kept quiet and by passed them.

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The dream of the prisoners interpreted by Joseph in this SURA (V.NO.36) and the dream of Pharaoh (NO.43) and the above mentioned dream of Joseph himself (NO.3) which was interpreted by his father, and came to pass after several years, are all instances of truthful dreams. There are another kind of dream which is rarer but truer۝the ones in which the dreamer sees things as they

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actually happen backward or forward in time! How can we explain this? It is suggested that our soul is then in a plane of spiritual existence akin to physical death when we are nearer to God! Some researchers regard the dream as a form of low-grade thinking. It is generally accepted that everybody dreams for one or two hours each night. Many people do dream, but they forget it upon arising. Some psychologists are of opinion that dreaming is necessary activity, and that if it does not occur; anxiety, irritability, and increased appetite follow.

A tradition has been narrated from our prophet that he said: ``Dreams are of three kinds: Some are glad-tidings from God. Some are sorrowful, and from Satan; and some are cherished by man through his thoughts and seen as dreams.''

((7))لِلسَّائِلِينَ آيَاتٌ وَإِخْوَتِهِ يُوسُفَ فِي كَانَ لَقَدْ

7- VERILY THERE WERE SIGNS IN JOSEPH AND HIS BROTHERS FOR THE INQUIRERS.

((8))مُبِينٍ ضَلاَلٍ لَفِي أَبَانَا إِنَّ عُصْبَةٌ وَنَحْنُ مِنَّا أَبِينَا إِلَى أَحَبُّ أَخُوهُ وَلَيُوسُفُ قَالُوا إِذْ

8- WHEN THEY SAID: ``JOSEPH AND HIS BROTHER ARE LOVED MORE BY OUR FATHER THAN WE, WHILE WE ARE A POWERFUL) TROOP! VERILY OUR FATHER IS IN A MANIFEST ERROR.''

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((9)) صَالِحِينَ قَوْماً بَعْدِهِ مِنْ وَتَكُونُوا أَبِيكُمْ وَجْهُ لَكُمْ يَخْلُ أَرْضاً اطْرَحُوهُ أَوْ يُوسُفَ اقْتُلُوا

9- SLAY JOSEPH, OR CAST HIM INTO A (FAR OFF) LAND, SO THAT YOUR FATHER'S FACE (REGARDS AND LOVE) MAY BE YOURS ALONE, AND AFTER THAT YOU MAY (REPENT AND) BECOME A RIGHTEOUS PEOPLE!

((10)) فَاعِلِينَ كُنتُمْ إِنْ السَّيَّارَةِ بَعْضُ يَلْتَقِطْهُ الْجُبِّ غَيَابَةِ فِي وَأَلْقُوهُ يُوسُفَ تَقْتُلُوا لاَ مِنْهُمْ قَائِلٌ قَالَ

10- ONE OF THEM SAID: ``DO NOT SLAY JOSEPH, AND CAST HIM IN THE LEDGE OF A WELL, SO THAT SOME TRAVELLER MAY PICK HIM UP, IF YOU ARE TO DO ANYTHING.''

THE COMMENTARY
THE PLOT IS FINALIZED (VERSE NO. 7 - 10)

The conflict between good and evil, became more serious, when the brother's conspiracy was finalized. They at last decided not to kill Joseph, but cast him in the ledge of a desolate well in a far off desert; The story of Joseph and his brothers is rich in useful lessons, for the researchers of truth and facts of life: ``There are signs in Joseph and his brothers for inquirers.'' Here the

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inquirer can be all the researchers and ivestigators who look for more and newer social knowledge in general; but in particular, the Jews contemporary to Mohammad asked many questions about their father, Israel and his beloved son Joseph. They probably wanted to make sure of what they had in their Bible, or pull the prophet's leg!

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The main lesson here is that a powerful troop or band, who easily cut out all human relations, even that of brotherhood, and try to put to death a helpless weak boy surreptitiously; they shamefully fail by God's plan, that works wonderfully and turns all their plots and plans in favour and benefit of the poor boy who eventually reaches the rank of a prophet as well as a king! Here is where we see clearly that God's mill grinds slowly but sure. This proves that if a man has faith and piety, and puts his trust on God, is not alone and never helpless! If the whole world gather together and support one another to ruin him down, they will fail, and will not be able to reduce a hair from him!

Joseph had ten step brothers and only one by blood, whose name was Benjamine. The mother of Joseph and Benjamine was Rahil. The ten, envied and hated the innocent younger two; who were from their father's second wife. They also despised and dishonoured their old father for loving Joseph and Benjamine more. Jacob's love for Joseph was for the boy's greatness and extraordinary genius. He knew well the difference between good and evil and between gold and dross. And besides; RAHIL, the mother of the two, had died leaving them orphans. So the father had to fill the vacancy of mother's love for them too.

Jealousy and envy had blinded the foolish brothers and they plotted to get rid of Joseph! First of all the propose was to kill him secretly, but one of the brothers who was a little wiser than the other said: ``Why should we slay him at the risk of losing our social reputation and prestige? We better throw him upon the ledge of a desolate well in the far off desert so that some traveller may pick him up and take him away from our sight!:''

``.... And after that, we may repent and become a righteous people.'' The above clause of the verse NO.9 is a sign that, the brothers felt some anxiety for their sin in the depth of their hearts, and were not completely heedless of God and His judgement however their suggestion of repentance before their sinning was to deceive their own conscience.

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THE DESTRUCTIVE ROLE OF JEALOUSY IN OUR LIFE

The next lesson that we may take from the story of Joseph is to know the destructive power of

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jealousy in our life. If we lose control of our jealousy which is like an internal fire burning within us; its flames can burn everything into ashes! It was this spiritual disease of jealousy that drove the brethren to the very verge of killing their own innocent brother, just like cane, the Abel's brother. Many a time jealousy will ruin and destroy the jealous himself! Jealousy which is called; ``the injured lover's hell,'' by the poets, may in another stage turn to envy, which withers at another's joy, and hate the excellence it can not reach. Another good lesson in this story is for the parents, that they must be very careful in their love for children and the observance of equity. Paying excessive attention and regard to one child may fill the other with envy and hatred.

قَالُوا يَا أَبَانَا مَا لَكَ لاَ تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ((11))

11- THEY SAID:ۚ ``O, OUR FATHER! WHY DO YOU NOT TRUST US WITH JOSEPH, WHILE WE ARE WELL-WISHERS FOR HIM!?''

أَرْسِلْهُ مَعَنَا غَداً يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ((12))

12- SEND HIM WITH US TO-MORROW TO ENJOY HIMSELF AND PLAY, AND WE WILL TAKE CARE OF HIM (PROTECT HIM).

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ((13))

13- HE SAID:ۚ ``IT GRIEVES ME IF YOU TAKE HIM AWAY, AND I AM AFRAID OF THE WOLF TO EAT HIM WHILE YOU NEGLECT HIM.''

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذاً لَخَاسِرُونَ ((14))

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14- THEY SAID:ۚ ``IF THE WOLF SHOULD EAT HIM WHILE WE ARE A (POWERFUL) BAND, THEN WE SHOULD HAVE BEEN LOST!''

THE COMMENTARY
THE EVIL STAGE IS SET (VERSE NO. 11 - 14)

When their plot was finalized, the brethren proceeded to put it into execution. They therefore came to their father and said:ۚ ``Dear Father! Why don't you trust us with Joseph while we are a well-wisher for him?'' Jacob did not trust his beloved Joseph to go with them, but they resorted to brotherly affection, and said again:ۚ ``Let him come with us to-morrow to enjoy himself and play, and we shall take good care of him.'' Jacob found it not wise to put off the brethren, because if they were driven to open hostility, they could easily harm him in one way or another. He

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therefore gave reasons for his refusal that, Joseph was not of an age to play with them, and when they were attending to their affairs, a wolf could attack and devour the little boy.

They rejected the father's idea, for being a strong band of young and well grown men. (BENJAMINE WAS TOO YOUNG TO GO WITH THEM): ``How a wolf tears or even touches our brother while we are alive with him, inspite of being a strong band of well grown men!? If so it is better for us to be lost.''

THE FOE UNDER THE GUISE OF FRIEND!

Usually an enemy does not appear uncovered and plainly; and the foe under the guise of friend is difficult to be known how can a bird know that the branch upon which he sings sweetly, will one day become a cage for him!?

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The brothers too, concealed their plot under the cover of brotherly affection, so that neither Jacob nor Joseph could openly resist against their request. This is what we see to-day, that our enemies come to us in the beautiful forms of economical support, social and cultural help, military advisors, and etc. We sometimes see that the most dangerous spies of our enemy come to our house or land, under the guise of Embassador or supporters of human rights!!

MAN HAS A NATURAL NEED FOR RECREATION

Worthy of note is that Jacob kept quiet in answer to the request of his sons, to take Joseph for play and enjoyment, and some recreation! This is because no common sense will deny that man has a natural need for recreation, and some diversion after toil. Man is not an iron machine. He has a soul or spirit that gets tired and will suffer from fatigue at the end of journey, a hard work, or a misfortune. The body needs to sleep and have a rest, and the soul too will need some refreshment and peaceful repose. Hazrat Imam Ali (AS) has said: ``A believer should have three kinds of hours. In some of his hours he deals with morals and spiritual matters, and worship of his Lord. In the second part of his time, he works for his livelihood, and he also must have some hours in which he applies to lawful pleasures and legal recreation. The latter will support the other two kinds of activities.''

CHILDREN'S DEPENDENCE ON THEIR FATHER

A father must regard the independence of his children and meanwhile support them so far as they are really in need of their father's help. Therefore, in their upper ages the reliance to father should be reduced, until they are old enough to be independent of their parents. From this motive Jacob

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let his beloved son to go on the stage of the theatre of life, accompanied by his brothers, though the separation was very distressful. A father must bring up his children so that they can live with self-reliance.

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((15)) يَشْعُرُونَ لاَ وَهُمْ هَذَا بِأَمْرِهِمْ لَتُنَبِّئَنَّهُمْ إِلَيْهِ وَأَوْحَيْنَا الْجُبِّ ابَةِغَيَ فِي يَجْعَلُوهُ أَنْ وَأَجْمَعُوا بِهِ ذَهَبُوا فَلَمَّا

15- THEN WHEN THEY WENT OUT WITH HIM, AND AGREED TO PUT HIM IN THE LEDGE OF A WELL, AND WE INSPIRED TO HIM THAT YOU WILL INFORM THEM OF THIS THEIR AFFAIR, WHILE THEY KNOW NOT.

((16))يَبْكُونَ عِشَاءً أَبَاهُمْ وَجَاءُوا

16- AND THEY CAME TO THEIR FATHER AT THE NIGHT FALL WEEPING!

((17))صَادِقِينَ كُنَّا وَلَوْ لَنَا بِمُؤْمِن تَأْذ وَمَا الذِّئْبُ فَأَكَلَهُ مَتَاعِنَا عِنْدَ يُوسُفَ وَتَرَكْنَا نَسْتَبِقُ ذَهَبْنَا إِنَّا أَبَانَا يَا قَالُوا

17- THEY SAID:ِ ``O, OUR FATHER! WE WENT RACING AND LEFT JOSEPH WITH OUR GOODS, AND A WOLF DEVOURED HIM; AND YOU WILL NOT BELIEVE US EVEN THOUGH WE SAY THE TRUTH.''

((18))تَصِفُونَ مَا عَلَى الْمُسْتَعَانُ وَاللهُ جَمِيلٌ فَصَبْرٌ أَمْراً أَنفُسُكُمْ لَكُمْ سَوَّلَتْ بَلْ قَالَ بِكَذِ بِدَم قَمِيصِهِ عَلَى وَجَاءُوا

18- AND THEY BROUGHT HIS SHIRT (POLLUTED WITH) FALSE BLOOD! HE SAID:ِ (IT IS NOT SO AS YOU SAY) ``RATHER YOUR CAPRICES HAVE TEMPTED YOU TO SOME EVIL DEEDS. (FOR ME IN SUCH A HARD CASE) PATIENCE IS THE BEST, AND ALLAH IS HELPFUL IN THAT WHICH YOU DESCRIBE.''

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THE COMMENTARY
THE INFAMOUS LIE (VERSE NO. 15 - 18)

They finally succeeded to convince their father to let Joseph go out. When in the next morning they came to take him, Jacob repeated his safety advices. The old father then scorted them up to the gate, and there he grasped the boy and kissed him for good bye, while his eyes were over flowed with tears. As far as the father could see them, they behaved kindly and with respect to the boy, but as soon as they were far enough, they began to abuse and to beat him, and calling bad names! It seemed as if all of them were deaf for his pleas for help! An Islamic tradition relates that; when the boy was in that dreadful state of trouble and stress, he suddenly began to laugh at his cruel brothers! The brethren were amazed seeing that unexpected laugh among the tears, and

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threatening him asked for the reason of his laughing!? In answer the boy said:

``I won't forget that, once I looked at you my brothers, and thought of your strong arms and powerful bodies, and said to myself inspite of having such strong brothers, no one can ever dare to harm me or cause me a trouble. In that day I heartily put my reliance and trust upon you, and your strength! But now I see your powerful hands have been raised to destroy me, a weak boy as I am! Now I laughed happily that I saw my Lord God is expressively teaching me, not to rely on anyone except him; and put my trust on no one except God!'' Any how, they took Joseph away, and then, all agreed to put him in the ledge of a well which was far from the main road in that desert. As soon as the brothers left him alone in that bottom of the well, he wept bitterly, and according to some Islamic traditions, in a fervent supplication and sincere prayer addressed the Lord saying:

``O, you my dear Lord! O, you the intimate friend of all the strangers! O, you the companion of all the lonelies! O, you the refuge of the frightened! O, you the remover of all sorrow! O, you, the living eternally, the Self-Subsisting! I beg you to

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induce your hope in my heart, and help me not to think of anything but You my Lord! I beg you to deliever me from this great trouble of mine, that You have power over all things.'' Soon after, Joseph's prayer was answered, and his All-mighty Protector and Gracious Lord inspired to him, Joseph! Don't Worry! I am always and everywhere with you. : ``And We inspired to him that you will inform them of this their affair while they know not.'' Later on when Joseph became the governor of Egypt, the same brethren stood before him begging his help while they did not know that the governor was their brother!

Joseph was with God, and so was God with Joseph in all his difficulties, sorrows, and sufferings, as He is with all His servants who put their trusts on Him.

In that day the brethren came home later than usual. Jacob was very anxious. At last they returned after the night falls but without Joseph, and Jacob was shocked for not seeing his beloved son among the others: ``They came to their father at late night weeping! Dear father they said; we went racing and left Joseph with our things to watch, when a wolf attacked and took away and devoured him far from us!'' The plotters came late and after the night fall to pretend that they had been in search of their lost brother who had been snatched by the wolves; and that they had only found his bloody shirt!:

``And they brought his shirt polluted with false blood.'' Jacob said: ``It is not so as you say. Rather your caprices have tempted you to some evil deed! So I will have patience which is the best for

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now, that Allah is helpful in that which you describe.'' The brethren forged the wolf story because their father had told them that he feared the hazards of the wolves. But Jacob received report with cold incredibility. They had contaminated the shirt of Jacob with the blood of a goat, that they had killed for this purpose, in order to convince the old father that the wild beast had devoured his son. But when Jacob looked at the blood-stained shirt, he found that

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the shirt was not torn with the beast's teeth or paws! So their forgeries and lies was revealed to him. A liar is said to be void of memory or is forgetful. How could the wolf take off the shirt from Joseph's body, without being torn!? ABUHAMZIH SAMALI has narrated from Imam Sajjad (AS), saying:ۏ ``Jacob used to slaughter a sheep daily. Half of the meat was given to the poor and needy for the sake of God, and the other half was served by his own household.'' ``One night a way farer who was a poor believer knocked at his door and asked Jacob for some food. Jacob did not believe him to speak the truth, and gave him nothing. The man returned empty handed with his eyes full of tears, and slept without breaking his fast. This was when Jacob and his household past their night fed up, and also with some extra food!''

Next morning God inspired to Jacob saying:ۏ

``You despised my servant and raised up my wrath by letting him go in despair, and made yourself and your children deserving my punishment! O, Jacob! I reproach and punish my friends sooner than my foes, for having more interest and love for my friends.'' That very night Joseph dreamt his curious dream and the trial of Jacob and his household began!

((19))يَعْمَلُونَ بِمَا عَلِيمٌ وَاللهُ بِضَاعَةً وَأَسَرُّوهُ غُلاَمٌ هَذَا بُشْرَى يَا قَالَ دَلْوَهُ فَأَدْلَى وَارِدَهُمْ فَأَرْسَلُوا سَيَّارَةٌ وَجَاءَتْ

19- AND THERE CAME (A CARAVAN OF) TRAVELLERS, AND THEY SENT THEIR WATER-CARRIER (IN SEARCH OF WATER) WHO LET DOWN HIS BUCKET. HE SAID:ۏ ``O, GOOD NEWS! HERE IS A (LOVELY HANDSOME) BOY!'' AND THEY HID HIM AS A MERCHANDISE, AND ALLAH KNEW WHAT WERE THEY DOING.

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((20))الزَّاهِدِينَ مِنْ فِيهِ وَكَانُوا مَعْدُودَة دَرَاهِمَ بَخْس بِثَمَن شَرَوْهُوَ

20- AND THEY SOLD HIM FOR A TRIFLING PRICEۏA FEW DIRHAMS, (SILVER COINS) AND THEY WERE ASCETICS REGARDING HIM.

THE COMMENTARY

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TOWARDS THE LAND OF EGYPT (VERSE NO. 19 ۟ 20)

In that dark well, the lonely youth passed a couple of days in bitter hours calling the name of God all the time. His faith in God brought him the necessary tranquility and patience. Then there came a caravan of Midianite merchants who were taking their merchandise to Egypt for sale. The vanguard of the caravan went around in search of water to pitch their camp near it. They found the well, and let down their bucket, and to their surprise a lovely handsome boy like a noble angel came up in the bucket instead of water! The water carrier who was surprised to see the comely boy, could not help exclaiming; ``O, GOOD NEWS!''

Merchants usually think of everything in terms of the money that they may make out of it. So they thought, if such an angelic boy could be sold in the Egyptian slave market, a great profit was in the way for them. They therefore tried to conceal him as a precious merchandise so that no one could come to claim him. With regards to Joseph every one had his own discernment and

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interest. Jacob who had indeed missed him. was blinded by his sorrowful tears that he shed at the loss of his beloved son. The brethren were happy for getting rid of him. As for the merchants, he was a good news and a promise of good profit. For the beautiful Egyptian ladies he was a noble angel and not merely a young handsome man. After all, or before all; God too was working out his own plan on him, that in God's universal plan, a fallen in a well, may sometimes reach the high rank of a king most loved by man and angels!

تَأْوِيلِ مِنْ وَلِنُعَلِّمَهُ الأَرْضِ فِي لِيُوسُفَ مَكَّنَّا وَكَذَلِكَ وَلَداً نَتَّخِذَهُ أَوْ يَنفَعَنَا أَنْ عَسَى مَثْوَاهُ أَكْرِمِي لِامْرَأَتِهِ مِّصْرَ مِنْ اشْتَرَاهُ الَّذِي وَقَالَ
يَعْلَمُونَ لاَ النَّاسِ أَكْثَرَ وَلَكِنَّ رِهِأَمْ عَلَى غَالِبٌ وَاللهُ الأَحَادِيثِ((21))

21- AND HE WHO BOUGHT HIM IN EGYPT, SAID TO HIS WIFE:۟ RESPECT HIS POSITION, PERHAPS HE MAY PROFIT US, OR WE MAY ADOPT HIM FOR A SON.

AND THUS WE SETTLED JOSEPH IN THE LAND, IN ORDER TO TEACH HIM THE INTERPRETATION OF THE PHENOMENONES, (SUCH AS DREAMS AND FAMINE) AND ALLAH HAS FIRM CONTROL OVER HIS AFFAIR, BUT MOST OF THE PEOPLE DO NOT KNOW.

الْمُحْسِنِينَ نَجْزِي وَكَذَلِكَ وَعِلْماً حُكْماً آتَيْنَاهُ أَشُدَّهُ بَلَغَ وَلَمَّا((22))

22- AND WHEN HE REACHED HIS MATURITY, WE GAVE HIM WISDOM AND KNOWLEDGE, AND SO DO WE REWARD THE GOOD DOERS.

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In The Palace Of Egyptian Aziz (VERSE NO. 21 - 22)

Joseph was eventually brought to the capital city of Egypt, (MEMPHIS) and in the city's slave market, was exposed for sale. His glory attracted all the eyes, and a man of the highest rank in the court of Pharaoh (SUCH AS THE PRIME MINISTER) titled, ``AZIZ'' bought Joseph and brought him to his palace. AZIZ told his wife; a very beautiful young virgin (HER HUSBAND BEING IMPOTENT) named, ``ZULAIKHAH'':ْ ``Treat the boy with honour, perhaps he may profit us or we may adopt him for a son.'' And thus God settled him in the land in order to teach him the interpretation of the phenomenons.

The Arabic, ©AHAADITH¨ translated here to phenomenons means facts, or new occurrences in nature and society and other aspects of life, but here the immediate reference is to dreams and famine through which Joseph could foretell the occurrence of some future events. Joseph in his new position in that court was acquainted with many things that were new to him. In one side of the town he saw the glorious splendour of pharaoh and his courtiers with plenty of livelihood, and their extraordinary wealth and welfare. In the other side of the town which layed the slavery market, he saw the poor and helpless men and women, who were enslaved and snatched from their home towns to serve a certain class of people.

When Joseph looked behind himself he learned many wonderful lessons, that, how man proposes but God disposes! As instances; he saw himself relied on his brothers who betrayed him and the work of the mysterious hand of God that changed the betrayal of the brothers to the benefit of their victim! He loved his father dearly but had to separate. He loved his mother tenderly but she died early, and so was the case with our prophet, Mohammad (AS). He was a mere truth and virtue when settled in the palace of AZIZ, but soon he had to join the prisoners through scandals! All these events were tests and trials of God, to improve him, and to grow him, and to put all his hidden abilities and faculties into work and function.

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23))الظَّالِمُونَ يُفْلِحُ لاَ إِنَّهُ مَثْوَاىَ أَحْسَنَ رَبِّي إِنَّهُ اللهِ مَعَاذَ قَالَ لَكَ هَيْتَ وَقَالَتْ الأَبْوَابَ وَغَلَّقَتْ نَفْسِهِ عَنْ بَيْتِهَا فِي هُوَ الَّتِي هُوَرَاوَدَتْ))

23- AND SHE IN WHOSE HOUSE HE WAS, SOLICITED HIM, AND LOCKED THE DOORS, AND SHE

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SAID:ۖ COME ON. (I AM YOURS) HE SAID:ۖ ``GOD FORBID! THAT MY LORD HAS HONOURED MY POSITION. VERILY THE OPPRESSORS WILL NOT PROSPER.''

الْمُخْلَصِينَ عِبَادِنَا مِنْ إِنَّهُ وَالْفَحْشَاءَ ءَالسُّو عَنْهُ لِنَصْرِفَ كَذَلِكَ رَبِّهِ بُرْهَانَ رَّأَى أَنْ لَوْلاَ بِهَا وَهَمَّ بِهِ هَمَّتْ وَلَقَدْ ((24))

24- AND SHE MADE FOR HIM, AND HE TOO (WOULD HAVE) MADE FOR HER, HAD HE NOT SEEN THE REASON OF HIS LORD! SO DID WE, IN ORDER TO TURN AWAY FROM HIM THE EVIL AND INDECENCY; FOR, HE WAS OF OUR SINCERE SERVANTS.

THE COMMENTARY
THE FERVENT LOVE OF AZIZ'S WIFE (VERSE NO. 23 - 24)

With his Divine and beautiful face and feature, Joseph attracted the kind attention of AZIZ, as well as ZULAIKHAH, his beautiful wife. Besides the extraordinary physical and spiritual beauty of Joseph, there were other factors too, that made the young woman to fall in a burning love with Josephۖher luxurious and comfortable lifeۖhaving no childrenۖand after all being entirely free from restrictions, helped to cast her into a passionate and fervent love for Joseph.

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Although her husband had asked her to mother Joseph and treat him as an adopted son, she could not help cherishing an ardent love for him, seeking to satisfy her own selfish passion and carnal desires, while Joseph was thinking otherwise. In spite of her tender love for him, she still looked at Joseph with the eye of a slave servant, and could not recognize the moral purity, and spiritual dignity of the godly young man! And here was where the conflict between them began. She did all that she could to attract his attention to her sexual beauties but she always failed! One day when she and he were both alone in the house, she dressed herself with her most beautiful and sexual dresses, and then locked the doors hiding the keys and exposed herself indecently to Joseph:ۖ

``And she in whose house he was, solicited him, and locked the doors, and she said: come on! Here I am yours!'' Joseph severly retarded her advances, saying:ۖ

``God forbid! My Lord has honoured my position, and the oppressors will not prosper.'' His appeal was firstly his faith in God and the law that was sent down to his fathers, Abraham and Jacob. It secondly was the duty that he and she owed to AZIZ for his kindness and the respect with which he treated both of them. It therefore seemed inevitable for Joseph to repel her and abstain himself, though it is said that; no one can resist beauty. And how could he and she with hold, when Joseph was a young man like any other, and Zulaikhah's blind love and awful beauty had placed a great trial and test in his path!:ۖ ``And she made for him, and he too would have made

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for her, had he not seen the reason of his Lord.'' Joseph could see with his spiritual eyes what Zulaikhah could not see. For example; she thought no one could see them as far as the doors were closed and locked, but Joseph had a deep faith in God who is everywhere and can see everything. So his faith gave him a proof

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against the Satanic Temptations of sex affairs. Our poetical tradition says that; in that critical instance of love decision, Zulaikha covered the face of an idol she had in a niche in the room! Joseph saw it and asked her why did she do that? She said:ۏ ``I don't want my god to see us in the state of guilt!'' Her assertion reminded Joseph of his Lord God who was watching them, and at once he escaped towards the door that he knew it was locked! Later on when Joseph was asked:ۏ ``Knowing that the door was locked, why did you escape towards it?'' In answer to this question, Joseph said:ۏ ``I found my duty to run away towards the door, and I knew that God had the power of opening all locks, and he did so.''

FIGHT WITH THE CARNAL SOUL

The greatest of wars is that which is waged against the low desires of our carnal soulۏso has our prophet said. No true victory can be attained over the external enemies, before we have not vanquished our internal foes. These are the carnal desires and passions of our soul. Here Joseph's fight with his unlawful intention, and low carnal desires is a clear example of such strives and fights. His fight against his unlawful wishes, and his life of piety and purity, promoted him from the bottom of the well, up to the top of the throne of power and true respect! This is a good lesson to be taken by those who want to tread the path of spiritual and physical evolution and development.

THE REWARD OF PIETY

Joseph was a pious and sincere servant of God, and for that, Allah turned away from him the evil and indecency:ۏ ``.... And so did We, in order to turn away from him the evil and indecency, for, he was of our sincere servants.'' This shows that so long as a man has faith in God and seeks to keep himself sincere and pure, God will not leave him alone and

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unattended in the hazards and critical conditions. He guards and protects His servants, and delivers them from darkness to light, as a reward of their piety and being faithful.

((25)) أَلِيمٌ عَذَابٌ أَوْ يُسْجَنَ أَنْ إِلاَّ سُوءاً بِأَهْلِكَ أَرَادَ مَنْ زَاءُجَ مَا قَالَتْ الْبَابِ لَدَى سَيِّدَهَا وَأَلْفَيَا دُبُر مِنْ قَمِيصَهُ وَقَدَّتْ الْبَابَ وَاسْتَبَقَا

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25- THEY RACED TO THE DOOR, AND SHE (CLINGING TO HIM) RENT HIS SHIRT FROM BEHIND. AND THEY FOUND HER MASTER (HUSBAND) AT THE DOOR!

SHE SAID:ِ ``WHAT IS THE PUNISHMENT FOR HIM WHO INTENDS EVIL TO YOUR WIFE!? EXCEPT BEING IMPRISONED OR A PAINFUL TORMENT.''

الْكَاذِبِينَ مِنَ وَهُوَ فَصَدَقَتْ قُبُل مِنْ قُدَّ قَمِيصُهُ كَانَ إِنْ أَهْلِهَا مِنْ شَاهِدٌ وَشَهِدَ نَفْسِي عَنْ رَاوَدَتْنِي هِيَ قَالَ ((26))

26- HE SAID:ِ ``SHE SOLICITED ME!'' AND A WITNESS FROM HER FAMILY BORE WITNESS, SAYING:ِ ``IF HIS SHIRT HAS BEEN TORN FROM THE FRONT, SHE SPEAKS THE TRUTH AND HE IS A LIAR.''

الصَّادِقِينَ مِنَ وَهُوَ فَكَذَبَتْ دُبُر مِنْ قُدَّ قَمِيصُهُ كَانَ وَإِنْ ((27))

27- AND IF HIS SHIRT HAS BEEN TORN FROM BEHIND, THEN HE SPEAKS THE TRUTH AND SHE IS THE LIAR.

عَظِيمٌ كَيْدَكُنَّ إِنَّ كَيْدِكُنَّ مِنْ إِنَّهُ قَالَ دُبُر مِنْ قُدَّ قَمِيصَهُ رَأَى فَلَمَّا ((28))

28- WHEN HE (AZIZ)SAW THAT HIS SHIRT WAS TORN FROM

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BEHIND, HE SAID:ِ ``THIS IS OF YOUR (WOMANISH) TRICKS. VERILY YOUR TRICK IS GREAT.''

الْخَاطِئِينَ مِنْ كُنتِ إِنَّكِ لِذَنْبِكِ وَاسْتَغْفِرِي هَذَا عَنْ أَعْرِضْ يُوسُفُ ((29))

29- JOSEPH! TURN AWAY FROM THIS. (FORGET IT) AND (YOU ZULAIKHAH!) ASK FORGIVENESS FOR YOUR SIN, THAT YOU HAVE BEEN GUILTY.

THE COMMENTARY
AZIZ'S WIFE IN IGNOMINY AND PUBLIC DISGRACE (VERSE NO. 25 - 29)

The resistance of Joseph despaired Zulaikhah, and filled her with anger. Joseph found it more dangerous to stand arguing because she in her mad passion had made the situation very critical. At once he left her and made for the door to open it some how and run away, and when so, she too chased him. She reached him and seized the back of the collar of his shirt which was rent from behind, and meanwhile the door was opened and they found AZIZ at the door! Zulaikhah who was full of wrath for her love being scorned, and willing to avenge herself, had to forge some lie, and

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invent excuses to justify herself for her present state. There is a saying that, one guilt leads to another, and to prove one lie, many new lies are to be forged. She therefore accused him of being the assailant party in that private affair! She said:ۏ

``What is the punishment for him who intends evil to your wife except being imprisoned, or afflicted with a painful torment?'' Before finding herself at the threshold of public disgrace, she had forgotten that she was the wife to AZIZ of Egypt; and now by saying:ۏ ``He intends evil to your wife'', she tried to incite AZIZ to violence against her innocent canaanite adopted son!

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Joseph bore himself with dignity, and was well-balanced in that decisive moment. An honest man has nothing to fear. Therefore, calm and cold, and with simplicity, he said:ۏ ``It was she who, solicited me and who sought to seduce.'' It was hard to clear up the real fact, because there was no eye - witness to what had happened between them, and the accusation could more easily grasp, Joseph than a married lady of the noble class. Fortunately there was a learned man of wisdom from her relatives, in accompany with AZIZ as his advisor, who managed to illustrate the truth in an obvious way. Some Islamic traditions say that the witness was a child who so wonderfully judged the matter! Whoever the witness was, he judged so clear that convinced AZIZ and all. He said:ۏ

``If Joseph's shirt was torn at the back, he must obviously have been in a state of escape, and she pulling him from behind.'' This judgement left no doubt for anyone that Zulaikhah was guilty and Joseph guiltless. AZIZ loved his lovely wife and made sure that Joseph was innocent, loyal, and faithful to him. So he treated the whole matter as the madness of youth and earthly loves, and womanish tricks. He took it easy, and only blamed his wife and asked her to repent and seek forgiveness.

وَقَالَ النِّسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبّاً إِنَّا لَنَرَاهَا فِي ضَلاَلٍ مُبِينٍ ((30))

30- AND SOME OF THE WOMEN IN THE CITY SAID:ۏ ``THE WIFE OF AZIZ SOLICITS HER (SLAVE) BOY! HIS LOVE HAS PENETRATED DEEP INTO HER HEART, AND WE SEE HER IN MANIFEST ERROR.''

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فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّيناً وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَراً إِنْ هَذَا إِلاَّ مَلَكٌ كَرِيمٌ ((31))

31- WHEN SHE HEARD OF THEIR INTRIGUE, SHE SENT FOR THEM (AN INVITATION), AND PREPARED FOR THEM A BOLSTER, AND GAVE EACH OF THEM A (SHARP) KNIFE. THEN SHE SAID TO

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JOSEPH:ۏ ``COME OUT BEFORE THEM.'' WHEN THEY SAW HIM THEY EXTOLLED HIM AND THEY CUT THEIR HANDS, EXCLAIMING:ۏ ``GOD SAVE US! THIS IS NOT A MAN! HE IS NO OTHER THAN A NOBLE ANGEL!''

((32))الصَّاغِرِينَ مِنَ وَلَيَكُوناً لَيُسْجَنَنَّ آمُرُهُ مَا يَفْعَلْ لَمْ وَلَئِنْ فَاسْتَعْصَمَ نَفْسِهِ عَنْ رَاوَدتُّهُ وَلَقَدْ فِيهِ لُمْتُنَّنِي الَّذِي فَذَلِكُنَّ قَالَتْ

32- SHE SAID:ۏ ``THIS IS HE ABOUT WHOM YOU REPROACHED ME. AND I DID SOLICIT HIM, BUT HE ABSTAINED; AND IF HE DO NOT DO WHAT I BID HIM, HE SHALL BE IMPRISONED AND WILL BECOME OF THOSE HELD IN SCORN.''

((33))الْجَاهِلِينَ مِّنَ وَأَكُنْ إِلَيْهِنَّ صْبُأَ كَيْدَهُنَّ عَنِّي تَصْرِفْ وَإِلاَّ إِلَيْهِ يَدْعُونَنِي مِمَّا إِلَيَّ أَحَبُّ السِّجْنُ رَبِّ قَالَ

33- HE SAID:ۏ ``MY LORD. PRISON IS DEARER TO ME THAN THAT TO WHICH THEY INVITE ME, AND IF YOU DO NOT TURN THEIR TRICKS AWAY FROM ME, I WILL INCLINE TOWARDS

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THEM AND BECOME ONE OF THE IGNORANTS.''

((34))الْعَلِيمُ السَّمِيعُ هُوَ إِنَّهُ كَيْدَهُنَّ عَنْهُ فَصَرَفَ رَبُّهُ لَهُ فَاسْتَجَابَ

34- SO HIS LORD ANSWERED HIM AND TURNED AWAY FROM HIM THEIR GUILE, THAT HE IS THE ALL-HEARING, ALL-KNOWING.

THE COMMENTARY
ZOLAIKHAH'S NEXT PLOT (VERSE NO. 30 - 34)

The love affair and solicitation of Zulaikhah was a personal and private one, and could easily be ignored. AZIZ too put an stress on hiding it, but such affairs, particularly those of the courtiers and high classes of people will divulge easily, and only the tip of one tongue may turn it to a general topic of conversation. So the courtier women got into a real fuss about Zulaikhah's love for her slave boy saying:ۏ ``The wife of AZIZ solicits her slave boy! His love has penetrated deep into her heart. She is in a manifest error.'' Rumours and whispers corroded her reputation. When she saw her fame and public esteem in danger, she invited all the distinct and prominent ladies of the town to a fashionable banquet held in her house.

She prepared blosters for them to recline at ease after the dinner, and fruit were brought to be served for dessert. For that, she gave each of the ladies a sharp knife to cut their fruits. Talks flowed about the common gossip that their hostess had some secret affair with her slave boy, and the ladies were about to cut their fruits with the sharp knife when Lo! Joseph like a noble angel,

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with his physical and spiritual splendour and beauty came into their midst, as per order of his mistress! Seeing that amazing mere beauty, all the ladies lost their self-control, and cut their own hands and fingers instead of the fruit:

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``When they saw him they extolled him and cut their hands exclaiming: God save us! This is not a man! He is no other than a noble angel!'' Now Zulaikhah's reaction was cunningly made, and artful; and with a pride of triumph she said to here astonished guests: ``Now you can see with your own eyes that my love was not a vulgar passion. If you too were me, you would have done the same and more, He is my slave and I am his mistress, and he must obey and follow my orders, or else, he must go to jail, and join the company of the vile and wicked people instead of me and my husband.'' Joseph was faithful to God and, sincere in his faith. So hearing what the ladies and in particular what his mistress said, he took refuge in God and commended himself to the care of heavens for knowing the weakness of human nature:

``He said: My Lord! Prison is dearer to me than that to which they invite me; and if You do not turn their wiles away from me, I will incline towards them and become one of the ignorants.''

Joseph commended himself to Allah, and God will never leave alone His pure and sincere servants, particularly when they pray for help. Therefore his Lord heard his prayer and saved him from the wiles of women; and in the safe and private corner of the prison, prepared him for the planned progress, and expected development and evolution. Our prophet (AS) has said: ``There are seven groups of people that Allah will place them at the shadow of His throne in a day in which there is no shadow except that:''

1 A Just leader.
2 A youth grown in God's service.
3 He whose heart is connected with God's mosque and centers of worship.
4 Those who collectively work for the cause of God.
5 He who, when, hears the name of God, tears flow down his eyes.
6 The man who is invited by a beautiful lady and he refuses saying; I fear my Lord.
7 And finally he who helps the poor and needy and keeps his help strictly confidential.

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((35))حِين حَتَّى لَيَسْجُنُنَّهُ الأيَاتِ رَأَوْا مَا بَعْدِ مِّنْ لَهُمْ بَدَا ثُمَّ

35- THEN IT SEEMED BETTER TO THEM, AFTER SEEING THE EVIDENCES, TO IMPRISON HIM FOR THE TIME BEING.

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نَبِّئْنَا مِنْهُ الطَّيْرُ تَأْكُلُ خُبْزاً رَأْسِي فَوْقَ أَحْمِلُ أَرَانِي إِنِّي الأْخَرُ وَقَالَ خَمْراً أَعْصِرُ أَرَانِي إِنِّي أَحَدُهُمَا لَقَا فَتَيَانِ السِّجْنَ مَعَهُ وَدَخَلَ
الْمُحْسِنِينَ مِنَ نَرَاكَ إِنَّا بِتَأْوِيلِهِ((36))

36- AND THERE ENTERED THE PRISON WITH HIM TWO YOUNG MEN. ONE OF THEM SAID:ِ ``I DREAMT THAT I WAS PRESSING (GRAPES FOR) WINE; AND THE LATTER SAID; I DREAMED THAT I WAS CARRYING BREAD ON MY HEAD OF WHICH BIRDS WERE EATING! INFORM US OF ITS INTERPRETATION THAT WE SEE YOU TO BE OF THE GOOD-DOERS.''

بِالأْخِرَةِ وَهُمْ بِاللهِ يُؤْمِنُونَ لاَ قَوْم مِلَّةَ تَرَكْتُ إِنِّي رَبِّي عَلَّمَنِي مِمَّا ذَلِكُمَا يَأْتِيَكُمَا أَنْ قَبْلَ بِتَأْوِيلِهِ نَبَّأْتُكُمَا إِلاَّ تُرْزَقَانِهِ طَعَامٌ يَأْتِيكُمَا لاَ قَالَ
كَافِرُونَ هُمْ((37))

37- HE SAID BEFORE (THE RATION OF) FOOD COMES TO YOU TO EAT IT, I WILL INFORM YOU OF ITS INTERPRETATION. THAT IS A PART OF WHAT MY LORD HAS TAUGHT ME, FOR I HAVE LEFT THE CREED OF THE PEOPLE WHO DO NOT BELIEVE IN ALLAH, AND WHO DENY THE LIFE TO COME.

النَّاسِ أَكْثَرَ وَلَكِنَّ النَّاسِ وَعَلَى عَلَيْنَا اللهِ فَضْلِ مِنْ ذَلِكَ شَيْء مِنْ بِاللهِ نُشْرِكَ أَنْ لَنَا كَانَ مَا وَيَعْقُوبَ وَإِسْحَاقَ إِبْرَاهِيمَ بِيآبَا مِلَّةَ وَاتَّبَعْتُ
يَشْكُرُونَ لاَ((38))

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38- AND FOLLOWED THE CREED OF MY FATHERS, ABRAHAM, ISAAC, AND JACOB. IT IS NOT (IN THE CREED) OF US TO ASSOCIATE ANYTHING WITH ALLAH. THIS IS BY ALLAH'S GRACE UPON US AND UPON THE PEOPLE, BUT MOST OF THE PEOPLE DO NOT GIVE THANKS.

THE COMMENTARY
PRISON FOR THE GUILTLESS (VERSE NO. 35 - 38)

The news of the banquet in which the ladies cut their hands reached AZIZ, and it was clearly proved that Joseph was not an ordinary man, and that he was so upright and virtuous that no temptation could pervert or mislead him. So in the sight of AZIZ and Zulaikhah, it seemed better to cast him out of views for sometimes, to give an end to the rumours and womanish disputes. In the sight of Joseph too, prison was better than being pressed with the unlawful requests and solicitations of so many ladies who were blinded by their low desires, and who wanted to force him to leave the path of rectitude, either by threat or bribe. So they imprisoned him for the time being.

In that prison the plan of Allah developed, and a new chapter was opened in the life of Joseph, that man proposes but God disposes. In the universal plan of God, the prison was a door that would be opened to the court and palace of the King! There entered the prison with him two men

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who were officers of Pharaoh, and most probably his cup-bearer and baker, having incurred the king's wrath. Both of them found Joseph to be a truthful man of faith and wisdom, and also very kind to God's creature and a good-doer.
The two man asked Joseph to interpret their dreams. The

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cup-bearer had dreamt that he was pressing grapes for wine, and the baker had dreamed that he was carrying bread on his head of which birds were eating. Before telling them the interpretation of their dream, Joseph tried to teach them faith and Monotheism, which had rooted in his own soul in all aspects. God had taught him knowledge and wisdom, he said, because he had left away the creed of those people who do not believe in Allah and the Last Day, and that he had followed the apostles of God like ABRAHAM, ISAAC, and JACOB who were his own forefathers.

يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الْوَاحِدُ الْقَهَّارُ ((39))

39- O, MY FELLOW PRISONERS! ARE NUMEROUS DIFFERING LORDS BETTER OR ALLAH THE ONE THE OMNIPOTENT?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلاَّ أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنزَلَ اللهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ((40))

40- YOU WORSHIP NOT APART FROM HIM EXCEPT NAMES THAT YOU AND YOUR FATHERS HAVE NAMED. ALLAH HAS SENT DOWN NO AUTHORITY FOR THEM. COMMANDMENT RESTS WITH ALLAH ONLY. HE HAS COMMANDED THAT YOU SHOULD WORSHIP NOTHING BUT HIM. THAT IS THE RIGHT RELIGION, BUT MOST OF THE PEOPLE DO NOT KNOW.

يَا صَاحِبَيِ السِّجْنِ أَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فِي الَّذِي تَسْتَفْتِيَانِ قُضِيَ الْأَمْرُ ((41))

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41- O, MY FELLOW-PRISONERS! AS FOR ONE OF YOU, HE SHALL POUR WINE FOR HIS LORD (TO DRINK), AND AS FOR THE OTHER, HE SHALL BE CRUCIFIED, AND THE BIRDS WILL EAT OUT OF HIS HEAD. THE MATTER THAT YOU TWO ENQUIRED HAS (THUS) BEEN DECREED.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فِي السِّجْنِ بِضْعَ سِنِينَ ((42))

42- AND HE SAID TO THE ONE OF THE TWO, WHOM HE DEEMED TO BE SAVED: ``REMEMBER ME TO YOUR LORD.'' BUT SATAN MADE HIM TO FORGET. SO HE STAYED IN THE PRISON FOR SEVERAL YEARS.

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THE COMMENTARY
PRISON AS A CENTER OF TRAINING (VERSE NO. 39 - 42)

Joseph continued preaching his doctrine of Monotheism to the prisoners with a two-fold purposes:ۚ If the cup-bearer who was supposed to be saved and restored to his position would believe in Allah and the life to come, his faith could serve to make him an honest believer and helpful to the helpless and needy. He could be very effective in this field for having such a position, and being so near to Pharaoh. If the baker who was condemned to death would believe in God and in the life to come after his death, he could have the consolation of thinking that his crucification was not the end of his existence, but the beginning of a new life in a new world. He therefore put an stress upon

the faith in God saying:ۚ ``My fellow prisoners! Let us talk frankly and friendly that we all suffer the same misfortune and hardship of prison and misjudgements. Do you think having many lords with various ideals and plans and plots, and with the inevitable conflict between them, is better than having one true God who is the real and Merciful Lord of all creatures? The only true Lord whose power is infinite and irresistible? And do you not think that too many cooks will spoil the broth? Whatever you worship other than Allah, are merely names that are either your inventions or your forefather's forgeries. And after all; who gave you the authority to worship some pieces of stones that you have carved with your own hands!? Authority and commandments rest with Allah alone. He has already commanded that you should worship nothing but Him. This commandment has been revealed by the Messengers of God, and through His clear signs and evidences; and it is such a worship that is the rightful creed and the most upright religion, which is supported by knowledge and wisdom.''

Joseph then passed from such spiritual matters, and proceeded to answer the questions for which the two prisoners had come to him. As for the cup-bearer he had a good news, that soon would he pour wine for his lord to drink, and would reobtain his position as the cup-bearer of Pharaoh. But for the other prisoner the news was too bad, and Joseph hid it not from him. The baker would soon be crucified and birds would eat out of his head. Although this was a terrible news, but Joseph had already planted some higher hope in him; that everything lays in the hands of our Merciful Lord, and there is a higher and more lasting life to come after death, for those who have faith.

Here Joseph thought of getting out of the prison in order to be more useful to people, and to the cause of God; or at least make AZIZ to forget him not in that dungeon which was no better than the well of his brethren. He therefore said to the cup-bearer:ۚ ``Remember me to your lord! But

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Satan made him to forget, and so he had to stay in the jail for years.'' For common people it is not a sin to resort to natural means, for a rescue from prison or a misery. But for a saint and a man of God, it is not becoming to leave God and resort to natural means and the

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``As soon as Joseph said to the cup-bearer to remember me to your lord, GABRIEL, the Arch Angel of God apeared to him and asked him questions; Your Lord asks you Joseph; who shaped you in such a beautiful form that you have? My Lord God, was the answer.'' ``Who did send the caravan near by, and to find and save you from the well? He was my God who did so, answered Joseph. Who turned the wiles of the ladies away from you and held you clean an pure? Again, ``my God'' was Joseph's answere. Then what made you to ignore such a Merciful Lord, and ask his creature to consider your request? You therefore have to remain here in this prison for several years!''

What could Joseph do or say except shedding bitter tears and asking God's forgiveness through a sincere repentance? This was what he did. Our prophet did say to a bedouin Arab; ``first tie up the feet of your camel, and then leave her alone, by putting your trust in Allah;'' but of surety, he would not say to the apostle, Danial; ``take a sword first and then enter the well of the lions.''

Attention To Others More Than God

Monotheism is not restricted only to the oneness of God. It must be applied and extended to all the aspects of our life. As an instance; a monotheist does not rely on anyone other than Allah, and will seek refuge in no one but his Lord. I do not want to say that they ignore the natural means of life, and always adhere to supernatural powers; but I say; they do know that the head of the thread lays in God's hand of power and knowledge. This principle might be ignored by common people or by a layman, but the nearer stationed men of God do not ignore it, and if they do, it will be reckoned as a sin which deserves some sort of a punishment. Joseph forgot this principle for instance, and as a recompense, he was to remain in the jail for several years!

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كُنتُمْ إِنْ رُؤْيَايَ فِي أَفْتُونِي الْمَلَأُ أَيُّهَا يَا يَابِسَات وَأُخَرَ خُضْر سُنْبُلاَت وَسَبْعَ عِجَافٌ سَبْعٌ يَأْكُلُهُنَّ سِمَان بَقَرَات سَبْعَ أَرَى إِنِّي الْمَلِكُ وَقَالَ
تَعْبُرُونَ لِلرُّؤْيَا ((43))

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43- AND THE KING SAID:ۚ ``I DO SEE (IN MY DREAM) SEVEN FAT KINE DEVOURING THEM SEVEN LEAN ONES. LIKEWISE SEVEN GREEN EAR OF CORN AND SEVEN WITHERED. O, YOU CHIEFS! TELL ME THE MEANING OF MY VISION, IF YOU EXPOUND THE DREAMS.''

((44))بِعَالِمِينَ لاَمِالأَحْ بِتَأْوِيلِ نَحْنُ وَمَا أَحْلاَم أَضْغَاثُ قَالُوا

44- THEY SAID:ۚ (THESE ARE) CONFUSED DREAMS; AND WE KNOW NOT THE INTERPRETATION OF NIGHT MARES.

((45))فَأَرْسِلُونِي بِتَأْوِيلِهِ أُنَبِّئُكُمْ أَنَا أُمَّة بَعْدَ وَادَّكَرَ مِنْهُمَا نَجَا الَّذِي وَقَالَ

45- AND SAID THE ONE OF THE TWO WHO HAD BEEN SAVED:ۚ REMEMBERING (JOSEPH) AFTER A LONG TIME, I WILL INFORM YOU OF ITS INTERPRETATION, THEN SEND ME FORTH.

لَعَلَّهُمْ النَّاسِ إِلَى أَرْجِعُ لَّعَلِّي يَابِسَات وَأُخَرَ خُضْر سُنْبُلاَت وَسَبْعِ عِجَافٌ سَبْعٌ يَأْكُلُهُنَّ سِمَان بَقَرَات سَبْعِ فِي أَفْتِنَا الصِّدِّيقُ أَيُّهَا يُوسُفُ
((46))يَعْلَمُونَ

46- JOSEPH! O, YOU THE TRUTHFUL! EXPOUND TO US (THE DREAM OF) SEVEN FAT KINE, EATING THEM SEVEN LEAN ONES, AND OF SEVEN EARS OF GREEN CORN, AND (SEVEN) OTHERS WITHERED; THAT I MAY RETURN TO PEOPLE SO THAT THEY MIGHT KNOW.

((47))تَأْكُلُونَ مِمَّا قَلِيلا إِلاَّ سُنْبُلِهِ فِي فَذَرُوهُ حَصَدْتُمْ فَمَا دَأَباً سِنِينَ سَبْعَ تَزْرَعُونَ قَالَ

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47- HE SAID:ۚ ``YOU SHALL SOW SEVEN YEARS AS WAS YOUR WONT. THEN WHAT YOU REAP LEAVE IT IN THE EAR, EXCEPTING A LITTLE WHICH YOU EAT.''

((48))تُحْصِنُونَ مِّمَّا قَلِيلا إِلاَّ لَهُنَّ قَدَّمْتُمْ مَا يَأْكُلْنَ شِدَادٌ سَبْعٌ ذَلِكَ بَعْدِ مِنْ يَأْتِي ثُمَّ

48- THEN THERE COMES AFTER THAT SEVEN HARD YEARS (OF FAMINE IN WHICH) THEY SHALL EAT WHAT YOU HAVE STORED FOR THEM, EXCEPT A LITTLE WHICH IS TO BE RESERVED. (FOR SEEDS)

((49))يَعْصِرُونَ وَفِيهِ النَّاسُ يُغَاثُ فِيهِ عَامٌ ذَلِكَ بَعْدِ مِنْ يَأْتِي ثُمَّ

49- THEN THERE SHALL COME A YEAR IN WHICH THE PEOPLE WILL HAVE ABUNDANT WATER AND IN WHICH THEY SHALL PRESS. (JUICE AND OIL)

THE COMMENTARY
THE EVENT OF KING'S DREAM (VERSE NO. 43 - 49)

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Joseph stayed in the prison for years lonely and forgotten. His occupation and engagement was self-development and teaching and preaching the prisoners. Then a small incident changed his fate completely:ۚ The king of Egypt whose name was, ©VALID-IBN-RAYYA"N¨ and whose prime minister was titled, ©AZIZ¨ dreamt a dream which he was very interested to know its meaning, but none of his advisors could explain it. The king dreamt of seven fat kine devouring them seven lean ones, and likewise seven green ear of corn, and seven withered.

The king deemed of his dream that there would be a revolution in his country through which the weak class of people; such as the

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farmers, labourers, and slaves, would revolt and eat up the higher classes! So he was very anxious to know the real interpretation of his dream. Then the cup-bearer remembered his former fellow-prisoner, ``Joseph'' after several years that had passed; and reported his skill in the interpretation of dreams to the king. He was then sent by the king to Joseph to ask him of the interpretation:ۚ ``Joseph! O, you the truthful! Expound to us the dream of seven fat kine, eating them seven lean ones, and of seven ears of green corn and seven others being withered.''

In his expounding Joseph showed what would happen in future of abundance and famine, and also the measures to be taken for dealing with the coming calamity of drought. He said that:ۚ They could have seven years of abundant harvest, with attentive and assiduous cultivation, and that there would follow seven years of dreadful drought, which would consume all their stored reserved food and sustenances. So they had to be careful, said Joseph to the cup-bearer, and during the famine not to consume all their food, and preserve some for seeds to be sowed again. ``Then there shall come a year'', continued Joseph, in which the people will have abandont water, either by rain, or the river of Nile may bring fertilizing waters and slits from its upper sources:ۚ

``Then there shall come a year in which the people will have abundant water and in which they shall press.'' The phrase, ©THEY SHALL PRESS¨ in the ending of the above verse (NO.49) may imply a very abundant year, following the seven years of famine; in which the vine and olive trees that have suffered from the drought revive and yield their juice and oil.

((50)) عَلِيمٌ بِكَيْدِهِنَّ رَبِّي إِنَّ أَيْدِيَهُنَّ قَطَّعْنَ اللاَّتِي النِّسْوَةِ بَالُ مَا فَاسْأَلْهُ رَبِّكَ إِلَى ارْجِعْ قَالَ سُولُالرَّ جَاءَهُ فَلَمَّا بِهِ ائْتُونِي الْمَلِكُ وَقَالَ

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50- AND THE KING SAID:ۚ ``BRING HIM, (i.e.JOSEPH) TO ME. BUT WHEN THE MESSENGER CAME TO (TAKE) HIM,'' HE SAID:ۚ ``GO BACK TO YOUR LORD AND ASK HIM, WHAT WAS THE CASE OF

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THE WOMEN WHO CUT THEIR HANDS? VERILY MY LORD KNOWS THEIR GUILE.''

رَاوَدتُّهُ أَنَا الْحَقُّ حَصْحَصَ الآنَ الْعَزِيزِ امْرَأَةُ تْقَالَ سُوء مِنْ عَلَيْهِ عَلِمْنَا مَا للهِ حَاشَ قُلْنَ نَفْسِهِ عَنْ يُوسُفَ رَاوَدتُّنَّ إِذْ خَطْبُكُنَّ مَا قَالَ الصَّادِقِينَ لَمِنْ وَإِنَّهُ نَفْسِهِ عَنْ ((51))

51- (THE KING CALLED THE WOMEN TO HIS COURT AND) HE SAID: ``WHAT WAS YOUR AFFAIR WHEN YOU SOUGHT TO ENTICE JOSEPH?'' THEY SAID: ``GOD SAVE US! WE KNOW NO EVIL OF HIM.'' THE AZIZ'S WIFE SAID: ``NOW HAS THE TRUTH COME TO LIGHT. I SOLICITED HIM, AND HE IS THE TRUTHFUL.''

الْخَائِنِينَ كَيْدَ يَهْدِي لاَ اللهَ وَأَنَّ بِالْغَيْبِ أَخُنْهُ لَمْ أَنِّي لِيَعْلَمَ ذَلِكَ ((52))

52- THIS IS TO MAKE HIM KNOW THAT I DID NOT BETRAY HIM IN HIS ABSENCE, AND THAT ALLAH WILL NOT GUIDE THE GUILE OF THE TREACHEROUS.

رَّحِيمٌ غَفُورٌ رَبِّي إِنَّ رَبِّي رَحِمَ مَا إِلاَّ بِالسُّوءِ لاَمَّارَةٌ النَّفْسَ إِنَّ نَفْسِي أُبَرِّءُ وَمَا ((53))

53- AND YET I DO NOT ACQUIT MY CARNAL SOUL (OF BLAME), THAT THE CARNAL SOUL OF MAN INCITES TO EVIL, UNLESS MY LORD BESTOWS HIS MERCY, THAT MY LORD IS ALL-FORGIVING, COMPASSIONATE.

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THE COMMENTARY
JOSEPH IS ACQUITTED OF ALL CHARGES (VERSE NO. 50 - 53)

Joseph interpreted the king's dream so logically and reasonably that attracted the attention of the king and all his courtiers. Pharaoh came to know in brief that, Joseph was much more than a slave prisoner, and had been imprisoned some how in a mysterious way and guiltless. He therefore became eager to have a visit with him. So he sent the cup-bearer to fetch him from the prison. In his way, the cup-bearer was thinking that his former fellow-prisoner would be overjoyed at the summon of the king, but in time he found him different. Joseph did not want to accept the scornful forgiveness of the king. By now he was entirely dependant upon his Lord God, and showed no enthusiasm or eagerness to the call! First of all he wanted to be free of any charge in the sight of the public, and, after all if once again he had to be exposed to the evil solicitations of the ladies, he would prefer to remain in that prison. On the other hand if he was to do a great work for the people of Egypt, he had to have confidence and assurance of not being interrupted by the guile of the courtiers, and the wile of women. To him his nobleness and prestige was far more important than occupying the position of a minister, or AZIZ, in the court of Pharaoh. He

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therefore said to the king's messenger:

``Go back to your lord and ask him what was the case of the woman who cut their hands?'' It is worthy of note here, that Joseph discreetly omitted any particular mention of Zulaikhah who in fact had been the cause of his imprisonment and most of the troubles. When the king received the message of Joseph and considered his request, and also his reluctance; he compared him with the flatterers who had surrounded him, and became more attracted to Joseph's personality. He soon called the ladies to a meeting and asked:

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``What was your affair when you sought to entice Joseph?'' Here the sleepy conscience of the ladies leapt up and all of them testified to Joseph's honesty and innocence. In that wonderful meeting of justice and confession, although Zulaikhah was present, the other ladies took the lead and grudgingly they all acknowledge the innocence and honesty of Joseph; but they held a discreed silence about Zulaikhah who stood there calm and quiet, gazing at the others! At once Zulaikhah interrupted the ladies, and made a speech frankly and full of enthusiasm. She; without any fear or feeling of restriction, acknowledged her own guilt saying:

``Now is the turn of truth, which has already come to light. I solicited him. I sought to seduce and entice him, and he is completely guiltless, and is indeed a truthful man!'' She then tried to reveal to Joseph that; during his absence, she had always been constant and firm in her love and fidelity. She continued and said:

``I confessed that, in order to make known to Joseph that; I have never been false to him in his absence, and I know that Allah will never guide the guile and trick of betrayers. True that I accused him with a false charge, but I did that in a state of blind passion, and to his face. Yet I do not acquit myself of blames, because the carnal soul of human incites to evil, unless my Lord who is Forgiving and Merciful, may bestow His Mercy upon us.''

Her speech was as if she asked for pardon and Mercy, with the hope to obtain the capacity for having a true love as Joseph could understand it!

BEGINNING OF PART 13
OF THE HOLY QURA"N

((54))أَمِينٌ مَكِينٌ لَدَيْنَا الْيَوْمَ إِنَّكَ قَالَ كَلَّمَهُ فَلَمَّا لِنَفْسِي أَسْتَخْلِصْهُ بِهِ ائْتُونِي الْمَلِكُ وَقَالَ

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54- AND THE KING SAID:ۚ ``BRING HIM TO ME. I WILL ELECT HIM FOR MYSELF.'' THEN WHEN HE SPOKE TO HIM, HE SAID:ۚ ``TO-DAY YOU ARE HONOURED AND TRUSTED WITH US.''

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ((55))

55- HE SAID:ۚ ``ASSIGN ME IN CHARGE OF THE RESOURCES OF THE LAND, FOR I AM A WELL PRESERVER AND WELL KNOWER.''

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلاَ نُضِيعُ أَجْرَ الْمُحْسِنِينَ ((56))

56- AND SO DID WE ESTABLISH JOSEPH IN THE LAND (WE GAVE HIM POWER AND AUTHORITY) TO MAKE HIS OFFICE WHEREVER HE WILLED. WE BESTOW OUR MERCY ON WHOM WE WILL, AND WE WASTE NOT THE REWARD OF GOOD-DOERS.

وَلأَجْرُ الآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ((57))

57- YET THE REWARD OF THE HEREAFTER IS FAR BETTER FOR THOSE WHO BELIEVED AND WERE PIOUS.

THE COMMENTARY
JOSEPH, THE TREASURER OF EGYPT (VERSE NO. 54 - 57)

Now we come to the point of Joseph's beautiful story when he was completely acquitted of all charges and accusations and all were sure of his honesty and innocence. People knew that the cause of his

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imprisonment was merely his piety and virtue. By now it had been known that he possessed great faculties and extraordinary knowledge and high skill in management. So the king of Egypt brought him out of the Jail and gave him the highest rank of honour and esteem, and trusted him the most!:ۚ ``And the king said:ۚ Bring him to me that I may elect him for myself''. Then when Joseph spoke to the king, he said to Joseph:ۚ ``To-day you are honoured and trusted with us.''

Joesph then asked the king to assign him in charge of the resources and treasures of the whole land of Egypt. To justify his request, Joseph claimed to have been a very well preserver of sustenances, and also having a wide variety of knowledge. In fact Joseph was not praising himself by saying that; he rather introduced himself to make it easy for the king in order to put the right man in the right position. Later on he proved to be right in his claim by organizing reserves in years of plenty against the years of famine to come. During his management he always undertook

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the hardest and the most unpopular tasks himself, and did not put it upon the shoulders of the other staff.

The king accepted his requests by all means, and gave him the plenary authority that he wanted:ۚ ``And so did We establish Joseph in the land with power and authority to make his office wherever he willed.'' Let us now consider the wonderful and mysterious hand of God working powerfully on his plans:ۚ A believer and faithful boy whose brethren cast him into a well to get rid of him; is raised up, and upper, and becomes the most trusted dignitary of the king of the greatest empires of the world of the day. He gradually won the position of the Aziz of Egypt, and eventually became the governor of Egypt without any rival! And yet his reward is promised to be given him in the life to come.

True that some people will receive their rewards for good-deeds in this present mortal life, but this is not general and for all. Some people may indeed deserve a great reward for what they do in this short life, but they don't get it. God through his justice and Mercy will

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not waste the reward of the good-doer. He will give them their due in full measure in the life to come:ۚ ``We waste not the reward of the good-doers. The reward of the Hereafter is far better for those who believed and were pious.''

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ ((58))

58- AND JOSEPH'S BROTHERS CAME AND ENTERED BEFORE HIM. THEN HE KNEW THEM, BUT THEY DENIED HIM. (THINKING HOW COULD OUR JOSEPH BE IN SUCH A HIGH POSITION)

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِنْ أَبِيكُمْ أَلاَ تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنزِلِينَ

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59- AND WHEN HE FURNISHED THEM WITH THEIR PROVISIONS, HE SAID:ۚ ``BRING TO ME YOUR OTHER BROTHER (THAT YOU SAID YOU HAVE HIM AT HOME) FROM YOUR FATHER. DON'T YOU SEE THAT I HAVE GIVEN YOU THE FULL MEASURE (I HAVE GIVEN YOU HIS SHARE TOO) AND THAT I AM THE BEST OF HOSTS.''

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلاَ كَيْلَ لَكُمْ عِندِي وَلاَ تَقْرَبُونِ ((60))

60- THEN IF YOU BRING HIM NOT TO ME, (TO PROVE THAT YOU REALLY DO HAVE ANOTHER) THERE SHALL BE NO RATION FOR YOU. SO DO NOT APPROACH ME AT ALL.

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((61))لَفَاعِلُونَ وَإِنَّا أَبَاهُ عَنْهُ سَنُرَاوِدُ قَالُوا

61- THEY SAID, SOON SHALL WE REQUEST HIS FATHER TO LET HIM COME. THIS, WE WILL SURELY DO.

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((62)) يَرْجِعُونَ لَعَلَّهُمْ أَهْلِهِمْ إِلَى انقَلَبُوا إِذَا يَعْرِفُونَهَا لَعَلَّهُمْ رِحَالِهِمْ فِي بِضَاعَتَهُمْ اجْعَلُوا لِفِتْيَانِهِ وَقَالَ

62- AND HE SAID TO HIS SERVANTS PUT THEIR MONEY INTO THEIR PACKS SO, THAT, THEY FIND IT WHEN THEY RETURN TO THEIR HOUSEHOLD THAT, THEY MAY RETURN (TO US).

THE COMMENTARY

JOSEPH'S PROPOSAL TO THE BRETHREN (VERSE NO. 58 - 62)

For seven years of good raining and abundant water, the condition of farming in Egypt was very well, and everything was in abundant and more than enough. Joseph in that period managed to construct the necessary stores and preserving places. He then ordered the farmers to sell their extra corns to the government, and do not keep whatever was in addition to their needs.

The seven years of plenty and full supply elapsed and there came the years of hungry famine throughout the land of Egypt; and extended like a violent flood to the neighbouring countries such as Canaan. People set forth from here and there in search of food, and many went to Egypt to obtain some sustenances. Joseph's preprations and reserves was more than enough to meet the calamity. Now in that hardship of famine and scarcity, Joseph began to think seriously of his poor old father, and of Benjamine his brother, and the other cruel and unkind sons of his father. He thought if the brethren had treated Benjamine as they had treated himself. Joseph was thinking so, when a list of some foreigners who had come from Canaan to buy corn , was brought to him. He scanned the least, and trembled at once for seeing the names of his ten step brothers in it!! In a state of joyous surprise he ordered his servants to bring the ten strangers to him, whose names he had marked in the list. Of course

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Joseph did not tell his men who they were, or that he knew them at all. The brethren had been driven out of Canaan by the calamity of famine to find something for sustenance:◌ ``And Joseph's brethren came and entered before him. Joseph knew them but they denied Joseph.'' Although they saw the governor of Egypt in his splendid Egyptian array, being in shape and form exactly like

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their brother eaten by the wolf, they could not believe him to be Joseph the Dreamer! How could that slave boy whom they sold him at the price of a few silver coin have been reached to that high rank and glorious position, in a foreign country like Egypt!? They even could not believe to see Joseph alive after what they had done with him!

Joseph treated his brethren in a large and noble way as he used to treat all the servants of God. He took the lead, and then gradually entered into a conversation with them, without telling them who he was. He enquired about their family and occupation. They said that they had an old father who was of the apostles of God, and that he was downcast with sorrow and grief for losing a beloved son he had! Joseph asked for some detail of the father's grief, and they answered:ۖ ``He was a sweet handsome boy when he came with us to play in the desert. We left our dear little brother with our stuff and went racing. A wolf then attacked and devoured our brother; but we still have another brother who is of the same mother as him.''

Joseph expressed a deep sympathy to the ten brethren, and furnished them with whatever of provisions that they expected, in full measure; and in addition, the share of their absent brother. In their departure, Joseph said to them:ۖ ``Bring to me your other brother that you said you have, in next time you come. See that I have given you a ration for him too. If you bring him not to me, you shall have no more measure of corn from me, nor you do come near me.'' It was very important for Joseph that they would come back bringing Benjamine with them. For that purpose he said to his servants:ۖ ``Put their money or whatever their capital for trade was, in such a

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way that they could find it when they reached home.'' Some have asked why did Joseph not sent a message or a letter some how to his father to save him from his deep sorrow, or why he did not introduce himself to his brothers sooner, and showed so much patience in that? To answer that; the commentators say:ۖ ``Joseph was an apostle who worked according to God's Inspiration. He had no permission from God to present himself then; perhaps, because, his family was under a test and trial of God.''

((63)) لَحَافِظُونَ لَهُ وَإِنَّا نَكْتَلْ أَخَانَا مَعَنَا فَأَرْسِلْ الْكَيْلُ مِنَّا مُنِعَ أَبَانَا يَا قَالُوا أَبِيهِمْ إِلَى رَجَعُوا فَلَمَّا

63- WHEN THEY RETURNED TO THEIR FATHER, THEY SAID:ۖ ``O, OUR FATHER! THE MEASURE IS WITHHELD FROM US, (UNLESS WE TAKE OUR BROTHER) SO SEND OUR BROTHER WITH US, THAT WE MAY HAVE THE MEASURE AND WE ARE GUARDIANS FOR HIM.''

((64))الرَّاحِمِينَ أَرْحَمُ وَهُوَ حَافِظاً خَيْرٌ فَاللهُ قَبْلُ مِنْ أَخِيهِ عَلَى أَمِنتُكُمْ كَمَا إِلاَّ عَلَيْهِ آمَنُكُمْ هَلْ قَالَ

64- HE SAID:ۖ ``SHOULD I TRUST YOU WITH RESPECT TO HIM, AS I TRUSTED YOU WITH RESPECT

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TO HIS BROTHER BEFORE? (WHILE YOU KNOW WELL WHAT YOU HAVE DONE) ALLAH IS THE BEST OF GUARDIANS AND HE IS THE MOST MERCIFUL OF THE MERCIFULS.''

كَيْلَ وَنَزْدَادُ أَخَانَا وَنَحْفَظُ أَهْلَنَا وَنَمِيرُ إِلَيْنَا رُدَّتْ بِضَاعَتُنَا هَذِهِ نَبْغِي مَا أَبَانَا يَا قَالُوا إِلَيْهِمْ رُدَّتْ بِضَاعَتَهُمْ وَجَدُوا مَتَاعَهُمْ فَتَحُوا لَمَّاوَ
يَسِيرٌ كَيْلٌ ذَلِكَ بَعِير ((65))

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65- AND WHEN THEY OPENED THEIR GOODS, THEY FOUND THEIR CAPITAL FOR TRADE RETURNED TO THEM! THEY SAID:ِ ``O, OUR FATHER! WHAT ELSE DO WE WANT? THIS IS OUR MONEY RETURNED TO US. WE NOW CAN GET (MORE) FOOD FOR OUR FAMILY, AND TAKE CARE OF OUR BROTHER (AND IN THE SAME TIME) WE SHALL GET AN EXTRA CAMEL-LOAD (OF CORN). THAT IS EASY TO GET.''

يلٌوَكِ نَقُولُ مَا عَلَى اللهُ قَالَ مَوْثِقَهُمْ آتَوْهُ فَلَمَّا بِكُمْ يُحَاطَ أَنْ إِلاَّ بِهِ لَتَأْتُونَنِي اللهِ مِنْ مَوْثِقاً تُؤْتُونِ حَتَّى مَعَكُمْ أُرْسِلَهُ لَنْ قَالَ ((66))

66- HE SAID:ِ ``I WILL NEVER SEND HIM WITH YOU, UNTIL YOU MAKE A FIRM COVENANT WITH ALLAH TO BRING HIM BACK TO ME, UNLESS IT BE SO THAT YOU ARE ENCOMPASSED. (HELPLESS)'' THEN WHEN THEY MADE THEIR SOLEMN COVENANT, HE SAID:ِ ``ALLAH SHALL BE THE GUARDIAN OVER WHAT WE SAY.''

THE COMMENTARY

AT LAST THE FATHER AGREED (VERSE NO. 63 - 66)

The brethren returned to Canaan happy and full-handed, but they were anxious about their future, that they could not obtain any more corn if they could not take Benjamine with them. The only way that they could please the governor of Egypt, and prove to him that they were not liars; was to take their younger brother. When they returned home, they reported to Jacob whatever had

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happened in their journey. And yet, they did not know how to take the lead, for urging their father to let benjamine go with them. Jacob could not trust his sons any more, for what they had done to Joseph. Anyhow, they dared to say:ِ ``O, our father! The measure is with held from us, unless we take our brother Benjamine. If you let him come, we can have our ration increased, and we promise to take a good care of him.'' The reaction of the old broken father, who could never forget his dear Joseph was a flat refusal:ِ ``Should I trust you with respect to him, as I trusted you with respect to his brother?'' The only protection that now Jacob could trust was that of his Lord.

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So he continued, saying:ۚ

``Allah is the best of Guardians, and He is the most Merciful of the mercifuls.'' The brothers opened their packs and baggages and to their amazement they found their money returned to them! This increased their courage to ask more earnestly their father to release their younger brother. They insisted on their assertion and reasoned, saying:ۚ ``O, our father! What else do we want? Here is our money returned to us! We now can purchase more food for our family by the money, and at the same time we can get an extra camel-load of corn easily.''

Jacob refused, that, he who has been stung by a snake, fears of a black and white thread! His children insisted, and finally he agreed to hand over Benjamine on condition:ۚ ``I will never send him with you, until you make a firm covenant with Allah to bring him back to me, unless it happens that you are encompassed and helpless.'' The brethren agreed and made the covenant as Jacob wanted, and the old, sad father permitted Benjamine to attend the journey with the brethren who were now on their declining ages. At the end of the covenant Jacob emphasized that; Allah shall be the Guardian over what we say.

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وَعَلَيْهِ تَوَكَّلْتُ عَلَيْهِ اللهِ إِلاَّ الْحُكْمُ إِنْ شَيْء مِنْ اللهِ مِنْ عَنكُمْ أُغْنِي وَمَا مُتَفَرِّقَة أَبْوَاب مِنْ وَادْخُلُوا وَاحِد بَاب مِنْ تَدْخُلُوا لاَ بَنِيَّ يَا وَقَالَ الْمُتَوَكِّلُونَ لْيَتَوَكَّلِفَ ((67))

67- AND HE SAID:ۚ ``O, MY SONS! DO NOT ENTER THROUGH ONE SINGLE GATE, BUT ENTER (THE TOWN) BY DIFFERENT GATES. AND I CANNOT BE OF ANY ADVANTAGE TO YOU AGAINST ALLAH'S WILL, THAT NONE CAN COMMAND EXCEPT ALLAH. IN HIM I HAVE PUT MY TRUST, AND IN HIM, SHOULD ALL THE TRUSTERS PUT THEIR TRUSTS.''

وَلَكِنَّ عَلَّمْنَاهُ الَّمَ عِلْم لَذُو وَإِنَّهُ قَضَاهَا يَعْقُوبَ نَفْسِ فِي حَاجَةً إِلاَّ شَيْء مِنْ اللهِ مِنْ عَنْهُمْ يُغْنِي كَانَ مَّا أَبُوهُمْ أَمَرَهُمْ حَيْثُ مِنْ دَخَلُوا وَلَمَّا يَعْلَمُونَ لاَ النَّاسِ أَكْثَرَ ((68))

68- AND WHEN THEY ENTERED AS THEIR FATHER HAD ORDERED THEM, IT WAS OF NOT ANY PROFIT TO THEM AGAINST ALLAH'S WILL, EXCEPT A WISH IN JACOB'S HEART (SOUL) THAT IT WAS FULFILLED; AND HE POSSESSED A KNOWLEDGE THAT WE TAUGHT HIM, BUT MOST OF THE PEOPLE DO NOT KNOW.

THE COMMENTARY
VERSE NO. 67 - 68

The children of Israel eventually took their younger brother with the permission of their father, and set out on their journey to Egypt for the second time. Jacob their father was a man of

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knowledge and experience and gave them some instructions that how should enter the town. He said:ِ

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``O, my sons! Do not enter the town through one single gate, but enter by different gates.'' As to question why did Jacob ask his sons to enter the gates separately? There are two or three views here, that all can be true:ِ 1ِ Consider that eleven tall, handsome men, all strangers, with different dress, and different language, without any visa, or formal approval of officials, or of a superior, entering a town at once and from one gate!! Do they not attract the attention of the citizens, and even their suspicions? By entering separately, they would attract less suspicion.

2ِ In the East, particularly in Jewish custom, they forbid showing up, like many persons of the same family going together for fear of ©the evil eye¨.

Anyway, the brethren travelled to Egypt once again. They observed their father's instruction of entering the town separately though it did not profit them the least, against Allah's plan. It only could be a consolation to Jacob some how.

((69)) يَعْمَلُونَ كَانُوا بِمَا تَبْتَئِسْ فَلاَ أَخُوكَ أَنَا إِنِّي قَالَ أَخَاهُ إِلَيْهِ آوَى يُوسُفَ عَلَى دَخَلُوا وَلَمَّا

69- AND WHEN THEY ENTERED BEFORE JOSEPH; HE SEATED

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HIS BROTHER BESIDES HIMSELF, SAYING:ِ ``I AM YOUR BROTHER, (JOSEPH) SO DO NOT WORRY OF WHAT THEY HAVE BEEN DOING.''

((70))لَسَارِقُونَ إِنَّكُمْ الْعِيرُ أَيَّتُهَا مُؤَذِّنٌ أَذَّنَ ثُمَّ أَخِيهِ رَحْلِ فِي السِّقَايَةَ جَعَلَ بِجَهَازِهِمْ جَهَّزَهُمْ فَلَمَّا

70- AND WHEN HE FURNISHED THEM WITH THEIR PROVISIONS, HE PUT A DRINKING-CUP IN HIS BROTHER'S PACK. THEN A CRIER CRIED:ِ ``O, YOU, CAMELEERS, YOU ARE THIEVES!''

((71)) فْقِدُونَتَ مَاذَا عَلَيْهِمْ وَأَقْبَلُوا قَالُوا

71- THEY SAID; WHILE TURNING TO THEM, ``WHAT HAVE YOU LOST?''

((72))زَعِيمٌ بِهِ وَأَنَا بَعِير حِمْلُ بِهِ جَاءَ وَلِمَنْ الْمَلِكِ صُوَاعَ نَفْقِدُ قَالُوا

72- THEY SAID:ِ ``WE HAVE LOST THE KING'S GOBLET, AND HE WHO BRINGS IT, SHALL RECEIVE A

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CAMEL-LOAD (AS A REWARD); THAT, I GUARANTEE.''

((73))سَارِقِينَ كُنَّا وَمَا الأَرْضِ فِي لِنُفْسِدَ جِئْنَا مَّا عَلِمْتُمْ لَقَدْ تَاللهِ قَالُوا

73- THEY SAID: ``BY ALLAH, YOU KNOW THAT WE CAME NOT TO MAKE MISCHIEF IN THE LAND, AND WE ARE NOT THIEVES.''

((74))كَاذِبِينَ كُنتُمْ إِنْ جَزَاؤُهُ فَمَا قَالُوا

74- THEY SAID: ``WHAT IS ITS RECOMPENSE IF YOU WERE LIARS?''

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((75))الظَّالِمِينَ نَجْزِي كَذَلِكَ جَزَاؤُهُ فَهُوَ رَحْلِهِ فِي وُجِدَ مَنْ جَزَاؤُهُ قَالُوا

75- THEY SAID: ``ITS RECOMPENSE IS HIM IN WHOSE BAG IT IS FOUND. HE SHALL BE (YOUR BONDS-MAN) AS ITS RECOMPENSE. SO DO WE PUNISH THE OPPRESSORS.''

نَرْفَعُ اللهُ يَشَاءَ أَنْ إِلاَّ الْمَلِكِ دِينِ فِي أَخَاهُ لِيَأْخُذَ كَانَ مَا يُوسُفَ كِدْنَا كَذَلِكَ أَخِيهِ وِعَاءِ مِنْ اسْتَخْرَجَهَا ثُمَّ أَخِيهِ وِعَاءِ قَبْلَ بِأَوْعِيَتِهِمْ فَبَدَأَ
عَلِيمٌ عِلْم ذِي كُلِّ وَفَوْقَ نَّشَاءُ مَّنْ دَرَجَات ((76))

76- THEN HE BEGAN WITH (THE SEARCH OF) THEIR SACKS, BEFORE HIS BROTHER'S SACK, AND (AT LAST) HE TOOK IT OUT OF HIS BROTHER'S BAGGAGE. SO DID WE PLAN FOR JOSEPH; BECAUSE BY THE KING'S LAW HE HAD NO RIGHT TO SEIZE HIS BROTHER, EXCEPT THAT GOD WILLED. WE RAISE THE GRADES OF THOSE WHOM WE WILL, AND ABOVE ALL THOSE WHO HAVE KNOWLEDGE THERE IS (ONE WHO IS MORE) KNOWING.

A Plan To Detain Benjamine (VERSE NO. 69 - 76)

At last the brethren presented themselves to the AZIZ of Egypt (JOSEPH) once again and said: We did fulfill our promise, and got the agreement of our father for bringing our younger brother to you. Joseph received them with pleasure, and invited them to his dinner, and accommodated them two by two, when Benjamine became the odd one.

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Benjamine's eyes overflowed with tears, and when Joseph asked him why so? He said:ۚ ``If my brother Joseph was alive he would have his dinner with me, and it was his custom to dine with me.'' Joseph said to Benjamine, you may come and have dinner with me if you don't mind! By all means I want to, said Benjamine because you are exactly same as my brother Joseph, in all physical and spiritual aspects! Joseph who was touched by certain emotions of joy, mingled with grief, said to his brother:ۚ ``Then come and take dinner with me, and I will consider and adopt you as my own brother.'' And so did Joseph create a chance of privacy with Benjamine and in their private chat, he said to him:ۚ ``I am Joseph, your own brother! Do not worry of what they have been doing.'' Joseph said to him who he really was, and what had happened in that long period of his absence. Then he asked Benjamine if he liked to remain with him there in Egypt? He said to his brother Joseph:ۚ ``Of course I do, but our brothers will not let you to detain me here, because they have made a solemn covenant with father to take me back to him in any price.''

Joseph emphasised to keep his identity secret for the time being, and also to take things easy if something strange and abnormal was done with respect to him, for he had some plans to be executed in order to with hold Benjamine. The plan has been explained in the next verses:ۚ ``When he furnished them with their provisions, he put a drinking cup in his brother's pack. Then a crier cried; O, cameleers! You are thieves!'' Joseph put that plan the detail of which is given in the following verses, into execution by the leave of Allah and with a three-fold purposes:ۚ

1- To touch the brethren with a temporary awe in order to wake up their minds and drowsy conscience.

2- To make them ashamed of their past behaviour and to return to God in repentance.

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3- It would also give him an excuse and authority to retain Benjamine and to bring their aged father into Egypt. After-all; if, Joseph wanted to judge the theft, according to the Pharaoh's Law, he had to beat his innocent brother severely, and then put him in the prison; and this punishment was very unjust. This is why the verse (NO.76) states that:ۚ ``By the king's law Joseph could not seize and detain his brother.''

Joseph was an apostle and man of God, and could not have carried out that sort of a plan without Allah's permission, or otherwise, in order to withhold his brother. Therefore the search of the baggage and investigations, went on under his direct control and supervision:ۚ ``Then he began with the search of their sacks, before his brother's sack, and at last he took it out of his brother's baggage!!'' When the drinking-cup was found in the baggage of Benjamine, the brethren were struck with astonishment! They were indeed perplexed, but even then, they did not hide their

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inner hatred and grudge for Joseph and Benjamine; and called both of them thieves! They could not think that Joseph could be before them in another guise, or at least they were not ashamed of Joseph's Lord who is always and every where present. They all rushed to reproach Benjamine, asking him, why did he so disgrace the house of Israel by committing that theft? In answer to them Benjamine said:ِ ``The same hand that put your money back in your packs, has now put the cup in mine!'' He said so, but the brethren did not understand what did he mean by saying that.

((77)) تَصِفُونَ بِمَا أَعْلَمُ وَاللهُ مَكَاناً شَرٌّ أَنْتُمْ قَالَ لَهُمْ يُبْدِهَا وَلَمْ نَفْسِهِ فِي يُوسُفُ فَأَسَرَّهَا قَبْلُ مِنْ لَهُ أَخٌ سَرَقَ فَقَدْ يَسْرِقْ إِنْ قَالُوا

77- THEY SAID:ِ ``IF HE STEALS, VERILY A BROTHER OF HIM

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(i.e. JOSEPH) STOLE BEFORE; BUT JOSEPH CONCEALED IT IN HIS SOUL, AND DID NOT REVEAL IT TO THEM. HE JUST SAID:ِ YOU ARE IN A WORSE CASE, AND ALLAH KNOWS BETTER, WHAT YOU DESCRIBE.''

((78))الْمُحْسِنِينَ مِنَ رَاكَذَ إِنَّا مَكَانَهُ أَحَدَنَا فَخُذْ كَبِيراً شَيْخاً أَباً لَهُ إِنَّ الْعَزِيزُ أَيُّهَا يَا قَالُوا

78- THEY SAID:ِ ``O, AZIZ! HE HAS AN OLD, AGED FATHER. SO TAKE ONE OF US IN HIS PLACE, THAT WE SEE, YOU ARE OF THE GOOD-DOERS.''

((79))لَظَالِمُونَ إِذاً إِنَّا عِنْدَهُ مَتَاعَنَا وَجَدْنَا مَنْ إِلاَّ نَّأْخُذَ أَنْ اللهِ مَعَاذَ قَالَ

79- HE SAID GOD FORBID, THAT WE SHOULD SEIZE ANY ONE EXCEPT HIM WITH WHOM WE HAVE FOUND OUR PROPERTY. IF WE DO THAT, WE MUST THEN BE OF THE OPPRESSORS.

THE COMMENTARY
WHY WAS THE SELFِSACRIFICE OF THE BRETHREN NOT ACCEPTED? (VERSE NO. 77 - 79)

The brothers easily accepted that Benjamine had committed the theft, and had ruined their record and reputation in the sight of AZIZ. To acquit themselves of the guilt, they said:ِ ``If the boy steals, it is not very strange, because a brother of him, too, stole before!'' Thus they tried to draw a red line of separation between

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themselves and their two step-brother. Joseph was vexed by their false charge, but kept his control, and divulged not his identity and other secrets. The poor chaps knew not that they all were in the power of Joseph, who slowly whispered to himself and said:ِ ``You are in a worse

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case, and Allah knows better what you describe.'' Joseph knew well that his step brothers had all lost their very self and soul, and he wanted to have mercy on them. He never deemed of taking vengeance of them, and was only driving at making them to repent, and return to God. When Benjamine was arrested, they trembled with fear of their father's wrath, with whom they had made a solemn covenant to return Benjamine back to him. They found themselves indeed helpless, not knowing what was to be done at all.

Therefore they earnestly begged the AZIZ of Egypt, who was now Joseph; to take one of them instead of Benjamine for having an old and aged father, who could not endure the deathful shock of what had happened to his son. But Joseph knew many things beyond the work of nature, that the brethren could not know it, and he therefore rejected their request, saying:ۚ ``God forbid, that we should seize anyone except him with whom we have found our property. If we do that, we must then be of the oppressors.'' Worthy of note is here that Joseph did not accuse his brother of theft here, and mentioned him as; ``Him with whom we found our property.'' Accusing Joseph of theft by his brothers, goes back to his childhood. As a child his mother died, and his aunt nursed him. When he grew up and became a young boy, Jacob his father called him back to live with them. His separation was very distressful to his aunt, and therefore she tied a belt round his waist that was a relic venerated because of its association with Isaac the apostle of God. So when Joseph went back to live with his father, his aunt accused him of stealing the belt in order to be able to detain Joseph in her house, according to Jacob's religion and Law.

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أَبْرَحَ فَلَنْ وسُفَـيُ فِي فَرَّطتُمْ مَا قَبْلُ وَمِنْ اللهِ مِنْ مَّوْثِقاً عَلَيْكُمْ أَخَذَ قَدْ أَبَاكُمْ أَنَّ تَعْلَمُوا أَلَمْ كَبِيرُهُمْ قَالَ نَجِيّاً خَلَصُوا مِنْهُ اسْتَيْئَسُوا فَلَمَّا
الْحَاكِمِينَ خَيْرُ وَهُوَ لِي اللهُ يَحْكُمَ أَوْ أَبِي لِي يَأْذَنَ حَتَّى الأَرْضَ ((80))

80- SO WHEN THEY DESPAIRED OF HIM, THEY WENT ASIDE TO CONFER TOGETHER:

THE ELDEST OF THEM SAID:ۚ ``DO YOU NOT KNOW THAT YOUR FATHER TOOK FROM YOU A COVENANT BY ALLAH, AND HOW DID YOU EXTRAVAGATE BEFORE, REGARDING JOSEPH? THEN I WILL NEVER MOVE OUT OF THE LAND, UNTIL MY FATHER PERMITS ME, OR ALLAH DECIDES FOR ME, THAT HE IS THE BEST OF JUDGES.''

حافِظِينَ لِلْغَيْبِ كُنَّا وَمَا عَلِمْنَا بِمَا إِلاَّ شَهِدْنَا وَمَا سَرَقَ ابْنَكَ إِنَّ بَانَاأَ يَا فَقُولُوا أَبِيكُمْ إِلَى ارْجِعُوا ((81))

81- RETURN YOU ALL TO YOUR FATHER, AND SAY:ۚ ``O, OUR FATHER! YOUR SON COMMITTED A THEFT! AND WE TESTIFY ONLY TO WHAT WE KNOW; AND WE COULD NOT GUARD AGAINST THE UNFORESEEN.''

لَصَادِقُونَ وَإِنَّا فِيهَا أَقْبَلْنَا الَّتِي وَالْعِيرَ فِيهَا كُنَّا الَّتِي الْقَرْيَةَ وَسْئَلِ ((82))

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82- AND ASK THE TOWNSFOLK WITH WHOM WE HAVE BEEN, AND ALSO OF THE CARAVAN IN WHICH WE RETURNED, AND WE SPEAK THE TRUTH.

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THE COMMENTARY
THE BRETHREN RETURNED TO THEIR FATHER ASHAMED (VERSE NO. 80 - 82)

The brethren did their best to bring back Benjamine with them but they failed. Things were arrayed so naturally that they found themselves indeed helpless. When they abandoned to despair of releasing him, they held a meeting to confer together to make known what else could they do. Jacob's eldest son whose name was Reuben, in their conference said:ۖ ``Brothers! Have you forgotten that we have given a pledge to our father, and that pledge was in the name of God, and we have not forgotten what we did to Joseph before. We are now bound both to God and His apostle, who is our own father. As for me; I shall never leave this land, and will remain here as pledged, until our father orders me to; or Allah opens out some other way. But you all go back and tell our father of what we really know, and what we saw with our eyes. Say to him that your son committed a theft and we could not guard against the unforeseen. If he believed you not, you can tell him to ask the townsfolk with whom we were, or the caravan by whom you travelled back, because the theft had widely been spread!''

الْحَكِيمُ الْعَلِيمُ هُوَ إِنَّهُ جَمِيعاً بِهِمْ يِيَأْتِيَنِ أَنْ اللهُ عَسَى جَمِيلٌ فَصَبْرٌ أَمْراً أَنفُسُكُمْ لَكُمْ سَوَّلَتْ بَلْ قَالَ ((83))

83- HE (i.e.JACOB) SAID:ۖ ``RATHER YOUR CARNAL SOULS HAVE TEMPTED YOU TO SOME AFFAIR. (EVIL DEEDS) THEN PATIENCE IS BEAUTEOUS. MAY IT BE THAT ALLAH BRINGS THEM ALL BACK TO ME, THAT HE IS THE ALL-KNOWING, ALL-WISE.''

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كَظِيمٌ فَهُوَ الْحُزْنِ مِنَ عَيْنَاهُ وَابْيَضَّتْ يُوسُفَ عَلَى أَسَفَى يَا وَقَالَ عَنْهُمْ وَتَوَلَّى ((84))

84- AND HE TURNED AWAY FROM THEM AND SAID:ۖ ``WHAT A PITY FOR JOSEPH! AND HIS EYES TURNED WHITE WITH GRIEF WHICH HE CHOKED IT WITHIN HIM.''

الْهَالِكِينَ مِنْ تَكُونَ أَوْ حَرَضاً تَكُونَ حَتَّى يُوسُفَ تَذْكُرُ تَفْتَأُ تَاللهِ قَالُوا ((85))

85- THEY SAID:ۖ ``BY ALLAH YOU CONTINUE WITH REMINDING JOSEPH, TILL YOU ARE CONSUMED OR GET PERISHED.''

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((86))تَعْلَمُونَ لاَ مَا اللهِ مِنْ وَأَعْلَمُ اللهِ إِلَى وَحُزْنِي بَثِّي أَشْكُو مَاإِنَّ قَالَ

86- HE SAID:ۖ ``I ONLY COMPLAIN OF MY ANGUISH AND SORROW TO ALLAH, AND I KNOW FROM ALLAH WHAT YOU DO NOT KNOW.''

THE COMMENTARY
I KNOW SOMETHING OF GOD'S MERCY THAT YOU DON'T. (VERSE NO. 83 - 86)

The children of Israel returned to Canaan perplexed, grieved, and mentally disturbed, for leaving their brothers behind, and their sad, and anxious, old father in front. In the first sight Jacob apprehended that there could be some bad news. He perceived their confused features, but did not see Benjamine and Reuben among the group!!? When they gave him the detail of what had happened to Benjamine, an anger which was mingled with grief seized the man of God. He shouted saying:ۖ ``No! It cannot be that! Benjamine, can never steal!''

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Jacob was a man of knowledge and experience. He knew his children very well, and in particular Benjamine, of whose innocence and piety he was sure enough. He therefore, did not believe of what the brethren said, and frankly called it a cockۖandۖbull story! To him it was a false and forged tale that could not even mark a slight scratch upon the innocence and piety of Benjamine. He was angry, why were his sons yielded with nonchalant ease, giving their innocent brother to slavery!? Why did they not defend their brother that finding the cup in his baggage could not justify his stealth; and more reasons was needed to prove the theft? But very soon the old man of God held his control and said:ۖ ``Patience is beauteous. I commend me and my children to the care of my Merciful Lord. I only complain of my anguish and sorrow to Allah. May it be that Allah brings them all back to me, that he is All-knowing, All-wise'' Jacob had an unwavering faith in Allah which served to stuck him to a greater hope instead of being abandoned to despair! So he said:ۖ ``May it be that Allah brings them all back to me, and that; I know of Allah what you boys do not know.''

Of course Jacob's anguish and grief for the loss of his Joseph was great. Continuous tears had turned his world even physically darkۖdark amide the blaze of noon, and irrecoverably dark, that he, in that knocking down anguish had lost his sight entirely! He bore his tearful and unshareable grief in silence; and complained to no one, but to his Merciful Lord:ۖ ``I only complain of my anguish and sorrow to Allah. I know of Allah what you know not.''

At last he turned away from them saying:ۖ ``Alas! what a pity for my Joseph; then his eyes whitened with tears of the grief which he swallowed and choked it within him.''

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Seeing that; his anxious sons said to him:ِ ``By Allah you continue with reminding Joseph, untill you are consumed or get perished.''

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But a flash of divine light sparkled in the depth of his pure heart, by the perfect faith that he had in God! The light told him that all would be well. Your lost Joseph will returned to you to give an end to your grief and sorrow. Your cold and sad hut will soon turn into a splendid and joyous mansion in a glorious gardenِyou have faith! Sincere and pure faith in Allah, the Merciful. the Compassionate.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلاَ تَايْئَسُواْ مِنْ رَوْحِ اللهِ إِنَّهُ لاَ يَيْئَسُ مِنْ رَوْحِ اللهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ ((87))

87- O, MY SONS! GO ON, AND SEARCH OUT FOR JOSEPH AND HIS BROTHERS; AND DESPAIR NOT OF ALLAH'S MERCY, THAT NO ONE WILL DESPAIR OF ALLAH'S MERCY, EXCEPT THE INFIDEL PEOPLE.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللهَ يَجْزِي الْمُتَصَدِّقِينَ ((88))

88- SO WHEN THEY ENTERED BEFORE HIM, (i.e.BEFORE JOSEPH) THEY SAID:ِ ``O, AZIZ! THE DISTRESS (OF THE FAMINE) HAS AFFLICTED US AND OUR FAMILY, AND WE HAVE COME WITH A LITTLE CAPITAL OF TRADE. SO GIVE US FULL MEASURE, AND BE CHARITABLE TO US, THAT ALLAH WILL REWARD CHARITABLES.''

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ((89))

89- HE SAID:ِ ``HAVE YOU KNOWN WHAT YOU DID TO

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JOSEPH AND HIS BROTHER WHEN YOU WERE IGNORANTS?''

قَالُوا أَئِنَّكَ لأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهذَا أَخِي قَدْ مَنَّ اللهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ ((90))

90- THEY SAID:ِ ``ARE YOU INDEED JOSEPH!?''

HE SAID:ِ ``I AM JOSEPH AND THIS IS MY BROTHER. ALLAH HAS INDEED MADE US OBLIGED (BY HIS FAVOUR AND GRACE). IT IS SO THAT WHOEVER AVOIDS EVIL, AND IS PATIENT, ALLAH WASTES

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NOT THE REWARD OF THE GOOD-DOERS.''

((91))لَخَاطِئِينَ كُنَّا وَإِنْ عَلَيْنَا اللهُ آثَرَكَ لَقَدْ تَاللهِ قَالُوا

91- THEY SAID:ِ ``BY ALLAH, GOD HAS ELEVATED YOU OVER US, AND WE HAVE BEEN GUILTY.''

((92))الرَّاحِمِينَ أَرْحَمُ وَهُوَ لَكُمْ اللهُ يَغْفِرُ يَوْمَالْ عَلَيْكُمْ تَثْرِيبَ لاَ قَالَ

92- HE SAID:ِ ``TO-DAY NO REPROACH IS ON YOU. ALLAH WILL FORGIVE YOU THAT HE IS THE MOST MERCIFUL OF THE MERCIFULS.''

((93))أَجْمَعِينَ بِأَهْلِكُمْ وَأْتُونِي يرا بَصِيرًا يَأْتِ أَبِي وَجْهِ عَلَى فَأَلْقُوهُ هَذَا بِقَمِيصِي اذْهَبُوا

93- GO YOU WITH THIS SHIRT OF MINE, AND LAY IT ON MY FATHER'S FACE, HE WILL RECOVER HIS SIGHT. AND BRING ME YOUR FAMILY ALL TOGETHER.

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THE COMMENTARY
TRY, AND DESPAIR NOT, FOR DESPAIR IS THE CONCLUSION OF THE INFIDELS. (VERSE NO. 87 - 93)

The cruel famine was acting oppressively in the neighbouring countries of Egypt, such as Canaan. Jacob once again directed his sons to go to Egypt, and this time their main object being to find Joseph and his brothers. Jacob's sons were amazed to hear that from their father, for thinking how could Joseph be found in Egypt, while his very life was under question for them!? Jacob said:ِ ``My sons! Go on, and search for Joseph and his brothers, and despair not of Allah's Mercy that no one shall despair of Allah's Mercy except the infidels.'' While there is life there is hope, and above the cloud with its shadow, is the star with its light. So a believer should never despair of Allah, because despair is the conclusion of infidels.

The brethren went to Egypt according to their father's direction, and this was their third journey to the land. This time they were different and cautious to see AZIZ, for the charge of theft. Their only consolation was now their father's emphasis upon losing no hope of God's Mercy, and also a letter, that it is narrated, Jacob had written to the AZIZ of Egypt. They also had spent most of their capital for trade, and had a little amount of money to buy anything like corn. So they had to appeal to AZIZ for charity. Anyhow they reached the capital of Pharaoh's country, and presented themselves to AZIZ, saying:ِ ``O, AZIZ! The distress of famine has afflicted us and our family, and we have come with a little capital of trade. Please do give us full measure by being charitable to us, that we see that you are of the good doers.'' They said so, and meanwhile they handed over the letter that Jacob had written to AZIZ.

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The brethren had been ordered to go in search of Joseph as their main goal; but they directly went to AZIZ in search of corn, for having no hope to find Joseph anymore. In his letter, Jacob had given his thanks to the AZIZ of Egypt for being so kind and gentle to them. He had also introduced himself as being an apostle of God and the grand-son of ABRAHAM, and finally had asked AZIZ to release Benjamine, that he was sure that his son would never steal anything high or low, and there must have happened some misunderstandings.

The brothers were struck with astonishment, when they saw that AZIZ kissed the letter, and put it upon his eyes; and then read it, while his tears rolled down his cheek and dropped upon the letter!! The letter rendered AZIZ so impatient that he could no more conceal his identity; and then, he smiled so that their Joseph's pearly white teeth apeared in AZIZ'S mouth, and gave them a great shock by which they remembered Joseph the truthful; and all that they had done of evil to him! Following that smile of consolation AZIZ said to them:

``Have you known what you did to Joseph and his brother, when you were IGNORANTS!?'' The great reverence that AZIZ showed for Jacob's letter; and his teeth shown by smile, that was exactly the resemblance of their brother's in beauty; induced in them that AZIZ could be their lost Joseph! They exclaimed:

``Are you indeed Joseph!?'' and AZIZ said!
``Yes! I am Joseph and here is Benjamine my brother with me.'' The brother drowned in their tears and enthusiasm said:
``By Allah, God has elevated you over us, and we have been guilty.''
And so the brethren frankly confessed their sinning and wrong doings, and submitted to Joseph's superiority and being the elect of God.
The sorrow gave its place to a real happiness, because piety and patience is loved and rewarded by God. Joseph behaved his brothers

very gently and ignored all their wrongs and said: ``Go you now with the shirt of mine, and cast it on the face father to recover his sight, and bring him to me with all your families.'' The brethren had at first tried to cover their crime by taking the blood stained shirt of Joseph, which plunged Jacob into a long grief and anguish. Now Joseph's shirt could be the bezoar-stone or the antitoxin of his first, shirt by which Jacob's sight was restored, and his grief and anguish was ended! Joseph emphasized on the brother who had taken the first bloody shirt to Jacob, to take the second shirt too. Now it was so that Joseph served his food with the brethren in the same table. The brothers

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were ashamed and could not look on the eyes of Joseph for the feel of guilt. So they said to Joseph that it was very difficult for them to look at his face and dine with him, because they could not forget what they had done to their brother before.

In order to restore their confidence and self-reliance, Joseph said to them:ِ ``My brothers! I am proud now to serve my dinner with you and on the same table, because the Egyptians used to consider me a slave boy who has through climbing the steps of progress, attained their kingdom and kingship; but now-a-days when they see my brothers and my father, they have made sure that I am not a slave boy as they thought, but on the contrary I am of the progeny of the prophets. And thus Joseph infused new life, new hope and self-reliance into the brethren!''

تُفَنِّدُونِ أَنْ لَوْلاَ يُوسُفَ رِيحَ لاَجِدُ إِنِّي أَبُوهُمْ قَالَ الْعِيرُ فَصَلَتِ وَلَمَّا ((94))

94- WHEN THE CARAVAN DEPARTED THEIR FATHER SAID:ِ ``I SMELL THE SMELL OF JOSEPH IF YOU TAKE ME NOT FOR A DOTARD!''

الْقَدِيمِ ضَلاَلِكَ لَفِي إِنَّكَ تَاللهِ قَالُوا ((95))

95- THEY SAID:ِ ``BY ALLAH YOU ARE IN YOUR OLD ERROR.''

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تَعْلَمُونَ لاَ مَا اللهِ مِنْ أَعْلَمُ إِنِّي لَكُمْ أَقُلْ أَلَمْ قَالَ بَصِيراً فَارْتَدَّ وَجْهِهِ عَلَى أَلْقَاهُ الْبَشِيرُ جَاءَ أَنْ فَلَمَّا ((96))

96- THEN, WHEN THE BEARER OF GOOD NEWS CAME, LAID IT ON HIS FACE, AND HE REGAINED HIS SIGHT. HE SAID:ِ ``DID I NOT SAY TO YOU THAT I KNOW FROM ALLAH THAT WHICH YOU DO NOT KNOW?''

خَاطِئِينَ كُنَّا إِنَّا ذُنُوبَنَا لَنَا اسْتَغْفِرْ أَبَانَا يَا قَالُوا ((97))

الرَّحِيمُ الْغَفُورُ هُوَ إِنَّهُ رَبِّي لَكُمْ أَسْتَغْفِرُ سَوْفَ قَالَ ((98))

98- HE SAID:ِ ``SOON WILL I ASK MY LORD TO FORGIVE YOU, THAT HE IS ALL-FORGIVING, COMPASSIONATE.''

Eventually God's Mercy did Its Work (VERSE NO. 94 - 98)

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Jacob's sons who could not contain in themselves, took Joseph's shirt and travelled back to Canaan by a caravan. On the other hand, in Canaan, the house of Jacob was full of sorrow, grief and anxiety. As soon as the caravan left Egypt something strange happened in the house of Jacob; for the old man suddenly changed expressions and hopefully and happily said:ۚ ``If you do not take me as an old dotard again, I feel the scent of Joseph!'' He said so, but his household denied him and said:ۚ ``By Allah, you are still in your old error. Years have already passed away after the death of Joseph, and you still think of his return, and this means that you live only with your fancies and imaginations!''

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They did not know that the clean and pure heart of Jacob was now some sort of a mirror which could reflect many facts and truths of various kinds. Jacob always believed that his Joseph was alive, and that his dream would prove true. He did not abandon to despair at all for having faith in God and God's justice in His general plan. Several days elapsed, and then, a herald announced the approach of a commerical caravan from Egypt; and soon after the announcement, Jacob's sons hurried from the caravan to their old father, carrying the strangely good news. In front of all, was the bearer of the shirtۚthe same son who had brought the blood-stained shirt many years past. Now the doors and the walls seemed to be joyful. The sky was happy and the earth looked to be cheerful. Everything around was expressing pleasure and delight. Jacob whose thankful gaze was fixed in the heavens seemed to be vivid and and lively. The shirt was laid upon his face and at once he regained his sight, and once again he could see the beauties of the world round him. The old man of God who was comforted by the news and regained his sight by the shirt, said to those who were around him:ۚ

``Did I not tell you that I know from Allah that which you don't know?''

When Jacob said that, he knew of God that which they knew not, everything was against him, and his sons and his household had accused him of being an old dotard; but now things proved different. The present scenery had touched them to the quick and they felt a scratching anxiety in their heart. They now remembered their evil deeds and sinful acts of the past years, and sincerely repented, saying:ۚ ``O, our father! Please ask forgiveness for our sins, that we have indeed been guilty.'' The old sea-hearted man of God, did not reproach his sons at all, and promised to pray to God to forgive them very soon; but not instantly, because Joseph was the most injured party and had to be consulted with; although he had already forgiven his cruel brothers!

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HOW DID JACOB FEEL THE SCENT OF JOSEPH?

Some commentators understand it as a miracle to prove Joseph and Jacob's prophethood; but the Holy Qura"n is silent in this case. We believe the incident to be some sort of thought transference, which technically it is called ©telepathy¨ and is known as apparent communication from one mind to another, otherwise than through the channels of senses. The story of the shirt and the scent of Joseph, has opened an important file and record in Persian literature. As an instance; the great poet, SAADI, has composed that:

Jacob was asked; ``You felt the scent of his shirt from Egypt,

Why did you not see him in Canaan's well!?''

And he answered; ``We sometimes sit on the highest point of the Dome (i.e.WE HAVE VERY EXTENSIVE FIELD OF SIGHT)

And sometimes we cannot see the front of our foot!'' Their likeness is the likeness of a man who walks in a wide desert; in a very dark night in which the heavy clouds prevent even a star to flicker; but sometimes a flash of lightning strikes down and alights all the desert and the traveller is able to see here and there and this and that.

آمِنِينَ اللهُ شَاءَ إِنْ مِصْرَ ادْخُلُوا وَقَالَ أَبَوَيْهِ إِلَيْهِ آوَى يُوسُفَ عَلَى دَخَلُوا فَلَمَّا ((99))

99- THEN WHEN THEY ENTERED BEFORE JOSEPH HE EMBRACED HIS PARENTS, AND SAID: ``WELCOME TO EGYPT IN SECURITY IF ALLAH WILLS.''

مِنْ أَخْرَجَنِي إِذْ بِي أَحْسَنَ وَقَدْ حَقّاً رَبِّي جَعَلَهَا قَدْ قَبْلُ مِنْ رُؤْيَايَ تَأْوِيلُ هَذَا أَبَتِ يَا وَقَالَ سُجَّداً لَهُ وَخَرُّوا الْعَرْشِ عَلَى أَبَوَيْهِ وَرَفَعَ
الْحَكِيمُ الْعَلِيمُ هُوَ إِنَّهُ يَشَاءُ لِّمَا لَطِيفٌ رَبِّي إِنَّ إِخْوَتِي وَبَيْنَ بَيْنِي الشَّيْطَانُ غَنَّزَ أَنْ بَعْدِ مِنْ الْبَدْوِ مِّنَ بِكُمْ وَجَاءَ السِّجْنِ ((100))

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100- AND HE RAISED HIS PARENTS HIGH ON THRONE, AND THEY ALL PROSTRATED THEMSELVES FOR HIM. AND HE SAID: ``O, MY FATHER! THIS IS THE EXPLANATION OF MY DREAM OF LONG AGO, THAT MY LORD HAS MADE IT TO COME TRUE. HE HAS INDEED BEEN GRACIOUS TO ME WHEN HE TOOK ME OUT OF THE PRISON, AND BROUGHT YOU OUT OF THE DESERT, AFTER SATAN HAD MADE MISCHIEF BETWEEN ME AND MY BROTHERS; THAT MY LORD IS KIND TO WHOM HE WILL, FOR HE IS ALL-KNOWING. ALL-WISE.''

يوَأَلْحِقْنِي مُسْلِماً تَوَفَّنِي وَالآخِرَةِ الدُّنْيَا فِي وَلِيِّ أَنْتَ وَالأَرْضِ السَّمَوَاتِ فَاطِرَ الأَحَادِيثِ تَأْوِيلِ مِنْ وَعَلَّمْتَنِي الْمُلْكِ مِنْ آتَيْتَنِي قَدْ رَبِّ
بِالصَّالِحِينَ ((101))

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101- O, MY LORD! YOU HAVE GIVEN ME OF THE KINGDOM, AND TAUGHT ME OF THE INTERPRETATION OF PHENOMENONS. O, YOU THE CREATOR OF HEAVENS AND EARTH. YOU ARE MY GUARDIAN IN THIS WORLD AND IN THE HEREAFTER. LET ME DIE A MUSLIM (IN FULL SUBMISSION TO YOU), AND JOIN ME WITH THE RIGHTEOUS.

THE COMMENTARY
THE END OF THE EVENT OF JACOB, JOSEPH AND HIS BROTHERS (VERSE NO. 99 - 101)

Jacob comforted with the good news, regained his sight with the shirt, and set out with his whole family on a journey from Canaan to

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Egypt. This journey was different from the previous ones in that, the whole caravan was of the same family; full of joy, drowned in hope and thanks to their Lord who relieved them from their grief and anguish. In Egypt, Joseph welcomed them with much honour and high respect. He embraced them and treated his parents with special honour, and seated them on the throne of dignity. Then they all prostrated themselves to Allah in order to give their sincere thanks and pure gratitude to Him, for all the favour and Grace that God had bestowed upon them.

Some commentators have taken the pronoun, ©HIM¨ in the clause; ©PROSTRATED THEMSELVES FOR HIM¨ to refer to Joseph, which may mean that Jacob and his sons prostrated themselves before Joseph, and to Joseph! Be it far from him! The pronoun, ©HIM¨ in this clause of the verse returns to God. A monotheist believer will never prostrate himself to anyone or anything, other than Allah, the only one God; and in that occasion of sincere thanks giving, Jacob, Joseph, and all their family, prayed to Allah the Only one God, and prostrated themselves before Him to show their thanks and gratitude; and therefore the pronoun, ©HIM¨ in the said clause of verse No.100 refers to God and no one else.

According to GENESIS 35:18, Joseph's mother Rachel had long been died and Jacob had taken Leah, Joseph's aunt for his wife. Joseph accomodated all his family in comfort settlement, and lodged his parent with himself saying:

``Welcome to Egypt in safety and security with God's speed.'' He then said to his father: ``This is the explanation of my dream of long ago that my Lord has made it to come true. He then by a short sermon said: ``God has indeed been gracious to me when he took me out of the prison, and brought you out of the desert; after Satan had made mischief between me and my brothers, that my Lord is kind to whom He wills, that He is All-knowing, All-wise.'' Here when Joseph makes a mention of God's favour to him he does not say that God brought me out of the well! He rather

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says, God brought me out of the prison, and brought my family from the deserts to Egypt; because he didn't want to despise his brothers for their

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mischief. He looks upon them as having been misled by Satan. Joseph then turns to God in prayer, taking no credit to himself at all, and shows that whatever of knowledge and position has he obtained, has been through the favour and Grace of God Who is the Creator of the skies and the earth, and all that exists in them. He said:ۖ ``O, my Lord! You have given me of the kingdom, and you have taught me of the interpretation of phenomenons....'' This prayer of Joseph implies that:ۖ ``Whatever I have obtained of position and knowledge, it is from you and you have given it to me. You are the only Creator of me, of heaven and earth and of all. You are my guardian, and I have submitted, and commited myself to your care.'' And finally Joseph prays for being joined to the great family of the righteous and true believers, as he was rejoined to his own family.

يَمْكُرُونَ وَهُمْ أَمْرَهُمْ أَجْمَعُوا إِذْ لَدَيْهِمْ كُنتَ وَمَا إِلَيْكَ نُوحِيهِ الْغَيْبِ أَنْبَاءِ مِنْ ذَلِكَ ((102))

102- THAT IS OF THE NEWS OF THE UNSEEN THAT WE INSPIRE IT TO YOU. AND YOU WERE NOT WITH THEM WHEN THEY DECIDED UPON THEIR PLAN, AND WERE SCHEMING. (THEIR PLOTS)

بِمُؤْمِنِينَ حَرَصْتَ وَلَوْ النَّاسِ أَكْثَرُ وَمَا ((103))

103- AND MOST OF PEOPLE ARE NOT BELIEVERS EVENTHOUGH YOU BE EAGERLY DESIROUS.

لِلْعَالَمِينَ ذِكْرٌ إِلاَّ هُوَ إِنْ أَجْر مِنْ عَلَيْهِ تَسْأَلُهُمْ وَمَا ((104))

104- AND YOU ASK THEM NO REWARD FOR IT. IT IS NOT, BUT A REMINDER FOR THE WORLDS.

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مُعْرِضُونَ عَنْهَا وَهُمْ عَلَيْهَا يَمُرُّونَ وَالأَرْضِ السَّمَوَاتِ فِي آيَة مِّنْ وَكَأَيِّنْ ((105))

105- AND HOW MANY A SIGN THERE IS IN THE HEAVENS AND EARTH, WHICH THEY PASS THEM BY; AND TURN AWAY FROM THEM.

مُشْرِكُونَ وَهُمْ إِلاَّ بِاللهِ أَكْثَرُهُمْ يُؤْمِنُ وَمَا ((106))

106- AND MOST OF THEM DO NOT BELIEVE IN ALLAH WITHOUT BEING POLYTHEISTS.

يَشْعُرُونَ لاَ وَهُمْ بَغْتَةً السَّاعَةُ تَأْتِيَهُمُ أَوْ اللهِ عَذَابِ مِنْ غَاشِيَةٌ تَأْتِيَهُمْ أَنْ أَفَأَمِنُوا ((107))

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107- DO THEY THEN FEEL SECURE OF COMING UPON THEM A COVERING OF ALLAH'S PUNISHMENT SUDDENLY, WHILE THEY ARE UNAWARE?

THE COMMENTARY
MOST OF THE CLAIMANTS ARE POLYTHEISTS! (VERSE NO. 102 - 106)

The prophet is addressed here that; the story of Joseph which consists of so many useful lessons, warnings, complications and results, ways of proper thinking, and correct conclusions; has been ended here. It will easily show how man proposes and God disposes. Consider what did the brethren desire, and what actually happened! This story with all its strange features, and attractive ups and downs, has been inspired to you from the Lord of the visible world, and invisible beings. It has not been expounded before whatever by the Bible, or those who had seen it, or the later historians. But inspite of such an exposition and such a convincing illustration, most of people will not believe, even though you be eagerly desirous.

When the children of Israel, who were grown in the school-house

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of prophethood, were so strayed from the direct path of truth, how can you expect the common people and the laymen to overcome their carnal desires, and caprices, and become virtuous believers? You therefore should not lose hope, and cease endeavour, just because people do not believe. So be not fearful in the path of truth, for the lack, and low number, of its followers. The unbelievers have no excuse for their faithlessness, because you ask no reward of them for your teaching and training. It rather is a universal invitation and a free and open table for all. Signs of Allah are scattered throughout the creation, conveying primary meaning of monotheism, and yet they pass it over and pay no heed! They do have eyes but they do not see, and they do have ears but they hear not the word of truth.

Throughout the nature, nothing is simple and unimportant. The sunset and the sun rise, the crescent, and the flickering stars, the spring and the winter, day and night, life and death, and the amazing order that prevails in the universe, are all signs of the All-knowing, Merciful God. Each leaf of the plants is a great book that illustrates the wonders of God, if one is willing to know! Even the fall of an apple can lead us to the great laws and secrets of creation if we pay heed. But even the believers are not far from polytheism, and they knowingly or unknowingly associate some fetishes or false partners with God! Such partners might be their apostles, saints, priests or some rulers. Even pretence, has been counted as some sort of a polytheism in the doctrine of our prophet, and is strictly forbidden.

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الْمُشْرِكِينَ مِنَ أَنَا وَمَا اللهِ وَسُبْحَانَ يِاتَّبَعَنِ وَمَنِ أَنَا بَصِيرَة عَلَى اللهِ إِلَى أَدْعُو سَبِيلِي هَذِهِ قُلْ ((108))

108- SAY:ِ ``THIS IS MY WAY, THAT I CALL (MANKIND) UNTO ALLAH WITH PERCEPTION; ME AND WHOEVER FOLLOWS ME. AND GLORY TO ALLAH! I AM NOT OF THE POLYTHEISTS.''

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وَلَدَارُ قَبْلِهِمْ مِنْ الَّذِينَ عَاقِبَةُ كَانَ كَيْفَ فَيَنْظُرُوا الأَرْضِ فِي يَسِيرُوا أَفَلَمْ الْقُرَى أَهْلِ مِّنْ إِلَيْهِمْ نُّوحِي رِجَالا إِلاَّ بْلِكَقَ مِنْ أَرْسَلْنَا وَمَا تَعْقِلُونَ أَفَلاَ اتَّقَوْا لِلَّذِينَ خَيْرٌ الاْخِرَةِ ((109))

109- AND WE SENT NOT BEFORE YOU (AS APOSTLE), EXCEPT MEN OF THE TOWNSFOLK IN WHOM WE INSPIRED. HAVE THEY NOT TRAVELLED IN THE LAND SO AS TO SEE HOW WAS THE END OF THOSE (WHO LIVED) BEFORE THEM? AND CERTAINLY THE ABODE OF THE LIFE TO COME IS BETTER FOR THOSE WHO AVOID EVIL. DO THEY NOT UNDERSTAND?

الْمُجْرِمِينَ الْقَوْمِ عَنِ بَأْسُنَا يُرَدُّ وَلاَ نَّشَاءُ مَنْ فَنُجِّيَ نَصْرُنَا جَاءَهُمْ كُذِبُوا قَدْ أَنَّهُمْ وَظَنُّوا الرُّسُلُ اسْتَيْئَسَ إِذَا حَتَّى ((110))

110- (THE APOSTLES INSISTED UPON THEIR ASSERTION, AND THE UNBELIEVERS UPON THEIR DENIAL) UNTIL WHEN THE MESSENGERS DESPAIRED, AND DEEMED THAT THEY WERE TAKEN AS LIARS; THERE CAME TO THEM OUR HELP, SAVING WHOEVER WE WILLED, AND OUR SCOURGE WILL NOT BE WARDED OFF FROM THE GUILTY, PERSONS.

لِقَوْم وَرَحْمَةً وَهُدىً شَيْء كُلِّ وَتَفْصِيلَ يَدَيْهِ بَيْنَ الَّذِي تَصْدِيقَ وَلَكِنْ يُفْتَرَى حَدِيثاً كَانَ مَا الأَلْبَابِ لأُوْلِي عِبْرَةٌ صَصِهِمْقَ فِي كَانَ لَقَدْ يُؤْمِنُونَ ((111))

111- VERILY THERE ARE LESSONS IN THEIR STORIES TO BE TAKEN BY MEN WHO ARE THOUGHTFUL.

IT IS NOT A NARRATIVE WHICH IS FORGED, BUT, RATHER

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A CONFIRMATION OF WHAT WAS BEFORE IT, AND A DETAILED EXPLANATION OF EVERYTHING (WHICH IS NEEDED FOR THE PROSPERITY OF MANKIND), AND ALSO A GUIDANCE AND A MERCY TO A PEOPLE WHO BELIEVE.

THE COMMENTARY
THE MOST LIVELY LESSONS TO BE TAKEN (VERSE NO. 108 - 111)

In the first verse of this series, the prophet is ordered to announce his course, and declare his way

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clearly to man, that he invites all the mankind to Allah with perfect knowledge and perception.

The central fact and the pivot of Islam in the physical and spiritual world is to hold fast to the ONENESS of God with Whom nothing is in competition or partnership. In other word serving and worshipping the only one true God, who is named Allah, is the way and the line of Mohammad the Messenger of God (AS). Not only Mohammad himself, but all his truthful followers who are Muslims, follow the same way which leads to Monotheism. Therefore our prophet and his followers are far from polytheism, and they associate nothing and no one with Allah. And so was the way trodden by Jacob and Joseph. In their story we have read that even in the prison, Joseph preached Monotheism, and called prisoners to leave the idols and worship the only true and one God, and avoid ascribing any partners to Him.

There has always been the question that why men were chosen as God's apostles, and not the angels? The commentator's answer to this is that:

``Any creature other than man, be it an angel or a jinn, has no personal experience of man's affairs, or man's feelings, or man's instincts, and therefore

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cannot be an apt spiritual teacher for mankind in the truest sense of the word. So, God inspired into His chosen men from among the townsfolk, so that they could see things truer than the ordinary persons:

And We sent not before you as apostles, except men of the townsfolk in whom we inspired. (OUR MESSAGE)'' Men were the most suited to convey the Message of God to other men. Had the messengers been angels, they could not have been accepted as examples for other men. Therefore men were chosen and inspired to, by God, and were provided with evidences and clear signs, and then sent as the Messengers of God for the guidance of mankind.

The next verse points at some critical moments in the prophet's life. The apostles insisted upon their assertions and doctrine, and the infidels upon their denial and resistance; so much so, that the prophets lost their hopes of being able to guide anyone else from among their people. And the apostles considered themselves branded as liars by the unbelieving world! When so, God's help came at once, and the believers were delievered from persecution, and the sinners were seized in punishment; and doors were opened for those who were inclined to repent and return.

The last verse is a perfect mirror that reflects all sides of the story of Joseph, and the other prophets in which there are a wide variety of useful lessons for man to follow:

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``Verily there are lessons in their stories to be taken by men who are thoughtful....'' In this mirror one can see the factors of success and failure, abjection and honour. It shows all the experiences of the past nations concised; as if, it lengthens the short life of an individual to be as long as the life of the whole mankind! A story like that of Joseph is not an imaginary tale or a fiction. The people of the Book have it in their scripture, and here it is confirmed in its principles, and with such an illustration that can be found no where else. This is because all the events and incidents that are described here, are mere truth and as they have happened.

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O, our Merciful Lord! Grant us seeing eyes and hearing ears, and wise heart with thoughtful mind, in order to find our proper way, out of the experiences left for us from the fates of the predecessor.

THE END OF SUREH JOSEPH (12)

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سوره رعد THUNDER

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

((1)) المر | آيَاتُ تِلْكَ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يُؤْمِنُونَ

1- A.L.M.R. THESE ARE THE SIGNS (VERSES) OF THE BOOK. (QURA"N) AND THAT WHICH IS SENT DOWN TO YOU FROM YOUR LORD, IS TRUTH; BUT MOST OF THE PEOPLE DO NOT BELIEVE.

((2)) اللّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الأَمْرَ يُفَصِّلُ الآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

2- ALLAH IS HE WHO RAISED THE SKIES WITHOUT PILLARS, THAT YOU CAN SEE. HE THEN SAT UPON THE THRONE, (OF POWER TO CONTROL EVERYTHING) AND SUBDUED THE SUN AND THE MOON, EACH ONE RUNNING UP TO AN APPOINTED TERM. HE DISPOSES THE AFFAIR, EXPLAINS THE SIGNS, THAT YOU MAY MAKE SURE OF MEETING YOUR LORD.

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وَهُوَ الَّذِي مَدَّ الأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ

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يَتَفَكَّرُونَ وْمِلَّقَ ((3))

3- AND IT IS HE WHO SPREADS OUT THE EARTH, AND SETS THEREON FIRM MOUNTAINS AND RIVERS. AND OF EVERY FRUITS HE MADE TWO PAIRS. HE MAKES THE NIGHT TO COVER THE DAY. VERILY IN THESE (PHENOMENONS) THERE ARE SIGNS FOR THE PEOPLE WHO THINK.

بَعْض عَلَى بَعْضَهَا وَنُفَضِّلُ وَاحِد بِمَاء يُسْقَى صِنْوَان وَغَيْرُ صِنْوَانٌ وَنَخِيلٌ وَزَرْعٌ أَعْنَاب مِنْ وَجَنَّاتٌ مُتَجَاوِرَاتٌ قِطَعٌ الأَرْض وَفِي
يَعْقِلُونَ لِقَوْم لآيَات ذَلِكَ فِي إِنَّ الأُكُلِ فِي ((4))

4- AND THERE ARE NEIGHBOURING TRACTS ON THE EARTH, AND GARDENS OF GRAPES AND SOWN FIELDS (WITH CORN) AND PALM TREES, GROWN OUT OF A SINGLE ROOT OR OTHERWISE, WATERED WITH THE SAME WATER, AND YET WE EXCEL SOME OF THEM OVER THE OTHER, FOR EATING! VERILY IN THESE ARE SIGNS FOR A PEOPLE WHO APPREHEND.

THE COMMENTARY

THE SIGNS OF GOD IN THE HEAVENS AND EARTH (VERSE NO. 1 - 4)

The Sureh begins with saying that there is no room for any doubt, that whatever of verses of Qura"n has been inspired to you, are mere truth, and of surety from your Lord, but most of the fanciful

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people will not believe it! When man is left alone in freedom, and follows not a truthful leader, he will soon go astray, following his own caprices, and eventually will have the worst of fates. The attentions are then attracted to the greatness and importance of the skies, and the planets that are supported on no visible pillars, which implies that there are invisible forces like the gravity that holds them on their orbits, in order to spin or move on.

PTOLEMAIC SYSTEM

When the verse under discussion (NO.2) revealed to our prophet, the Ptolemaic System of geocentric theory was the accepted explanation of the planetry motions.... In the simplest form of the system, each planet was supposed to move uniformly in a small circle, while the center of the circle moved along the circumference of a larger circle, which was centered in the earth. Such combination of circular paths centered in the earth, were intended to produce the observed looped courses of the five bright stars around the heavens, and the apparently variable speeds of sun and moon as well. With correct specification, it should be possible to predict the places of those bodies among the stars for any desired date. This was the main purpose of the system.

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The Ptolemaic system remained the accepted explanation of the working of the universe for about 1500 years! Finally in the 17th century the work of JOHANNES KEPLER proved that Ptolemaic System was untenable, and that the planets revolved around the sun rather than around the earth! Many centuries after the Ptolemaic theory it was proved that, each of the planets that are in the heavens, move in their orbits without any pillar or support, and are stationed in their orbits, by the attractive and centrifugal forces, one dependant on the planet's mass and the other on its speed of movement.

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An interesting tradition has been narrated from Hazrat Imam Ali (AS) who said:ۚ ``These stars that are in the skies are cities like the cities on the earth, and each star is connected to the other star by a pillar made out of light beam!'' After the statement on the creation of the heavens and the earth, mention is made of their subjugation:ۚ ``He then sat upon the throne of power to control them and so he subdued the sun and the moon, which are running up to an appointed term.''

All the planets obey the natural laws that God has legislated for them, and all of them serve man and other living creatures that live in the planets round about. In them all, are signs that God cares for man. and for all his creatures and creations. Allah also explains His signs both in nature, and by His revelations which are sent down to Man through God's Messengers, so as to ensure Man that he has to return ultimately to his Lord, and also he has to answer for his actions. The verses then turn the attention of man from the skies down to his home which is the earth:ۚ ``It is Allah Who spread the earth upon the huge body of oceans, and set upon the earth firm mountains and He caused the rivers to flow down. He created all the fruits in pairs, and caused the night to cover the day to provide the means of rest and repose.'' When the earth spins around its pivot, the mountains help the gravity to hold the air sphere over the globe, so as to keep everything that is on the earth still and motionless; and besides that, the mountains are the stores and sources of water for Man's irrigations and cultivations.

The clause of the verse that:ۚ OF EVERY FRUIT HE MADE TWO PAIRS implies the sex in plants, that they too, have their reproductive means of male and female, just like the animals. On the other hand, the life of the creatures on the earth depends much upon the difference of the night and day, which are other signs showing the knowledge and the ordainment of God. Without the day

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light no perfect work can be done, and without the dark night no good sleep and rest can be obtained. Besides that; a continuous sunshine or darkness, will result in an extraordinary heat or coldness, which will easily remove the life out of the earth. The last verse (NO.4) refers to some

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botany and geological points, that each one is a sign of a predetermined order that prevails. That of the neighbouring tracts of the earth with different qualifications, some with salty soil and some of fertile sweet land; a part being soft and another part hard! Each of them are made suitable for certain use and products, in order to satisfy Man's and other creature's needs and necessities.

Then the reference is made to gardens with various fruits and harvests, such as grapes, dates, and corns, and etc; the plants of which are grown in different manners, some out of a single root, and some otherwise; and many form into bunches. All such variety of fruits and products, are watered with the same water, and fed with the same soil, and nourished with the same sun light and heat, while some of them excel some others in being eatable. All these are the signs of God which may prove that Resurrection and meeting our Lord's Mercy, in another life to come, is something sure and very easy for Him to do.

SCIENTIFIC MIRACLES OF QURA"N

There are amazing verses in the Qura"n that uncovers many hidden scientific laws and rules! As an instance we may refer to the above verse (NO.3) once again:

``And of every fruit we have created two pairs.'' The verse clearly alludes to sex in plants, like the animals and all living creatures, who are made of male and female. So also, in other verses Allah has said to have made the sun, the moon, the stars, and the heavens and the earth; with all that exists in them, subservient to Man! This implies that man is the most developed creature of the world, and can make use of everything for his own benefit and welfare, if he falls not down, and lowers himself not than the beasts!

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أَصْحَابُ وَأُوْلَئِكَ أَعْنَاقِهِمْ فِي الأَغْلاَلُ وَأُوْلَئِكَ بِرَبِّهِمْ كَفَرُوا الَّذِينَ أُوْلَئِكَ جَدِيد خَلْق لَفِي أَئِنَّا تُرَاباً كُنَّا أَءِذَا قَوْلُهُمْ فَعَجَبٌ تَعْجَبْ وَإِنْ
خَالِدُونَ افِيهَ هُمْ النَّارِ((5))

5- AND IF YOU WONDER, INDEED WONDERFUL IS THEIR SAYING: WHEN WE ARE TURNED TO DUST, DO WE GET INTO A NEW CREATION? THEY ARE THOSE WHO DISBELIEVE THEIR LORD, AND THEY ARE THOSE AROUND WHOSE NECKS ARE CHAINS, AND THEY ARE THE COMPANIONS THE FIRE, THEY ABIDE IN IT FOREVER.

الْعِقَابِ لَشَدِيدُ رَبَّكَ وَإِنَّ ظُلْمِهِمْ عَلَى لِلنَّاسِ مَغْفِرَة لَذُو رَبَّكَ وَإِنَّ الْمَثُلاَتُ قَبْلِهِمْ مِنْ خَلَتْ وَقَدْ الْحَسَنَةِ قَبْلَ بِالسَّيِّئَةِ وَيَسْتَعْجِلُونَكَ((6))

6- AND THEY ASK YOU TO HASTEN ON BADNESS ERE GOODNESS! (i.e, TO HASTEN FOR PUNISHMENT BEFORE MERCY AND FORGIVENESS) YET MANY EXAMPLES (OF OUR PUNISHMENTS) HAS ALREADY PASSED BEFORE THEM, AND THAT YOUR LORD IS FORGIVING TO PEOPLE ON THEIR

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OPPRESSION; AND (ALSO) YOUR LORD IS STERN IN PUNISHMENT.

THE COMMENTARY

Here the immediate reference is to the life after death, showing the incident of the new creation and Resurrection to be believed, entirely depending on the faith in God, and His oneness in power,

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knowledge, and all the other attributes:ۚ ``If you wonder, indeed wonderful is their saying that; when we are turned to dust, do we get into a new creation?'' What sort of a difference can be found between a creation and the renewal of the creation? If we could have a true and reasonable faith in God, and some recognition of His power, plans, and purposes; we could not deny or even doubt the life after death, because destination is always connected with the origin. Disbelief in life to come is disbelief in God, and is due to the various yokes of servitude, which is around the neck of the unbeliever, the yokes which may eventually lead him to the fire of Hell!

Consider Allah, our Merciful Creator for a while that how has He cherished and brought us up!? How has He nurtured us with care, and how has He showed us His signs in the nature, and through revelations and by His Messengers! If we consider these matters, we can easily see our Lord's mysterious hand and marvellous work, and amazing plans, and there remains no room in us for any doubt what so ever.

Why should we think that when we are dead and turned into dust, we exist no more, and we start not with another new kind of creation!? When one creation has already been possible what difficulty can there be in a next one, or in the renewal of the same? If we deny such an evident matter, it is no more than an obstinate and rebellious denial, which is caused by the yokes of servitudes to superstitions, falsehood, and carelessness, that we may have around our neck!

The next verse (NO.6) points to another illogical word of the infidels that by way of taunt say:ۚ

``If there is indeed a punishment waiting, then let it come on now! The sooner the better!''

Qura"n says:ۚ ``Why do they prefer God's punishment over His Mercy!? Have they not heard of the terrible punishment of those who have passed away before them, in order to keep it in their minds as examples!?''

God's stern punishment prevents not His Mercy and Forgiveness, and so is the case with His Mercy and Grace which

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prevents him not of His just punishment, to leave the oppressors alone to do whatever they want.

((7))هَاد قَوْم وَلِكُلِّ مُنذِرٌ أَنْتَ إِنَّمَا رَبِّهِ مِنْ آيَةٌ عَلَيْهِ أُنزِلَ لَوْلاَ كَفَرُوا الَّذِينَ وَيَقُولُ

7- AND THE UNBELIEVERS SAY:ۖ ``WHY HAS A SIGN NOT BEEN SENT DOWN TO HIM FROM HIS LORD? YOU ARE ONLY A WARNER, AND THERE IS A GUIDE FOR EVERY PEOPLE.''

Excuses Again (VERSE NO. 7)

As a matter of human rights, people do have the right of asking God's apostles to manifest some miracles, to assure their hearts and to support their prophethood. But the oppositions to the prophet were not with the intention of a good will, or willing to find the truth. Their request for certain and ridiculous miracles was due to their obstinacy, and unreasonable adherance to some false ideas. Instead of the search of truth, they searched for excuses! On the other hand, inspite of revealing hundreds of wonderful miracles, our prophet never claimed to have been able to do whatever he liked! He always insisted upon his assertion that, no one can do anything against God's will, and miracles too, are in the hand of God, without Whose permission none of the prophets could bring one. Therefore, the prophet was a warner and a bearer of good-tidings for the believers.

Of course whenever there was a real need for doing a miracles the prophets prayed to God and asked it in order to guide people to the path of truth, and God answered and gave them what they asked. As to the last clause of the verse:ۖ ``You are only a warner, and there is a guide for every people.'' It points at two different tasks of warning and guidance.

A.warner tries to direct those who go astray in the straight way of God; but the duty of a guide, is to lead on the straight path. Therefore the guide leads the followers of the prophet to the methodical way of the prophet. The prophet makes the way out, and the guide or Imam, leads people in the way trodden by the prophet. Traditions have been related by successive witness of all sects, that the prophet said:ۖ ``I am the warner and Ali is the guide.'' Fakhr-Al-Razi the famous

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Sonni commentator has narrated in his great commentary book V.19ِP.14 that, IBN-ABASS, has said that the prophet pointed at his own chest and said:ِ ``I am the said warner in this verse (NO.7)'' The prophet then put his hand upon Hazrat Imam Ali, and said:ِ ``O, Ali! you are the guide mentioned here; and after me, those who are guided, are guided by you.''

((8))بِمِقْدَار عِنْدَهُ شَيْء وَكُلُّ تَزْدَادُ وَمَا الأَرْحَامُ تَغِيضُ وَمَا أُنثَى كُلُّ تَحْمِلُ مَا يَعْلَمُ اللهُ

8- ALLAH KNOWS WHAT EVERY FEMALE BEARS; AND WHAT THE WOMBS FALL SHORT OF, AND WHAT THEY EXCEED. AND EVERYTHING WITH HIM HAS A MEASURE.

((9))الْمُتَعَالِ الْكَبِيرُ وَالشَّهَادَةِ الْغَيْبِ عَالِمُ

9- THE KNOWER OF THE UNSEEN AND THE VISIBLE, THE GREAT, THE HIGHEST

((10))بِالنَّهَارِ وَسَارِبٌ بِاللَّيْلِ خْفـمُسْتَ هُوَ وَمَنْ بِهِ جَهَرَ وَمَنْ الْقَوْلَ أَسَرَّ مَنْ مِّنْكُمْ سَوَاءٌ

10- IT MAKES NO DIFFERENCE FOR HIM WHETHER ONE OF YOU WHISPERS OR SPEAKS ALOUD, AND HE WHO IS HIDDEN BY THE NIGHT, OR IS MOVING ABOUT IN DAY.

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THE COMMENTARY
GOD'S INFINITE KNOWLEDGE (VERSE NO. 8 - 10)

Here, mention is made of some of God's attributes that completes the discussion of Monotheism, as well as that of the Resurrection Day. The word is on the infinite knowledge of Allah, which is the source of the great and wonderful order that prevails throughout the universe, and the wonders existing in all the being things!:ِ ``Allah knows what every female bears, and what does a womb fall short of, and what does it exceed.''

The secrecy of a female's womb is a good instance to point at God's infinite knowledge, and His perception of the hidden or exposed facts; because, even the female herself does not know what is hidden in her womb, of a female or a male, a well formed or malformed; a single creature or a couple? Is it to be born short of the standard period of nine months, or exceeds that length of time?

It does not make any difference for God, whether something is hidden or exposed. Our most hidden thoughts and motives are known to Him, that things visible or invisible are the same for God to see! This is because seen and unseen are based on relativity, according to the sense of sight of creatures. For example, we, mankind, own some sensual faculties like the sense of sight,

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or the sense of hearing. The range of view in our vision is limited. Our visible spectrum has wave lengths between 3800 and 8000 Angstroms, and we cannot see beyond these two extremes, i.e. infra red and ultraviolet. (Angstrom is a minute unit of length equal to one hundred-millionth of a centimeter used in expressing the length of light waves.) So, whatever is beyond our visible spectrum we call it the unseen, and the invisible world. So is the case with our sense of hearing, and other faculties that we have. But, because the glorified Substance of our Lord is infinite and limitless, seen and unseen are the same for Him, and He can see both of them the same!

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EMBRYOLOGY

The fetus; its wonders, laws, and stages of development, have been repeatedly pointed to in the Holy Qura"n, making the undeniable proofs of Monotheism and God's infinite knowledge of the seen or unseen. Embryology is a young science the development of which has recently been rapid and sure, revealing many secrets to mankind about his own creation. All these informations are good and reasonable lessons on the vital subject of monotheism.

THERE IS A MEASURE FOR EVERYTHING

In many verses we read that everything and every affair has a measure. Anything, be it physical or spiritual has certain extremes, or utmost points or borders, which is dangerous to exceed or transgress. In other word, nothing in this world exists without a measure or without an account. As an example we may mention the blood which circulates in our veins. It consists of some twenty or more elements, all of which must have a certain amount or number! An increase or decrease of that amount or number will result in a dangerous fault and failure, which manifests itself in some sort of a disease! Such an account is not only in man's blood, but in everything that can exist! Therefore, if man wants to live free of defects and faults he must observe the medium in between the two settled extremes of all things and all affairs.

مَرَدَّ فَلاَ سُوءاً بِقَوْم اللهُ أَرَادَ وَإِذَا بِأَنفُسِهِمْ مَا يُغَيِّرُوا حَتَّى قَوْمٍ مَا يُغَيِّرُ لاَ اللهَ إِنَّ اللهِ أَمْرِ مِنْ يَحْفَظُونَهُ خَلْفِهِ وَمِنْ يَدَيْهِ بَيْنِ مِنْ مُعَقِّبَاتٌ لَهُ
وَال مِنْ دُونِهِ مِّنْ لَهُمْ وَمَا لَهُ((11))

11- FOR HIM (FOR EVERY PERSON) THERE ARE ATTENDANTS (ANGELS) BEFORE HIM AND BEHIND HIM, TO PROTECT HIM BY THE COMMAND OF ALLAH. VERILY, ALLAH WILL NOT CHANGE

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WHAT IS WITH A PEOPLE, UNTIL THEY CHANGE WHAT IS IN THEM. AND WHEN ALLAH INTENDS EVIL TO A PEOPLE, NO ONE CAN WARD IT OFF, AND BESIDES HIM THERE IS NO PROTECTOR FOR

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THEM.

THE COMMENTARY
MAN'S INVISIBLE GUARDS (VERSE NO. 11)

The pronoun, ©HIM¨ in the beginning of the above verse, returns to mankind, which implies that Allah is the protector and the guardian of His servants, and cares much for them. He surrounds man with His infinite knowledge and Mercy, and protects him from many hazards and fatal incidents, but His protection is not without condition. Man may go to throw himself into an abyss, or to commit suicide either physically or spiritually. Therefore God helps those who help themselves. It is not right for man to do all the evils he wants and then expect his Lord to take care of him not to fall! The verse implies that Allah our Merciful Lord has appointed a group of angels to attend to man's protection alternately in day and night, guarding man against accidents and afflictions by God's leave.

Many calamities and disasterous events threatens man from all round him, and particularly during his childhood, when he has not enough information regarding the dangers round about, and yet we see them grown and matured sound and safe! Hazrat Imam Sadiq (AS) has said:

``There lives no God's servant, unless two angels guard him and protect him from hazards and perils, but when God's decree is issued, the angels yield him to their fate.''

The same tradition is also found among the saying of Hazrat Imam Ali (AS) in the NAHJOLBALA"GHEHNO.201.

The verse under discussion (NO.11) also implies that; as a

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universal Law of Allah, changes always begin in the inner self of man, and then extends to outside: ``Allah will not change what is with a people until they change what is in them.'' In other word, man's fate lays in his own hand, and his life is what he makes it. Any change in man's fortune or misfortune depends on his inner self. It is therefore a general Islamic Law that every external change in our life and condition of being, depends on our internal changes, and we should not look for the causes of our misfortunes and failures outside the realm of our self and soul.

((12))الثِّقَالَ السَّحَابَ وَيُنْشِىءُ وَطَمَعاً خَوْفاً لْبَرْقَ | يُرِيكُمُ الَّذِي هُوَ

12- IT IS HE WHO SHOWS YOU THE LIGHTNING (WHICH CAUSES) FEAR AND HOPE. AND HE

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CREATES HEAVY CLOUDS.

((13))الْمِحَالِ شَدِيدُ وَهُوَ اللهِ فِي يُجَادِلُونَ وَهُمْ يَشَاءُ مَنْ بِهَا فَيُصِيبُ قَالصَّوَاعِ وَيُرْسِلُ خِيفَتِهِ مِنْ وَالْمَلاَئِكَةُ بِحَمْدِهِ الرَّعْدُ وَيُسَبِّحُ

13- AND THE THUNDER CELEBRATES HIS PRAISE, AND (SO DO) THE ANGELS WITH AWE. AND HE SENDS THE THUNDERBOLT AND THEN STRIKES WITH IT WHOM HE WILLS. AND THEY DISPUTE ABOUT ALLAH WHO IS MIGHTY IN POWER.

إِلاَّ الْكَافِرِينَ دُعَاءُ وَمَا بِبَالِغِهِ هُوَ وَمَا فَاهُ لِيَبْلُغَ الْمَاءِ إِلَى كَفَّيْهِ كَبَاسِطِ إِلاَّ بِشَىْء لَهُمْ يَسْتَجِيبُونَ لاَ دُونِهِ مِنْ يَدْعُونَ وَالَّذِينَ الْحَقِّ دَعْوَةُ لَهُ
((14))لاَلضَ فِي

14- FOR HIM IS THE CALL OF TRUTH. AND THOSE WHOM THEY CALL BESIDES HIM DO NOT ANSWER THEM ON ANYTHING. (THEY ARE) LIKE HE WHO STRETCHES OUT HIS PALMS TO THE WATER SO AS TO REACH HIS MOUTH, AND IT

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REACHES IT NOT. AND THE PRAYER OF THE UNBELIEVERS IS NOT EXCEPT IN ERROR.

((15))وَالاْصَالِ بِالْغُدُوِّ وَظِلاَلُهُمْ وَكَرْهاً طَوْعاً وَالاْرْضِ السَّمَاوَاتِ فِي مَنْ (1)يَسْجُدُ وَللهِ

15- AND FOR ALLAH PROSTRATES WHOEVER IS IN THE HEAVENS AND THE EARTH, WILLINGLY OR UNWILLINGLY, AND THEIR SHADOWS TOO, IN THE MORNING AND EVENINGS.

THE COMMENTARY
SOME OTHER SIGNS OF GOD'S GREATNESS (VERSE NO. 12 - 15)

Once again, reference is made to some natural phenomenons, in order to show some of God's greatness and to shine the light of faith in the believer's heart moving them on:ِ ``It is He who shows you the lightning which causes fear and hope.'' The scope of God's Grace and Mercy is so vast and extensive that, even in the miseries and misfortunes there can be found again and againe His Mercy and generosity! An instance of this which is mentioned here, is the fearful force and fire of lightning in which there is also the hope of good and abundant crops in the rain which will come out of the clouds among which the lightning flashes.

THE BLESSING OF LIGHTNING AND THUNDERِBOLT

We know that the lightning flashes is caused by the contact of two pieces of positively and negatively charged clouds; just like the sparking of two hot and cold bare electric wire in contact. When a positively charged piece of cloud, approaches the earth which is negative relative to the

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cloud, a flash of lightning is created, and it is

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then dangerous because the earth acts as a negative terminal causing an immense amount of current to flow. There are also many profits for man in the lightning, some of which are as follows:

1- Man's benefit of irrigation....Due to the great amount of heat that the lightning may cause, a great amount of the air is burnt, serving to reduce the air pressure, and we know that it is the low pressure of air that makes it raining.

2- The great amount of heat produced by the lightning serves to make heavy water (H2 O2) which is the killer of microbes and remover of the plant infections.

3- Through the high degree of the created heat, rain droplets will carry carbonic acids, and when they fall upon the earth they fertilize the soil. Then there is the interesting next verse, saying:

``And the thunder celebrates His praise, and so do the angels with awe.'' Some of the philosophers have understood that all the existing particles that make the building blocks of the universe have some sort of wisdom and understanding and all of them intelligently celebrate the praise of their Creator and glorify His name! Rumi too, in his great book (MATHNAVI) has clearly composed that:

``All the constituent particles of the world cry out loudly that: we can hear, we can see, and we can speak. We are all endowed with intelligence, but with you strangers we keep quiet.'' Therefore it is not strange to hear that the thunder bolt too may have some sort of a tongue to celebrate the praise of its Creator. In the verse NO.15 we read:

``And for Allah prostrates who ever is in the heavens and the earth, willingly or unwillingly....'' Prostration in this case may mean, being humble and submitting. Some creatures prostrate themselves for Allah, through their nature and by following the natural laws, and some other creatures like the angels, man and Jinns, prostrate themselves before Him according to their creeds and religious laws.

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MORE ABOUT THE LIGHTNING

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(One of the most awe-inspiring of all the displays of nature is a blinding flash of lightning followed by the deafening roll of thunder. A great deal of what we know about lightning-flashes is due to the work of a South African scientist, Sir BASIL SCHONLAND who took many photographs of lightning, using a special camera with fast moving films. According to what Sir Basil has discovered, lightning is associated with thunder clouds. In the formation of the clouds a mass of warm air moves upward which carry a considerable amount of moisture in the form of water vapour. As the mass rises, it gets cooler and can get less water vapour then it could when it was warmer. Finally the vapour condenses to tiny droplets of water that forms clouds. The water droplets that form in thunder clouds become supercooled, down to 40³F, which are turned to tiny lumps of ice. Some of the frozen droplets fuse with others to form small hail-stones.

These start falling, but continually bump into supercooled droplets moving upward. Billions of such encounters between water droplets and hail-stones produce in the cloud the electrical charge which finally brings about the flashes of lightning. At each encounter with a droplet the hail-stone acquire a negative charge. At the same time a minute splinter of ice cracks off from the water droplet as it freezes and carries a positive charge. As the positively charged splinters rise in the cloud, the negatively charged hail-stones fall towards the bottom, where it is warmer, and so they melt into large drops of water. This process may continue for an hour.

During this time the whole cloud is a huge dynamo, continuously generating nearly a million of Kilovolt of electricity. It acts too, like a storage battery, with positive terminal at the top, and the negative terminal perhaps several miles below! Between the two there may be a voltage difference of hundred million volts. While the main charging process has been taking place, a smaller packet of positive charge has been built up at the base of the cloud, below the negative pole. Here occurs the triggering action that sets off the lightning flash. As lightning strikes; the energy that is liberated, heats the air

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through which it passes, and the air suddenly expands. The pressure wave travels outward and gives a sensation of sound to anyone that can hear. Lightning is sometimes beneficial to man by helping to provide food for growing plants. Plants are in need of nitrogen which is absorbed by the roots, not in pure form, but in nitrogen containing compounds, called nitrates. There is plenty of nitrogen in the air, but it is useless to the plants unless it can be made to combine with other elements to produce the precious nitrates....a difficult task. Now every flash of lightning causes a certain amount of nitrogen in the air to unite with oxygen. After several further steps, the nitrogen is made available to the plant in the form of the nitrates which it can absorb. Lightning accounts for only a comparatively small part of the nitrogen used by plants. Much more is made available by the bacteria found on certain plants, or by nitrate mine from natural deposits, and by

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man made fertilizers.

Lightning also causes a great deal of dangers, as a result of heating and expansion, when it passes through wood by which enormous current heats up the part of the wood through which its routes lie and causes it to expand many times. As a result the wood may split.

When lightning strikes, it may follow a very complicated path. A stroke of lightning once hit a large elm in front of a country house. From the tree it jumped to the house just below the eaves, and went through the wall to an iron bed where on a man was sleeping. By great good luck he was unharmed. The principle protection against lightning is the lightning rod which was invented by Benjamine Franklin. It consists of a metal rod extending up from the roof, or some other high point of the building. It is connected by a heavy wire to a metal plate buried in the ground. Thus the lightning will not take a destructive path if it strikes the house.

FROM:ۖ FATHOMING THE MYSTERIES OF NATURE'S
FIRE WORKS. BY:ۖ JAMES STOKLEY
TRANSLATOR'S NOTE)

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الأَعْمَى يَسْتَوِي هَلْ قُلْ ضَرّاً وَلاَ نَفْعاً لاِنَفُسِهِمْ يَمْلِكُونَ لاَ أَوْلِيَاءَ دُونِهِ مِّنْ أَفَاتَّخَذْتُمْ قُلْ اللهُ قُلِ رْضِوَالأَ السَّمَاوَاتِ رَبُّ مَنْ قُلْ
الْوَاحِدُ وَهُوَ شَيْء كُلِّ خَالِقُ اللهُ قُلْ عَلَيْهِمْ الْخَلْقُ تَشَابَهَفَ كَخَلْقِهِ خَلَقُوا شُرَكَاءَ للهِ جَعَلُوا أَمْ وَالنُّورُ الظُّلُمَاتُ تَسْتَوِي هَلْ أَمْ وَالْبَصِيرُ
الْقَهَّارُ ((16))

16- SAY:ۖ WHO IS THE LORD OF THE HEAVENS AND THE EARTH? SAY:ۖ ALLAH . SAY:ۖ HAVE YOU THEN TAKEN OTHER GUARDIANS BESIDES HIM THAT THEY HAVE NO POWER TO PROFIT OR HURT (EVEN) THEMSELVES? SAY:ۖ ARE THE BLIND AND THE SEEING EQUAL? OR IS DARKNESS EQUAL WITH LIGHT? OR HAVE THEY ASSOCIATED WITH ALLAH PARTNERS THAT HAVE CREATED LIKE HIS CREATION, SO THAT BOTH CREATIONS HAVE APPEARED TO THEM ALIKE? SAY:ۖ ALLAH IS THE CREATOR OF ALL THINGS, AND HE IS THE ONLY ONE, THE SUBDUER.

THE COMMENTARY
WHY IDOLATRY? (VERSE NO. 16)

The verse which is composed in the form of question and answer, tries to remind the polytheists of their mistakes and wrong judgement. Here the prophet is told to ask them;

``Who is the cherisher Lord of the heavens and the earth?'' And the prophet is not to wait for the idolaters to answer that question, that the answer is clear and easy, that there is no Creator other than Allah.

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Then through a parable the believers and the unbelievers are compared. The faithful is likened to light and a man who can see, and the faithless to darkness and a man who is blind. The verse also implies that Lordship is connected with being worshipped. It is not so that God may create something and then sit aside, leaving the creature alone and unattended. God's bestow of existence is ever continuous, and every creature gets existence from God's Sacred Essence newly and instant by instant.

كَذَلِكَ مِثْلُهُ زَبَدٌ مَتَاع أَوْ حِلْيَة ابْتِغَاءَ النَّارِ فِي عَلَيْهِ يُوقِدُونَ وَمِمَّا رَّابِياً زَبَداً السَّيْلُ فَاحْتَمَلَ بِقَدَرِهَا أَوْدِيَةٌ فَسَالَتْ مَاءً ءِالسَّمَا مِنَ أَنزَلَ
الأَمْثَالَ اللهُ يَضْرِبُ كَذَلِكَ الأَرْضِ فِي فَيَمْكُثُ النَّاسَ يَنفَعُ مَا أَمَّاوَ جُفَاءً فَيَذْهَبُ الزَّبَدُ فَأَمَّا وَالْبَاطِلَ الْحَقَّ اللهُ يَضْرِبُ ((17))

17- HE SENT DOWN WATER FROM THE SKY. THEN IT FLOWED (IN RIVER BEDS) ACCORDING TO ITS CAPACITY. THEN THE TORRENT CARRIED ON A SCUM. AND SOME OF THE MATERIALS ON WHICH THEY INFLAME IN THE FIRE (TO BE MELTED), TO OBTAIN ORNAMENT OR COMMODITY, GIVE UP SCUM THE LIKE OF IT.

SO DOES ALLAH STRIKE (THE PARABLE OF) TRUTH AND FALSEHOOD. AS FOR THE SCUM, IT WILL BE OUT CAST, AND WHAT PROFITS PEOPLE WILL REMAIN IN THE EARTH. SO DOES ALLAH STRIKE THE SIMILITUDES.

THE COMMENTARY
A MINUTE ILLUSTRATION OF TRUTH AND FALSEHOOD (VERSE NO. 17)

The style of the Holy Qura"n, and its mode of expressing thought in language, and exhibiting the spiritual and physical matters, is sometimes through striking parables, some of which are found in the above verse (NO.17). It begins with:ْ ``Allah sent down water from the sky.'' The life giving water which is the source of all movements will flow in different channels and beds according to their capacities. Some form great streams or rivers which may irrigate big pieces of farm lands. Some are clear crystalline brooks coming out of springs so good to drink. The heavy rain keeps the rivers and valleys in flood which carries the scum that has only a great show on top of the flood. The scum is not only found on the top of the floods. The metal ores too, when heated to melt is covered with scum for having a lot of impurities, but the fire will separate the gold from the dross.

This parable of water and scum that can induce general conception, has a likeness to truth and falsehood. The scum will not last on the top of the water, and that which profits man like water itself will remain in the earth, just as the falsehood vanishes and the truth looms and remains.

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God may test His servants through difficulties and ups and downs of life to make known what is vain and useless and what is valuable and useful. God's Grace and Mercy is like the rain which all can receive it. It rains equally over fertile and barren lands through which the garden will produce fruit and flower, but the barren and salty soil gives out nothing, or at the best it may produce some thorn.

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SOME POINTS TO NOTE

The recognition of truth and falsehood, which is the knowing of realities and imaginations, may sometimes create difficulties and complexities for man. Qura"n gives some signs for truth and falsehood so that one may know them easier. Some of the signs are as follows:ۏ

.ۏTruth is always useful like the clean, clear, crystal water that springs out of a spring, where as falsehood is always useless and vain.

.ۏFalsehood is very noisy, showy, pretentious, futile, and it is characterized by ostentation, while the truth is noiseless, humble, heavy, meaningful and active.

.ۏThe truth is self-reliant, but falsehood takes reputation and validity from truth.

.ۏFalsehood apears in many forms, and in various guises in different languages.

.ۏIn the above verse we read that:ۏ ``Only those things will remain that profit man, and those things which are useless like the scum will be out cast.''

The parable of truth and falsehood likened to water and scum is not confined in time and space, and it comes true every where and every time in various forms.

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الْحِسَابِ سُوءُ لَهُمْ أُوْلَئِكَ بِهِ لاَفْتَدَوْا مَعَهُ وَمِثْلَهُ جَمِيعاً الاْرْضِ فِي مَّا لَهُمْ أَنَّ لَوْ لَهُ يَسْتَجِيبُوا لَمْ وَالَّذِينَ الْحُسْنَى لِرَبِّهِمْ اسْتَجَابُوا ينَلِلَّذِ
الْمِهَادُ وَبِئْسَ جَهَنَّمُ وَمَأْوَاهُمْ((18))

18- FOR THOSE WHO OBEYED THEIR LORD (THEIR REWARD IS) GOODNESS, AND THOSE WHO DO NOT OBEY HIM, HAD THEY POSSESSED ALL THAT IS IN THE EARTH, AND THE LIKE OF IT TO OFFER AS ATONEMENT, (IT WILL NOT BE ACCEPTED AND) FOR THEM IS A BAD RECKONING, AND THEIR ABODE IS THE HELL, AND SO BAD A CRADLING.

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THE COMMENTARY
THOSE WHO ACCEPTED THE INVITATION OF TRUTH (VERSE NO. 18)

This verse refers to those who accepted the invitation of truth, and obeyed their Lord. It also mentions those who turned away and disobeyed Allah:ِ

``For those who obeyed their Lord, their reward is goodness, and those who do not obey him.... there is a bad reckoning.'' Goodness means, excellence, virtue, anything serviceable and fit, and all sorts of prosperity which ultimatly end in Paradise and Gardens of Bliss. Such is the reward of those who believed and obeyed their Lord. On the contrary the unbelievers who have turned away in disobedience, their abode is Hell, so bad a cradling that no atonement for its rescue is found even if they give the whole globe and the like of it. Many verses in Qura"n imply that people are of two groups in the Day of Doom. Some are encountered with exactingness in summing their accounts, and so they will have to answer for whatever they did; be it little or large, and this is indeed a bad reckoning. Others are

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taken easy in their reckoning, and their faults are looked upon with a good amount of tolerance and connivance. This is because in their lower life here, they have dealt people with easiness and were gentle, kind, and forgiving towards their subjects who were dependent upon them.

((19))الأَلْبَابِ أُوْلُوا يَتَذَكَّرُ إِنَّمَا أَعْمَى هُوَ كَمَنْ الْحَقُّ رَّبِّكَ مِنْ إِلَيْكَ أُنزِلَ أَنَّمَا يَعْلَمُ أَفَمَنْ

19- IS HE WHO KNOWS THAT WHAT HAS BEEN SENT DOWN TO YOU FROM YOUR LORD IS TRUTH, LIKE HIM WHO IS BLIND? ONLY THE THOUGHTFULS WILL TAKE ADMONITION.

((20)) الْمِيثَاقَ يَنقُضُونَ وَلاَ اللهِ بِعَهْدِ يُوفُونَ الَّذِينَ

20- THOSE WHO FULFIL THEIR COVENANT WITH ALLAH, AND BREAK NOT THEIR PROMISE.

((21))الْحِسَابِ سُوءَ وَيَخَافُونَ رَبَّهُمْ وَيَخْشَوْنَ يُوصَلَ أَنْ بِهِ اللهُ أَمَرَ مَا يَصِلُونَ وَالَّذِينَ

21- AND THOSE WHO CONNECT TO THOSE WITH WHOM ALLAH HAS COMMANDED THEM TO CONNECT, AND FEAR THEIR LORD, AND DREAD THE BAD RECKONING.

22- AND THOSE WHO KEPT PATIENT FOR THE SAKE OF ALLAH AND PERFORMED THE PRAYER, AND GAVE ALMS FROM THE SUSTENANCE WHICH WE GRANTED THEM, SECRETLY OR OPENLY; AND WHO WARD OFF EVIL WITH GOOD DEEDS. THEY

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ARE THOSE FOR WHOM IS THE GOOD (AND ETERNAL) ABODE.

((23)) بَاب كُلِّ مِّنْ عَلَيْهِمْ يَدْخُلُونَ وَالْمَلاَئِكَةُ وَذُرِّيَّاتِهِمْ وَأَزْوَاجِهِمْ آبَائِهِمْ مِنْ صَلَحَ وَمَنْ يَدْخُلُونَهَا عَدْن جَنَّاتُ

23- (THEIR SAID ABODE WILL BE) GARDENS OF EDEN, IN WHICH THEY SHALL ENTER WITH THOSE WHO WERE RIGHTEOUS, OF THEIR FATHERS AND THEIR WIVES, AND THEIR OFFSPRINGS. AND THE ANGELS WILL COME TO THEM FROM EVERY GATE.

((24)) الدَّارِ عُقْبَى فَنِعْمَ صَبَرْتُمْ بِمَا عَلَيْكُمْ سَلاَمٌ

24- (AND THE ANGELS WILL SAY TO THEM) PEACE BE UPON YOU FOR BEING PATIENT. HOW EXCELLENT IS THEN YOUR ETERNAL ABODE.

The Eight Doors Of Paradise (VERSE NO. 19 - 24)

To complete the previous verses, some details are given here, beginning with the fact that, those who can see and understand are not equal to those who are blind and perceive not, and so are the faithful and faithless not similar to each other, and also those who understand and those who understand not. Almost all the commentators understand that this verse (NO.19) invites people to gain knowledge, and learn more and more, because those who are void of knowledge are none the better than those who are blind. Then there comes the second verse of the above group (NO.20) that

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points at a brief outline of the order which those who have a mind to grasp, and an eye to perceive will pursue. They are:

.Those who fulfil their covenant with Allah and break not their promises.

.Their next programme is connection with those whom Allah has commanded to connect with. Man should always have a firm connection and fair relation with his Creator, His apostles, teachers and learned people, his own parent, family and friends, the society, and even himself.

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This is because man is a social creature, and is not created to live alone and in seclusion like the hermits.

.ۏThey are the God-fearing, pious persons who avoid evil deeds in order to be nearer and dearer to God.

.ۏThey are watchful over their behaviour for their dread of a bad reckoning and record of deeds which will make their whole life in the world to come.

.ۏPatience and perseverance is their creed when they encounter with trouble and hardship.

.ۏThey take care to observe well their daily prayers.

.ۏThey are generous in charity whether in secret or open, and give alms from the sustenance which God has bestowed on them which consists of all sorts of physical and spiritual possessions and powers and faculties.

.ۏAnd finally they are not a vengeful people, and they do their best to turn evil away with doing good. When they do something wrong, they immediately after it; do something good, in order to cancel the effect of their evil deed, and to correct their wrong. In other word it is not their creed to answer bad for bad. If a friend, or even a foe makes a mischief, they admonish him practically and by doing something good to them. The above eight sorts of conducts are in other word, eight gates of the Paradise, because the result and reward of the said righteous persons, be they man or woman, is the promised paradise of God. It is a destination and eternal abode made out of pure Mercy and mere bliss of our Gracious Lord. In Paradise the righteous will reunite with

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their nears and dears like their parents, wife, and children, not due to their blood relations, but for the sake of their righteousness and piety.

الدَّارِ سُوءُ وَلَهُمْ اللَّعْنَةُ لَهُمُ أُوْلَئِكَ الأَرْضِ فِي وَيُفْسِدُونَ يُوصَلَ أَنْ بِهِ اللهُ أَمَرَ مَا وَيَقْطَعُونَ مِيثَاقِهِ بَعْدِ مِنْ اللهِ عَهْدَ يَنقُضُونَ وَالَّذِينَ
((25))

25- AND THOSE WHO BREAK ALLAH'S COVENANT AFTER HIS COMPACT, AND CUT ASUNDER WHAT ALLAH COMMANDED TO JOIN WITH, AND MAKE MISCHIEF IN THE LAND; THEY ARE ON WHOM IS THE CURSE, AND FOR THEM IS THE BADNESS OF THE (LAST) ABODE.

((26))مَتَاعٌ إِلاَّ الآخِرَةِ فِي الدُّنْيَا الْحَيَاةُ وَمَا الدُّنْيَا بِالْحَيَاةِ وَفَرِحُوا وَيَقْدِرُ يَشَاءُ لِمَنْ الرِّزْقَ يَبْسُطُ اللهُ

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26- ALLAH BROADENS THE SUSTENANCE FOR WHOM HE WILL, AND STRAITENS (IT FOR WHOM HE WILL). AND THEY REJOICED IN THIS LOWER LIFE (IN THIS WORLD), AND THE LIFE OF THIS WORLD (IN COMPARISON WITH THE LIFE) IN THE HEREAFTER IS ONLY A TRIFLING ENJOYMENT.

THE COMMENTARY
THE CRIMINAL MAMMONIST (VERSE NO. 25 - 26)

Here the reference is to the contrast between evil and good, virtuous and vicious, Godly and Godless and etc. to complete the aforementioned verses and argument:

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``Those who break Allah's covenant after it is ratified....'' The weak points of the supporters of falsehood are of three classes that are mentioned in brief as follows:

.They have broken their covenant with Allah.

.They have cut their connection with those whom Allah wants them to join.

.The above two sins of them, result in their corruption and making mischief in the land.

The next verse implies that it is God who sustains all His creatures. To some He gives abundance and to some He gives in limited measure, according to His plan and wisdom. God's sustenance is not only the necessary food and drink for nourishment. It rather includes all means for their physical, spiritual, moral, and intellectual development, according to their needs and capacities. Here we ought to know that; if Qura"n says; increase and decrease of our sustenances is under the control of Allah, it does not mean that God will increase or decrease it without any account or reason. Allah wants His servants to obtain their sustenance by work and endeavour and through the natural means and instruments which is given to man. God does not fulfil his intentions through unnatural ways and has rules and regulations for every affair.

The ending of the above verses imply that life in this world compared with that of the next is not of any importance to be mentioned, because this our life here is a stepping-stone for our next life that begins after death.

WHO IS THE MISCHIEF - MAKER IN THE LAND

Mischief which is a translation for the Arabic, ©FASA"D¨ is the antonym of compensation, service, and good, and it is applied to all kinds of corruption. Any harm, damage, trouble or vexation

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caused by human agency can be counted as mischief. In otherword all the disorders and disturbances, and going to the extremes in the society are known as making mischief in the land. In the Holy Qura"n the

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word, ©FASA"D¨ appears in various forms and shades of meaning. Sometimes we read it to be equal to fighting against God and His Messenger, (S 5:33) and sometimes it means to destroy and destruct farm and farmer, (S 2:205). In cases it is taken as breaking the covenant with Allah, (S 2:27). In the S10:91, Pharaoh has been called a mischief-maker in the land. Therefore we come to the conclusion that the word, FASA"D©MOFSED-FIL-ARZ¨ or the mischief-maker in the land has a wide variety of shades of meaning, and their guilts too is of various grades and importance, and accordingly the punishments decreed for them varies from light to heavy.

أَنَابَ مَنْ إِلَيْهِ وَيَهْدِي يَشَاءُ مَنْ يُضِلُّ اللهَ إِنَّ قُلْ بِّهِرَّ مِنْ آيَةٌ عَلَيْهِ أُنزِلَ لَوْلاَ كَفَرُوا الَّذِينَ وَيَقُولُ ((27))

27- AND THE UNBELIEVERS SAY: WHY HAS A SIGN NOT BEEN SENT DOWN TO HIM FROM HIS LORD!?

SAY: ALLAH LEAVES TO STRAY WHOM HE WILL, AND GUIDES TO HIMSELF HE WHO TURNS (IN REPENTANCE).

الْقُلُوبُ تَطْمَئِنُّ اللهِ بِذِكْرِ أَلاَ اللهِ بِذِكْرِ قُلُوبُهُمْ وَتَطْمَئِنُّ آمَنُوا الَّذِينَ ((28))

28- THOSE WHO BELIEVED, AND THEIR HEART IS ASSURED BY THE REMEMBRANCE OF ALLAH. BEHOLD! BY THE REMEMBRANCE OF ALLAH, THE HEARTS CAN BE ASSURED.

مَآب وَحُسْنُ لَهُمْ طُوبَى الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ ((29))

29- THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS, FOR THEM IS CLEANLINESS AND GOOD END.

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THE COMMENTARY
GOD'S REMEMBRANCE COMFORTS THE HEART. (VERSE NO. 27 - 29)

Although the unbelievers had seen many miracles of the prophet, again and again they used to bring flimsy excuses, and asked for other signs and new miracles. They expected the prophet to sit indoor, out of any work, and waiting for them to go asking for new wonders and amazing works of

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giants and Jinns to amuse them! This was when the prophet had clearly announced that he was only a warner and a giver of glad-tidings to the pious believer. He knew his duty to convey God's Message to His servant:ۚ ``Say:ۚ Allah leaves to astray who he will and guides to himself who turns in penitence.'' In fact their shortage was not on the part of miracles, but rather for their lack of faith. They had some sort of a disease in their heart which was manifesting in the form of suspicion and doubt. God will indeed guide those who return to him in repentance and with the intention of amendment, and correcting their wrongs. But Allah has said that He will leave to stray those who deliberately close their eyes and insist to go wrong. In other word, if you do not turn to God yourself, He will not force you to do that. Therefore, you have better to cease evil, and turn to your Lord in penitence and supplication, tearing off the cover of ignorance, vanity, and pride, which has covered your eyes and wisdom. Then you may observe the beauties of truth and the infinite kingdom of God.

The next verse, (NO.28) implies that; comfort and confidence of the heart, and relief of mental distress, can be obtained through the rememberance of God.

Then mention is made of the end of those who believe in Allah and do righteous deedsۚthey shall abide forever in the beautiful houses of prosperity and rest in the gardens of bliss in the cleanest of

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lives with all blesses and bounties.

SOME POINTS TO NOTE

Anxiety and disturbance of mind, has always appeared as a calamity in the life of man. On the other hand, confidence and comfort has been a lost object of man, and to find it out, uncountable amount of work has been done without the necessary effect. Statistics have shown that when cholera has attacked a people six person out of ten have died by fear and anxiety, and only four people were the direct victims of cholera itself! In general, anxiety and fear plays a vital role in man's stage of safety and health, and also in fortunes and misfortunes. In this relation, Qura"n, in a short verse shows how man may overcome the anxiety and disturbance of his heart; to reach a state of confidence and assurance:ۚ ``Behold! By remembrance of Allah hearts can be assured.''

Anxiety may have various causes like:ۚ .ۚVague past. .ۚUnknown and obscure future. .ۚWeakness against natural calamities. .ۚFeeling to be vain and useless. .ۚSuspicion and fancies. .ۚWorldliness and being too much engrossed and occupied in the concerns of this world. On the other hand, faith in God is always accompanied by self confidence, asceticism, and piety. In faith there is hope, and where there is hope there is life. The belief in the resurrection is also a means

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that removes the fear of death and going to nothingness. So if a believer, whole heartedly turns attention to God, and His power, wisdom and mercy, knowing His presence everywhere and in every time, willing to help his servant, what can disturb such a mind and make such a heart anxious?

وَهُمْ إِلَيْكَ أَوْحَيْنَا الَّذِي عَلَيْهِمْ لِّتَتْلُوَا أُمَمٌ قَبْلِهَا مِنْ خَلَتْ قَدْ أُمَّة فِي أَرْسَلْنَاكَ كَذَلِكَ

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مَتَابِ إِلَيْهِوَ تَوَكَّلْتُ عَلَيْهِ هُوَ إِلاَّ إِلَهَ لاَ رَبِّي هُوَ قُلْ بِالرَّحْمَنِ يَكْفُرُونَ ((30))

30- SO DID WE SEND YOU AMONG A NATION, BEFORE WHOM OTHER NATIONS HAVE PASSED AWAY, SO AS TO RECITE TO THEM THAT WHICH WE INSPIRE TO YOU, AND THEY BELIEVE NOT IN THE MERCIFUL.

SAY:ِ HE IS MY LORD. THERE IS NO GOD BUT HE. IN HIM I HAVE PUT MY TRUST, AND TO HIM IS MY RETURN.

اللهُ يَشَاءُ لَّوْ أَنْ آمَنُوا الَّذِينَ يَايْئَسِ أَفَلَمْ جَمِيعاً الاْمَرُ للهِ بَلْ الْمَوْتَى بِهِ كُلِّمَ أَوْ الاْرْضُ بِهِ قُطِّعَتْ أَوْ الْجِبَالُ بِهِ سُيِّرَتْ قُرْآناً أَنَّ وَلَوْ
يُخْلِفُ لاَ اللهَ إِنَّ اللهِ وَعْدُ يَأْتِيَ حَتَّى دَارِهِمْ مِّنْ قَرِيباً تَحُلُّ أَوْ قَارِعَةٌ صَنَعُوا بِمَا تُصِيبُهُمْ كَفَرُوا الَّذِينَ يَزَالُ وَلاَ جَمِيعاً اسَالنَّ لَهَدَى
الْمِيعَادَ ((31))

31- AND IF IT WAS A QURA"N BY WHICH THE MOUNTAINS WERE MOVED, OR THE EARTH WAS RENT ASUNDER, OR THROUGH IT THE DEADS COULD BE SPOKEN WITH. (THEY WOULD NOT BELIEVE INSPITE OF ALL THAT) BUT EVERYTHING IS SUBJECT TO ALLAH'S WILL. DO THE BELIEVERS NOT KNOW THAT IF ALLAH HAD WILLED HE WOULD HAVE GUIDED PEOPLE ALL TOGETHER? (BUT COMPULSORY GUIDANCE IS NO GUIDANCE)

AND EVERY NOW AND THEN THE UNBELIEVERS ARE AFFLICTED WITH A CALAMITY, DUE TO WHAT THEY HAVE

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FABRICATED, OR IT ALIGHTS CLOSE TO THEIR HOMES, UNTIL ALLAH'S PROMISE COME TO PASS, THAT ALLAH WILL NOT FAIL HIS PROMISE.

عِقَابِ كَانَ فَكَيْفَ أَخَذْتُهُمْ ثُمَّ كَفَرُوا لِلَّذِينَ فَأَمْلَيْتُ قَبْلِكَ مِّنْ بِرُسُل اسْتُهْذِىءَ وَلَقَدْ ((32))

32- AND THE MESSENGERS BEFORE YOU TOO WERE SCOFFED AT, AND I RESPITED THE UNBELIEVERS, THEN I SEIZED THEM (SUDDENLY). SO; HOW WAS MY REQUITAL?

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 30)

Commentators have narrated that the first of the above verses (NO.30) was revealed in the occasion of HUDAYBEYEH PEACE TREATY, which occured on 6 A.H. In that treaty when the prophet dictated to Hazrat Imam Ali to write the document in the name of Allah the Merciful, the idolaters rejected, saying:ۺ ``We do not know who the Merciful, (RAHMA"N) is! There also was a hot controversy about the title of, Mohammad (AS)''. The pagans insisted to remove the title of, ©MESSENGER OF GOD¨. They said:ۺ ``If we knew you to be the Messenger of God, we would not fight against you.'' To this effect some of the prophet's disciples became very angry with the heathens and asked the prophet to permit them to wage a sacred war against the Meccans. So the situation in HUDAYBEYEH became very critical, and the prophet through an amazing management succeeded to extinguish the burning fire that was almost kindled. The peace treaty of HUDAYBEYEH is an important event in the history of Islam, that Qura"n has referred to in variouse verses, among which this is one.

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MORE ABOUT HUDAYBEYEH PEACE TREATY

(Owing to the importance of the incident of HUDAYBEYEH, for the kind notice of our dear readers, we give more detail about the event. I have quoted the following narration from the important references like: 1) SEEREH-IBN-HESHA"M. 2) KA"MIL-IBN-ASIR, V2:138 and BOHAR-AL-ANVA"R, V20:353. On the 13th of march 628 A.D.= ZILQAAD 6.AH. the prophet set out along with a party of 1400 men to perform the rites of the Lesser Pilgrimage, (UMREH). In order to show to all, that his only object of the journey is the pilgrimage, the prophet and all his followers wore the white GARB of the which is named, ©EHRA"M¨. They also separated and marked several camels to be sacrificed as one of the rituals. They made for Mecca, and travelled as far as Esfan, a place between JOHFEH and MECCA.

When the Meccans were informed of Mohammad's approach in accompany with what they took it for a large army, and ready for a surprise attack; they were agitated and called for an emergency mobilization, and immediately prepared a good defensive force. A battalion of their armed forces wore clothes made out of leopard's skin, which to them it meant, ©defence up to death¨! They also took with them their wives and children as a vowe not to turn their back to Muslims in the fight. Then they sent a cavalry of 200 warriors commanded by Khalid-ibn-Valid. to bar the way and not let Mohammad and Muslims to enter Mecca.

When the prophet was informed of their preprations, he said:ۺ ``Woe is unto GHORAISH! War has

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eaten these people! Why do they not leave me alone with the rest of Arabs? Then if the Arabs destroyed me they lose nothing. If I vanquished them no harm is done to GHORAISH. Upon my Lord I will fight for the cause of Allah so long as I live; either to win or to die on it.'' Then, Aslam who was well acquainted with the round about and the ways to Mecca, by the order of the prophet, led Muslims through some zigzags, and unusual ways across the hilly county, to a plane at

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the north edge of the SACRED TERRITORY. (HARAM) called HUDAYBEYEH, one day of march to the north of Mecca. There in the Hudaybeyeh, at once the camels stopped going forward inspite of being threatened and encouraged! Muslims said the poor creatures were thoroughly exhausted, but the prophet said:ۺ ``No! Not so as you think. Rather He who prevented the elephants of ABRAHA to approach the house of God has halted the camels. We shall station here. To-day I will observe our bonds of relationship by considering all the enemy's request.'' Then delegations and messengers were sent and exchanged between two parties, Meccan beat KHARASH-IBN-OMAYEH, the prophet's representative to them savagely and wounded him harshly, but the prophet showed patience. After that, GHORAISH sent a cavalry of fifty soldiers on patrol about the camp of Muslims in order to kidnap some believers to keep them as hostages! But Muslims were in full attention, and captured all of them and took them to the prophet hands tied. To show his good will to Ghoraish, the prophet pardoned them all and let them free to go back. This gentle behaviour of the prophet had a very good effect on both friend and foe.

Following the release of the cruising group of the enemy, the prophet ordered OMAR-IBN-KHATTA"B to go to Mecca, and have a talk with the idolaters. Omar refused to obey the prophet with the objection that he had not an influential family in Mecca to support him in hazards. Omar then nominated OTHMA"N-IBN-AFFAN his simple hearted friend to go on that errand!

OTHMA"N, accepted the dangerous task, and at first he went to one of his influential relatives named ABA"N-IBN-SAEED and sought his refuge. He then conveyed the prophet's message to the pagans which they strictly rejected. For having the respite of ABA"N the idolater gave the permission of performing the rites of HAJJ, but when he refused their favour, saying:ۺ ``Without the prophet, I won't do it!'' His denial made the idolaters very angry. So they beat him hardly and put him in a jail! Then a rumour spread everywhere, that Ghoraish had killed OTHMA"N who was the prophet's minister. The believers said, ``If that be true we

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won't leave here until we avenge him and punish the pagans.'' Then the prophet stood at the shade of a big tree that was there, and Muslims came to him one by one and pledged to fight over

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for his cause till the last beat of their heart. The oath of fealty was taken under that tree with much enthusiasm, any great sincerity. This was a wonderful demonstration of faith in that critical occasion. So the following verse of Qura"n revealed to that effect:ۺ Q S 48:18ۺ19 ``Allah was pleased with the believers when they took an oath of fealty to you under the tree. He knew what was in their hearts, and so He sent down tranquility to them, and He rewarded them with a near victory, and with many gains that they shall acquire besides. Mighty is Allah and wise.''

In the Islam's history this is known as the, PLEDGE OF PLEASURE OR THE, PLEDGE OF UNDER THE TREE. When GHORAISH heard of the pledge they trembled with fear and soon after they sent SOHAIL-IBN-AMR with full authority on an embassy to negotiate on a peace treaty. The prophet who was indeed a peaceful kind and compassionate man welcomed Sohail and after a long meeting and discussion both parties compounded and agreed on the following articles:ۺ

.ۺThe two parties were to abandon all sorts of hostilities against each other for a period of 10 years.
.ۺMuslims performance of the rites of pilgrimage was to be postponed for the next year.
.ۺMohammad had to send back any Meccans who would come to him without the consent of his protector or guardian. This term did not include the free Muslims.
.ۺAll the tribes and individuals were free to enter into alliance with either of the two parties.

Mohammad (AS) himself was illiterate and therefore at the prepration of the above peace document HAZRAT IMAM ALI (AS) was the clerk who wrote whatever the prophet dictated. When he began to write the peace pact in the name of Allah the

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Merciful, the pagans objected saying we know not who the Merciful is! So they wrote it in the name of Allah. Then the prophet told HAZRAT IMAM ALI to write:ۺ ``This is an agreement between Mohammad the Messenger of God and SOHAIL-IBN-OMAR.'' Sohail objected and said:ۺ ``Had we recognized you as a Messenger of God, we would not have so much troubles with you, therefore blot out your title from the compact and just write down:ۺ From MOHAMMAD-IBN-ABDULLAH. The prophet said to HAZRAT ALI (AS); write it as they want. But Imam Ali said to the prophet:ۺ It is indeed very painful and difficult for me to erase the title of truth from your name, that I have not the least amount of doubt that you are God's Messenger. So I beg you to exempt and excuse me from erasing your title.'' So the prophet blotted off his title of; ©MESSENGER OF GOD¨ with his own hand, and then sighed and said to HAZRAT ALI (AS):ۺ ``O, Ali! There will come a time when the same thing will happen to you, and you shall be compelled to blot out your title too!''

This prediction was realized in the Battle of Seffain, when HAZRAT ALI was compelled to erase his

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rightful and legitimate title of AMIR-AL-MOAMENIN the detail of which is to be read in all the history books of Islam.

TRANSLATOR'S NOTE)
OCCASION OF REVELATION (VERSE NO. 31)

A group of the idolaters had a meeting held in front of KAABEH to discuss their problems with Mohammad (AS) who ridiculed their idols and claimed to be the Messenger of God. They asked the prophet to take part in that meeting, and to answer some questions they had. With the hope of guiding them out of that spiritual darkness they were in, the prophet went to them, and after some arguments they said to Mohammad (AS):۝ ``If you really want us follow you and be a good Muslim, then move the

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mountains by your Holy Qura"n, and make spirings of water to gush out of them; in order to prepare enough farm lands for all of us.'' They then added:۝ ``Have you not cited in your Qura"n that the mountains obeyed David and the winds were subservient to Solomon, and Jesus Christ raised the dead!? If you are a truthful prophet, then raise up our fore grand father, GHASI-IBN-CLUB so that we may ask him if you are right.'' Then the above verse (NO.31) was sent down in answer to them saying:۝ ``Whatever you do for them they will not believe you; even if you bring down to them a Qura"n by which the mountains could be moved, or the earth could be rent asunder, or through it the deads could be raised to speak with them, they would not believe you inspite of all that and more!''

In God's infinite power, things like moving the mountains, and raising the deads to speak is more than easy, but God always knows better what is to be done and what is not to be done. He is not waiting for His poor creatures to dictate to Him what to do or how to do a work. Those who believe in Him are sure enough that God will arrange things and order His world for the best. After all; the duty of a Messenger of God, is to convey God's Message, and warn people against evil deeds, and to prove to them that evil has its eventual evil consequences, although man may not see that for a certain time.

Truth is light and behaves like light. If you throw some ashes upon a bright point on which the sun shines, you won't be able to conceal the light by your handful of ashes because the light will jump upon your ashes. So is the case with Mohammad's truth. He found it not necessary to do the work of a tractor in moving the mountain or digging a well to gush water out. He was the last of the prophets and the Message that had been revealed before him through the successive apostles that were sent to mankind one after another. Therefore the advent of prophet Mohammad (AS) was the stepping-stone for the unification of the world, and God's will be done.

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WHY THE STRESS FALLS SO MUCH ON AL - RAHMA"N (THE MERCIFUL?)

Arabs did not like the word Merciful to be attributed to God, and it was not customary among them to call Allah with such attributes. On the contrary the prophet always gave special emphasis to this name (AL-RAHMA"N) because he believed that God's Mercy covers all His creatures and includes all, be they believers or unbelievers! He naturally wondered why the people believed not in a Lord whose Mercy embraces all His creatures and is something general. Another point to note here is that; some people by reference to the above verse (NO.31), say; that the prophet Mohammad (AS) has had no miracle other than Qura"n! We have repeatedly mentioned in this our book that a miracle is to uncover the face of a truth, and it is not a play-toy or a boasting means in the hands of a prophet. Such childish miracles that the obstinate pagans asked for, like turning the mountains into gold and silver or moving them forward and backward were only objections for hiding their feeling of disapproval and opposition, which was supported by mere ignorance. Had he turned the mountains into gold for them, gold would become cheaper than stone or soil.

The last verse (NO.32) is a good support for the idea that the pagans were only scoffing at the prophet by asking for such miracles:ِ

``And the Messengers before you, too, were scoffed at....''

زُيِّنَ بَلْ الْقَوْلِ مِنْ بِظَاهِرٍ أَمْ الأَرْضِ فِي يَعْلَمُ لاَ بِمَا تُنَبِّئُونَهُ أَمْ سَمُّوهُمْ قُلْ شُرَكَاءَ للهِ وَجَعَلُوا كَسَبَتْ بِمَا نَفْس كُلِّ عَلَى قَائِمٌ هُوَ أَفَمَنْ
هَاد مِنْ لَهُ فَمَا اللهُ لِيُضْلِ وَمَنْ السَّبِيلِ عَنْ وَصُدُّوا مَكْرُهُمْ كَفَرُوا لِلَّذِينَ ((33))

33- THEN HE WHO STANDS (ON WATCH) OVER EVERY SOUL AND ALL THAT IT EARNS? (IS HE LIKE HIM WHO CANNOT BE

SO?) AND YET THEY ASCRIBED TO ALLAH PARTNERS! SAY:ِ NAME THEM! OR DO THEY INFORM HIM OF WHAT HE KNOWS NOT IN THE EARTH? OR BY THE APPEARANCE OF (MEANINGLESS) WORD? RATHER THEIR FOUL DEVICE HAS BEEN ADORNED FOR THE UNBELIEVERS, AND ARE BARRED FROM THE WAY.

AND WHOM ALLAH LEAVES TO STRAY, NO ONE CAN GUIDE HIM.

وَاق مِنْ اللهِ مِنْ لَهُمْ وَمَا أَشَقُّ الأخِرَةِ عَذَابُ وَلَ الدُّنْيَا الْحَيَاةِ فِي عَذَابٌ لَهُمْ ((34))

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34- FOR THEM IS A TORMENT IN THE LIFE OF THIS WORLD, AND THE TORMENT OF THE LAST, (i.e. THE LIFE TO COME) IS HARDER. AND THERE IS NO PROTECTOR FOR THEM FROM ALLAH.

THE COMMENTARY
HOW DO YOU COMPARE IDOLS WITH GOD!? (VERSE NO. 33 - 34)

The argument goes back to monotheism once again; that, how would you compare the Lord God, who is the guardian of all the creatures, standing on watch over every soul and all that it earns, with an inanimate idol which is carved out of a stone!? It seems as if the verse wants to say:ۚ ``God stands overhead watching with full knowledge of what we do, while He keeps an account of our conducts and a record of what we have earned. Then how can we associate any partner with such a sacred and supreme being!?'' The verse then says:ۚ ``Just

The Believer and The Parties (VERSE NO. 36)

Various reactions and responses of people to the Holy Qura"n, is

discussed in this verse. So was it that some truthful people rejoiced in it, and some selfish and obstinate persons rejected the Message. A group of the Jews and Christians were happy because they found it in conformity with their own scriptures. The verse then criticizes some of the religious sects who deny and reject some parts of the Holy Qura"n. They believe in some passages and disbelieve in some other passages. The Arabic word AHZA"B is the plural for HEZB, which denotes to a party, but connotes to religious sects, groups, or clans. It may also refer to the pagans an polytheists in Arabia who made an alliance against the prophet and his followers. But the verse in general is taken to mean that, there are persons among all sects who apprehend a portion of God's truth, but reject whatever does not suit them, and conforms not with their caprices and material gains. Inspite of all that Qura"n is the universal message of God to mankind, and its main and general commandment is to worship Allah, and prostrate not before any other being.

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((37))وَاق وَلاَ وَلِىّ مِنْ اللهِ مِنْ لَكَ مَا الْعِلْمِ مِنْ جَاءَكَ بَعْدَمَا أَهْوَاءَهُمْ اتَّبَعْتَ وَلَئِنِ عَرَبِيّاً حُكْماً أَنزَلْنَاهُ وَكَذَلِكَ

37- AND SO DID WE SEND IT DOWN AS A COMMANDMENT IN ARABIC. AND IF YOU FOLLOW THEIR CAPRICES AFTER WHAT OF KNOWLEDGE HAS COME TO YOU, THERE IS NO PROTECTOR FOR YOU AGAINST GOD, NOR A DEFENDER.

((38)) كِتَابٌ أَجَل لِكُلِّ اللهِ بِإِذْنِ إِلاَّ بِآيَة يَأْتِىَ أَنْ لِرَسُول كَانَ وَمَا وَذُرِّيَّةً أَزْوَاجاً لَهُمْ وَجَعَلْنَا قَبْلِكَ مِّنْ رُسُلا أَرْسَلْنَا وَلَقَدْ

38- AND VERILY WE HAVE SENT MESSENGERS BEFORE YOU,

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AND GAVE THEM WIVES AND OFFSPRINGS. AND IT WAS NOT IN THE POWER OF A MESSENGER TO BRING A SIGN (MIRACLE) EXCEPT WITH THE PERMISSION OF ALLAH. FOR EVERY TERM THERE IS A BOOK. (A RECORD)

((39)) الْكِتَابِ أُمُّ وَعِنْدَهُ وَيُثْبِتُ يَشَاءُ مَا اللهُ يَمْحُوا

39- ALLAH BLOTS OUT (CANCELS) WHAT HE WANTS, AND CONFIRMS (WHAT HE WILL). AND WITH HIM IS THE MOTHER OF THE BOOK. (THE MAIN RECORD)

((40))الْحِسَابُ وَعَلَيْنَا الْبَلاَغُ عَلَيْكَ فَإِنَّمَا نَتَوَفَّيَنَّكَ أَوْ نَعِدُهُمْ الَّذِي بَعْضَ نُرِيَنَّكَ مَّا وَإِنْ

40- WHETHER WE SHOW YOU SOME OF WHAT WE PROMISE THEM, OR CALL YOU TO US (CAUSE YOU TO DIE); THEN ON YOU IS TO CONVEY (OUR MESSAGE) AND ON US LAYS THE RECKONING.

THE COMMENTARY
DEFINITE AND INDEFINITE EVENTS (VERSE NO. 37 - 40)

``And so did We send it down as a commandment in Arabic....'' For the word, ``ARABIC'' a two-fold meaning is understood; 1ِ It may allude to the Semitic language of the Arabs, which is the prevailing speech of Palestine, Syria, Iraq, Egypt and North Africa.
2ِ It also means an expressive, clear, and eloquent, word. Therefore the phrase; ``as a commandment in Arabic'', may also mean the commandments that are clear, expressive, eloquent and noble, or all these qualifications collectively. The next clause of the verse, ``And if you

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follow their caprices....'' may imply; even the prophet who is infalliable, if he should go wrong and

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follow the caprices of this and that, inspite of the knowledge given him, God will not protect him against the bad consequences of his deeds! And in the God's judgement no one shall help or defend him against God's punishment. The next verse (NO.38) is to answer the fault-findings of the prophet's opposers who used to say:ۚ ``What sort of a prophet is this who eats and drinks and walks in the streets and who has wives and children like all of us!'':ۚ ``And verily We sent Messengers before you, and gave them wives and offsprings....'' FIXED AND UNFIXED RECORD (VERSE NO. 39)

The Arabic, UMM-UL-KITA"B in a direct translation may be the Mother of the Book. But it has several connotation; such as the; main record, the principle tablet, where upon the essence of God's Will and law and all the affairs have been written. The general fate of creatures, and the occurence of all events will happen in two stages, or two phases. One of the two stages is unfixed and can be altered, but the second stage is fixed and not changeable. These two stages are some how like two boards or two recording books. In one of the boards whatever is written can be blotted off or be replaced by some other words or letters, but in the second one, it is not possible to change or erase that which is written there. At least no creature can alter that, because nothing is impossible through the infinite power and knowledge of God. Here, to make the matter more readily understandable, we explain it through an example:ۚ

We may say, if a man eats a certain kind of poison, he shall immediately die. But we also know that there is antipoison for that to nullify its effects, and by serving it the poisoned will be saved. The whole event which is related to the said poison and antitoxin has its record in the temporary and changeable board or book . Now if we

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consider the death of the poisoned with all its cause and effect, such as eating the poison and having no access to the antitoxin, the death here is certain, and it will be recorded in the fixed board or memory of God's knowledge. In other word the knowledge of God works in two stages of fixed and unfixed which is on condition. IMAM SAJJAD (AS) has said:ۚ I could inform you of all the past and future events, if, there was not one verse in the Qura"n, (S13:39) which says:ۚ Allah blots out and cancels what He wants and confirms what He wills, and with Him is the mother of the book.

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RAM & ROM

(The above reasoning of his holiness Ayatullah-al-Ozma" Maka"rim, reminds me of the two kinds of RAM and ROM memories which are used in our present generations of computers. These are in

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use for methods of accounting and control of all sorts of Data Processings. Ram is the abbreviation for Random Access Memory, which is a storage device, or a direct access recording board. It is possible to alter or replace the words and letters that are written upon the RAM. There is also the ROM or Read Only Memory which is a record of data or instructions that cannot be altered or replaced easily in the normal use of the computer.

TRANSLATOR'S NOTE)
WHAT IS BADAA?

One of the hottest disputes that has always gone on between the Shiite and Sonni, the two main sects of Islam is over the subject that they technically call it BADAA. Literally it means; appearance, and clearness. It is also known as penitence and remorse for appearing due to a sudden change of mind, and coming of a sudden to a new conclusion or decision. But such apparent meanings and denotations do not apply to

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God, because nothing is hidden from Him to be evident and to cause His change of mind. So also God never makes a mistake to be needed for a correction. If we attribute mistakes and neglect to God's All-knowing All-mighty Essence; we have blasphemed, and spoken in irreverent way about Him. Therefore in the sight of a Shiite, ``BADAA'' is some sort of an abrogation in the natural phenomenas. Many a time we may think that an event will happen because we see that all the necessary condition for the happening exist, either social or physical. Or that, an apostle of God has foretold that such and such would happen, but in practice it happens not. In such a case we say that the stop or delay is due to BADAA.

This is some how like the ABROGATION=NASKH in which a religious commandment is issued, but after a period of time, long or short, the command is abolished by the apostle or a religious authority, or it is replaced with a new command. Therefore the two technical terms namely BADAA and NASKH, which involves of abrogating, or nullifying a commandment or decision that God has decreed, either in the Law or in nature, are some sort of a twin-brothers. Instances of these are found in the life‌story of the prophets like Jonah, Jesus and Moses. Jonah tried to preach and enforce his mission in NINEVEH, but eventually he was despaired of his people, and made sure that the wrath of God would seized them. So he left his people and ran away to escape the punishment. But things happened otherwise! Jonah himself was swallowed by a large sea whale, and after his departure his people repented and returned to God through the advices of a learned man they had, and through God's BADAA their punishment was cancelled.

So was the prediction of Jesus Christ about a marriage, who foretold that the bride would die at their matrimonial night; but she didn't die, and lived long! Jesus was questioned about his

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prediction!? He then asked the bride if she had given anything in alms or charity to the poor and needy that very day, and she admitted that she had given a sum for the sake of God. Jesus then said alms giving is a means to postpone the coming calamities.

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ABRAHAM too was commanded to sacrifice his son, Ishmael, but when he decided to do so, through God's BADAA, he was prohibited from doing that, because God's decision had been changed!

All these and many other instances show that, BADAA is a truth, and God may delay a finalized decision or precedes whatever He will. He never changes His mind or decision for having done a mistake or due to neglect or default, but due to good purpose, and well-wishing.

((41))الْحِسَابِ سَرِيعُ وَهُوَ لِحُكْمِهِ مُعَقِّبَ لاَ يَحْكُمُ وَاللهُ أَطْرَافِهَا مِنْ نَنْقُصُهَا الاْرْضَ نَأْتِي أَنَّا يَرَوْا أَوَلَمْ

41- DO THEY NOT SEE THAT WE COME TO THE LAND AND SHRINK ITS BORDERS. AND ALLAH COMMANDS; NO ONE CAN PUT BACK HIS COMMAND, AND HE IS SWIFT IN RECKONING.

((42)) الدَّارِ عُقْبَى لِمَنْ الْكُفَّارُ وَسَيَعْلَمُ نَفْس كُلُّ تَكْسِبُ مَا يَعْلَمُ جَمِيعاً الْمَكْرُ فَلِلَّهِ قَبْلِهِمْ مِنْ الَّذِينَ مَكَرَ وَقَدْ

42- AND THOSE BEFORE THEM ALSO PLOTTED, BUT ALL PLANNING BELONGS TO ALLAH. HE KNOWS WHAT EVERY SOUL EARNS, AND SOON THE UNBELIEVERS WILL KNOW THE ENDING ABODE.

((43))الْكِتَابِ عِلْمُ عِنْدَهُ وَمَنْ وَبَيْنَكُمْ بَيْنِي شَهِيداً بِاللهِ كَفَى قُلْ مُرْسَلا لَسْتَ كَفَرُوا الَّذِينَ وَيَقُولُ

43- AND THE UNBELIEVERS SAY:ِ YOU ARE NOT AN APOSTLE. SAY:ِ ENOUGH IS ALLAH FOR A WITNESS BETWEEN ME AND YOU, AND HE WITH WHOM IS THE KNOWLEDGE OF THE BOOK.

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THE COMMENTARY
MEN AND SOCIETIES WILL PERISH, BUT GOD REMAINS (VERSE NO. 41 - 43)

The verses here, refer to the stubborn and still-necked oppositions of the prophet questioning them:ِ Do they not see that We come to the land and shrink its borders? It is evident that the shrinkage here applies to the inhabitants of the land, and to the earth. It refers to Mecca which was the seat of power of the most stubborn enemies of the prophet. So much so that the prophet and his companions were forced to immigrate to Medina. After the immigration there was a hard

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struggle between Mecca and Medina, and gradually the paganism power collapesd, and by and by the foundation of their unrightful authority sapped, and truth made its way everywhere with irresistible force. This was because Allah is the commander in chief of all affairs and orders, and there is no one and no power to stand against His commandment or change his decision unless He himself will.

Some commentators like TABARSI; have narrated from Hazrat Imam Sadiq that by shrinkage and reducing the borders of the land in the above verse, the loss of scholars, the learned, and men of knowledge and wisdom is meant. The argument continues by saying that Mohammad is not the only prophet against whom people have conspired:ۚ And those before them also plotted (against their apostles) but plots and plans belong to Allah who knows whatever every soul earns. They conspired against the Messenger of God, but Allah frustrated them in their plans, so that the bad end and the worst of the abodes became theirs.

Mohammad's opposition and enemies gave him the noble title of, ``AMIN'' which means trustworthy and righteous, and they acknowledged his great noble character, but they denied his prophethood, and stood

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firm against his message and mission, so that God through His universal plan debased them and rendered their devilish plots ineffective. When they denied him as an apostle and rejected his doctrine, Mohammad (AS) was not discouraged. He rather stood firmer and put his trust in God, and said:ۚ Enough is Allah for a witness between me and you, and also he with whom is the knowledge of the Book. There are many traditions narrated by various sources that HAZRAT IMAM ALI (AS) was introduced by the prophet to have been, ``he with whom was the knowledge of the Book.'' This is not difficult to believe, because HAZRAT IMAM ALI joined the prophet as a child, and left the prophet when he died with his head at the bosom of Ali (AS). Imam Ali was always and everywhere present with the prophet, and the Messenger of God taught him all the secrets, hints, comments, and ambiguities of the Book of God. All Muslims throughout the ages have admitted that Hazrat Ali has been the first and the best in the knowledge of Qura"n after our prophet, and this can easily be proved through his words and sermons, and speeches.

THE END OF SUREH THUNDER (13)

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سوره ابـــــراهيم
ABRAHAM

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بِسْمِ اللهِ الرَّحْمـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

((1)) الر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

1- A.L.R. A BOOK WHICH WE HAVE SENT IT DOWN TO YOU, THAT YOU MAY TAKE PEOPLE OUT OF DARKNESSES INTO LIGHT, WITH THE PERMISSION OF THEIR LORD; TO THE WAY OF THE ALL-MIGHTY, THE PRAISE WORTHY.

((2)) اللهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

2- ALLAH IS HE TO WHOM BELONGS WHATEVER IS IN THE HEAVENS AND WHATEVER IS IN THE EARTH. AND WOE TO THE UNBELIEVERS OF THE SEVERE PUNISHMENT.

((3)) الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللهِ وَيَبْغُونَهَا عِوَجاً أُوْلَئِكَ فِي ضَلاَلٍ بَعِيدٍ

3- THOSE WHO LOVE THE LIFE IN THIS WORLD, MORE THAN THE HEREAFTER, AND DEBAR OTHERS FROM THE PATH OF ALLAH, AND MAKE IT CROOKED. THEY ARE IN A FAR ERROR.

THE COMMENTARY

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LEAVING DARKNESS, TO GO TO LIGHT (VERSE NO. 1 - 3)

As for the abbreviated letters please refer to volume one page 30 of this book. All the moral, spiritual and physical objects of the Holy Qura"n lays in this verse (NO.1) which is to take Man out of various darknesses, leading them to the unique light of Monotheism. In this verse the word darkness is used in plural, where on the light is singular, to mean that all the goodnesses, cleanlinesses, and pieties and virtues, belief and faithfulness can exist only in the light of Monotheism, and all will shape into a form of oneness, and unite together and relate to each other.

On the contrary darkness which is the symbol of evil sin, dirt, oppression and disbelief is scattered here and there and everywhere. Of course coming out of the various darknesses and going into the light must be with the permission of God who is the main source of all goodness and beauty. The next verse points to some attributes of Allah who is the source of all power and knowledge, and is far above all creation in position which entitles Him to all praises. Then in the last verse, (NO.3) reference is made to the unbeliever who loves this mortal life more than the eternal life to

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come, and whose crooked mind searches for something crooked in Allah's straight path in order to debar other people from the right way of truth.

((4)) الْحَكِيمُ الْعَزِيزُ وَهُوَ يَشَاءُ مَنْ وَيَهْدِي يَشَاءُ مَنْ اللهُ ضِلُّفَيُ لَهُمْ لِيُبَيِّنَ قَوْمِهِ بِلِسَانِ إِلاَّ رَّسُول مِنْ أَرْسَلْنَا وَمَا

4- AND WE DID NOT SEND ANY MESSENGER EXCEPT (SPEAKING) IN THE LANGUAGE OF HIS OWN PEOPLE, IN THEN ORDER TO MAKE CLEAR TO THEM. (ALLAH'S MESSAGE) ALLAH

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LEAVES IN ERROR WHOM HE WILL, AND GUIDES WHOM HE WILL, AND HE IS ALL-MIGHTY, ALL-WISE.

((5))شَكُور صَبَّار لِّكُلِّ لآيَات ذَلِكَ فِي إِنَّ اللهِ بِأَيَّامِ وَذَكِّرْهُمْ النُّورِ إِلَى الظُّلُمَاتِ مِنْ قَوْمَكَ أَخْرِجْ أَنْ بِآيَاتِنَا مُوسَى أَرْسَلْنَا وَلَقَدْ

5- AND VERILY WE SENT MOSES WITH OUR SIGNS, THAT, BRING YOUR PEOPLE OUT OF DARKNESSES TO LIGHT, AND REMIND THEM OF THE DAYS OF ALLAH. SURELY IN THAT, THERE ARE SIGNS FOR EVERY THANKFULL PATIENT.

نِسَاءَكُمْ وَيَسْتَحْيُونَ أَبْنَاءَكُمْ وَيُذَبِّحُونَ الْعَذَابِ سُوءَ يَسُومُونَكُمْ فِرْعَوْنَ آلِ مِّنْ أَنجَاكُمْ إِذْ عَلَيْكُمْ لهِ ال نِعْمَةَ اذْكُرُوا لِقَوْمِهِ مُوسَى قَالَ وَإِذْ
((6))عَظِيمٌ رَّبِّكُمْ مِنْ بَلاَءٌ ذَلِكُمْ وَفِي

6- AND (REMEMBER) WHEN MOSES SAID TO HIS PEOPLE:ِ REMEMBER YOU THE FAVOUR OF ALLAH, WHEN HE DELIVERED YOU FROM PHARAOH'S FOLK; WHO SUBJECTED YOU TO THE EVIL TORTURE, SLAUGHTERING YOUR SONS AND SPARING YOUR WOMEN (FOR SPECIAL SERVICES), AND IN THAT, THERE WAS A GREAT TRIAL FROM YOUR LORD.

((7))لَشَدِيدٌ عَذَابِي إِنَّ كَفَرْتُمْ وَلَئِنْ لأَزِيدَنَّكُمْ شَكَرْتُمْ لَئِنْ رَبُّكُمْ تَأَذَّنَ وَإِذْ

7- (AND ALSO REMEMBER) WHEN YOUR LORD PROCLAIMED:ِ IF YOU WERE THANKFUL, I WILL INCREASE YOU, (MY BOUNTIES) AND IF YOU BE THANKLESS, VERILY MY PUNISHMENT IS SEVERE.

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THE COMMENTARY
THE CRITICAL DAYS OF LIFE (VERSE NO. 4 - 7)

At the beginning of their missions the prophets have to deal with own people, and they usually choose their first companions from among them too. They therefore had to deliver Message in the language which was current among their people, so as to make it clear enough for them. Then

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through translation and communication the Message would reach other nations, according to their capacities. In this respect Qura"n which is the Message of God, wonderfully comes down and goes up with the minds, and according to various classes and degrees of understanding and knowledge. It covers all sort of mankind from the simplest up to the most advanced of them!

After clarifying the Message of God, and explaining it so that it is readily understandable for all, the duty of an apostle is completely fulfilled, and they are not responsible for the acceptance or rejection of their people:ِ ``.... Then Allah leaves in error whom He will, and guides whom He will.'' And he whom Allah guides or leaves him in his error, is a matter according to God's Wisdom and justice, and includes, evil-doers, oppressors, and etc. The next verse (NO.5) points to the advent of Moses and his challenge with Pharaoh, who had kept his people in the spiritual and mental darknesses. Moses was assigned by Allah to take the Israelites of the black dark shadow of Pharaoh. He was ordered to remind them of the Days of Allah:ِ

``We sent Moses with our signs, and told him to bring your people out of darknesses, and remind them of the Days of Allah.'' AYYA"MOLLAH=the Days of Allah may mean the days in which God's Grace and Mercy was specially shown to a nation or to a group of people. This is where every day belongs to God, and no day or night can exist void of God's Mercy. From among the Days of Allah we may

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also name the Day when HAZRAT ALMAHDI appears, the Day that we die, and the Resurrection Day. In the next verse Moses or Mohammad, reminds the Israelites of one of the most important Days of Allah in their history, and that was the PASS OVER in which the children of Israel were saved from the rigor and tyranny of Pharaoh and his folk who used to kill their sons and keep their woman for low services:ِ ``.... Remember you the favour of Allah, when He delivered you from Pharaoh's folk who subjected you to evil tortures....'' Although there are many Days of Allah in the long history of the children of Israel, the verse (NO.6) refers to the day in which by the Pass Over they were rescued from the bondage of Pharaoh, and obtained their freedom. This implies that FREEDOM is one of the great bounties of Allah, and days in which freedom is obtained, and the Independence Days of nations too, is one of the Days of Allah.

((8))وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الأَرْضِ جَمِيعاً فَإِنَّ اللهَ لَغَنِيٌّ حَمِيدٌ

8- AND MOSES SAID:ِ IF YOU AND WHOEVER IS IN THE EARTH, ALL TOGETHER DISBELIEVE, ALLAH IS FREE OF WANT; THE PRAISEWORTHY.

((9))أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

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9- HAS THE REPORT OF THOSE WHO WERE BEFORE YOU NOT COME TO YOU? THE PEOPLE OF NOAH, طD, THAMUD, AND THOSE AFTER THEM, WHOM NO ONE KNOWS EXCEPT ALLAH. THEIR MESSENGERS CAME TO THEM WITH EVIDENCES, BUT

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THEY HELD THEIR HANDS ON THEIR MOUTHS AND SAID:ۖ WE BELIEVE NOT IN WHAT YOU HAVE BEEN SENT TO. (IN YOUR MISSION) AND WE ARE IN DOUBT AND SUSPICION OF WHAT YOU CALL US TO.

بَشَرٌ إِلاَّ أَنْتُمْ إِنْ قَالُوا مُسَمّىً أَجَل إِلَى وَيُؤَخِّرَكُمْ ذُنُوبِكُمْ مِّنْ لَكُمْ لِيَغْفِرَ يَدْعُوكُمْ وَالاْرْضِ السَّمَاوَاتِ فَاطِرِ شَكٌّ اللهِ أَفِي رُسُلُهُمْ قَالَتْ
مُبِين بِسُلْطَان فَأْتُونَا آبَاؤُنَا يَعْبُدُ كَانَ عَمَّا تَصُدُّونَا أَنْ تُرِيدُونَ مِّثْلُنَا ((10))

10- THEIR MESSENGERS SAID:ۖ IS THERE ANY DOUBT IN ALLAH? THE CREATOR OF HEAVENS AND EARTH! HE CALLS YOU TO FORGIVE YOU YOUR SINS, AND DEFER YOU UP TO THE APPOINTED TERM.

THEY SAID:ۖ YOU ARE NO MORE THAN (MORTAL) HUMAN LIKE OURSELVES, WHO WANT TO PREVENT US FROM WHAT OUR FATHERS USED TO WORSHIP. THEN BRING US SOME PERSPICUOUS PROOF.

THE COMMENTARY
IS THERE ANY DOUBT IN GOD? (VERSE NO. 8 - 10)

The first of the above group of verses imply that if you give thanks for what Allah has bestowed upon you it is for your own good, and your gratitude serves to increase God's favour and bounties, but if you turn away and blaspheme in your disbelief, it ends to your own loss. No one can ever harm Allah, and people's disobedience, and rejection will cause their own perdition. In other word, if all men

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gather together against Allah, they cannot detract from His infinite power an electron weight. God does not depend upon his creation and creatures for anything, and His glory and dignity cannot be questioned by anyone. Then the next verse applies to the destiny of the past nations, such as the people of Noah, A"d and Thamud whose life and fate can teach man, many useful lessons:ۖ ``.... Their Messenegers came to them with evidences, but they held their hands on their mouths and said:ۖ We believe not in what you have been sent to!''

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Many Messengers have been sent to man, but the life story of most of them are unknown to us, and even we do not know the names of most of them. It is narrated that Allah has sent 124 thousand apostles in order to guide mankind and lead them from darkness to light:ۖ ``The people of Noah, A"d, Thamud, and those after them, whom no one knows except Allah.''

``.... They said you are no more than mortals like ourselves, who want to prevent us from what our fathers worshipped....'' That is to say; even if we admit that there exist a God and we have to worship him; ok; our father's ways of worship satisfy our spiritual needs. What authority do you have to turn us away from the creed of our fathers!? The Arabic, SHAKK and RAIB are to some extent synonyms and we therefore have translated them to doubt and suspicion. The unbelievers related their disbelief to doubt and suspicion, and thus in the next verse the apostles ask them:ۖ ``Is there any doubt about Allah who is the Creator of the heavens and the earth?''

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This implies that if we study the creation of the heavens and the earth, and the wonderful order which is enforced throughout the universe, not only God's existence can easily be proved, His attributes too can be known with enough evidences. So the object of the prophet's mission is also mentioned in the same verse (NO.10) that:ۖ

``.... Calls you to forgive you your sins, and defer you up to your appointed term.''

In fact, there are two aims in the missions of the apostles. The first one is to clean those who follow them with their round about from sins and guilts so as to entitle them to the forgiveness of God and His salvation. The second object of the prophet's mission is to help man to live long enough up to his appointed and natural term down here in this life, so that he might have the chances of developing his spiritual faculties. These two said objects are cause and effect because man's unnatural deaths are more than his natural deaths! According to a tradition narrated from Imam Sadiq (AS), those people who die by their sins, guilts, oppression and evil deeds, are far more in number than those who die a natural death and live long up to their appointed term.

اللهِ وَعَلَى اللهِ بِإِذْنِ إِلاَّ بِسُلْطَان نَأْتِيَكُمْ أَنْ لَنَا كَانَ وَمَا عِبَادِهِ مِنْ يَشَاءُ مَنْ عَلَى يَمُنُّ اللهَ وَلَكِنَّ مِثْلُكُمْ بَشَرٌ إِلاَّ نَّحْنُ إِنْ رُسُلُهُمْ لَهُمْ قَالَتْ
الْمُؤْمِنُونَ فَلْيَتَوَكَّلِ((11))

11- THEIR MESSENGERS SAID:ۖ TRUE THAT WE ARE HUMAN BEINGS LIKE YOU, BUT ALLAH WILL OBLIGE THOSE OF HIS SERVANTS WHOM HE WILL, (BY BESTOWING HIS GRACE ON THEM) AND WE CAN NEVER BRING YOU ANY MIRACULOUS PROOF EXCEPT WITH THE PERMISSION OF ALLAH, AND BELIEVERS HAVE THEIR TRUSTS IN ALLAH.

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الْمُتَوَكِّلُونَ فَلْيَتَوَكَّلِ اللهِ وَعَلَى آذَيْتُمُونَا مَا عَلَى وَلَنَصْبِرَنَّ سُبُلَنَا هَدَانَا وَقَدْ اللهِ لَىعَ نَتَوَكَّلَ أَلاَّ لَنَا وَمَا ((12))

12- AND WHY SHOULD WE NOT PUT OUR TRUST IN ALLAH, AND YET HE HAS SHOWED US OUR WAY. (TO PROSPERITY) AND WE DEFINITELY WILL ENDURE PATIENTLY YOUR PERSECUTING US; AND ON ALLAH THE RELIANTS PUT THEIR TRUST.

Put Your Trust Only in Allah (VERSE NO. 11 - 12)

In these two verses the prophets answer the pretexts of the unbelievers by which they cloaked the real condition. When they objected why should you be mortal men like ourselves and not angels or other supernatural creatures, the prophets said:ِ ``True that we are human beings like you, but Allah will oblige those of His servants whom He will.'' In other word they said; ``God has obliged us by bestowing upon us the honour of conveying His Message to His servants. We cannot bring you any miracles unless God will, and our duty is only to convey God's Message of truth. Even if angels were sent to you as Messengers instead of men, the angels too, depend entirely upon our Lord God, and they could have nothing to reveal of themselves.''

This is where all the prophets that we know them, have had enough miracles to illustrate and prove their truth. Their divine doctrine too, is one of the prophet's miracles, in the sight of those who have the faculty of understanding. Finally the apostles said to their enemies and oppositions; if you deny our truthfulness, and reject our call to Monotheism, we have already put our trust in Allah, and the believers too, have their trust in Him ; and ultimately it is Allah who judges and decides. So, even if you persecute us we will endure that with patience.

THE PHILOSOPHY OF TAVAKKOL

The Arabic TAVAKKOL which is rooted in VAKIL is generally translated to, ``PUTTING TRUST IN ALLAH'', but it has many shades of meaning like getting an agent, attorney proxy, lawyer proxy and etc. Generally it means to empower some one to act for some one else, or chosing one who can manage another's affair. It is evident that man will elect someone to do something on his behalf, when he is helpless and is afflicted in a dark deadlock, or in a state of inaction or indecision, resulting from the opposition of equally powerful persons or factions. So putting trust

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in Allah is apt, when man in difficulties, hostilities, complexities of affairs, and in deadlocks has been rendered ineffective himself. Here he should have trust in his Merciful Lord whom nothing can frustrate, renewing his endeavours, and resolutely get to work harder and strive more hopefully.

As a matter of fact, man should always and in any condition, throughout his life rely on God, and make sure that the doors of hope and God's aid is always open to him, and that Allah will come to his help in proper time. But man should also know that putting trust in God, does not mean stopping strive and getting out of work, that God will help those who help themselves. Having trust in God, serves to increase man's stability and resistance in hardship and troubles. It will induce patience in the soul of man, in difficulties and reasures him that he is not alone in the critical conditions.

((13))الظَّالِمِينَ لَنُهْلِكَنَّ رَبُّهُمْ إِلَيْهِمْ فَأَوْحَى مِلَّتِنَا فِي لَتَعُودُنَّ أَوْ أَرْضِنَا مِّنْ لَنُخْرِجَنَّكُمْ لِرُسُلِهِمْ كَفَرُوا الَّذِينَ وَقَالَ

13- AND THE UNBELIEVERS SAID TO THEIR MESSENGERS, WE WILL EXPEL YOU OUT OF OUR LAND, UNLESS YOU RETURN TO OUR CREED. THEN THEIR LORD INSPIRED TO THEM THAT, WE WILL DEFINITELY DESTROY THE OPPRESSORS.

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((14)) وَعِيدِ وَخَافَ مَقَامِي خَافَ لِمَنْ ذَلِكَ بَعْدِهِمْ مِنْ الأَرْضَ وَلَنُسْكِنَنَّكُمْ

14- AND WE WILL RESIDE YOU IN THE LAND AFTER THEM. THAT IS (THE REWARD) FOR HE WHO FEARS MY POSITION AND WHO FEARS MY THREAT.

((15))عَنِيدِ جَبَّارٍ كُلُّ وَخَابَ وَاسْتَفْتَحُوا

15- AND THEY ASKED (ALLAH) FOR VICTORY. AND EVERY STUBBORN TYRANT WAS DISAPPOINTED.

((16)) صَدِيدٍ مَّاءٍ مِنْ وَيُسْقَى جَهَنَّمُ وَرَائِهِ مِّنْ

16- HELL IS BEFORE HIM, AND HE IS GIVEN TO DRINK STINKING WATER.

((17)) غَلِيظٌ عَذَابٌ وَرَائِهِ وَمِنْ بِمَيِّتٍ هُوَ وَمَا مَكَانٍ كُلِّ مِنْ الْمَوْتُ وَيَأْتِيهِ يُسِيغُهُ يَكَادُ وَلاَ يَتَجَرَّعُهُ

17- WHICH HE WILL SIP BUT CANNOT EASILY SWALLOW IT! AND DEATH ASSAILS HIM FROM EVERYWHERE AND YET HE DIES NOT, AND STILL A HARSH TORMENT AWAITS HIM.

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THE COMMENTARY
THE FATE OF THE STUBBORN TYRANT (VERSE NO. 13 - 17)

When the obstinate unbelievers knew their own weakness in thought and logic, they left reason and adhered to threat and force-majeure and relied upon their physical power. They said to their Messengers:ۚ ``We will expel you out of our land, unless you RETURN to our creed of idolatry.'' The transgressors whose only belief were in materialism; thought

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that threat and force can easily put down the righteous. By this motive, they offered their Messengers two options:ۚ either to be expelled from their home town by force, or conformity to their evil creed of idolatry. Here the phrase, ``RETURN TO OUR CREED'' does not mean that the prophets, previous to their prophetic mission were idolaters. They were always against idolatry, but they had no authority to act and to preach against them when they were not God's Messengers. So they were silent. Now the idolaters wanted them to accept their creed or at least to keep quiet, and leave people alone with their idols. God's reaction against the threat of the heathens was that, He inspired to His Messengers:ۚ ``We will definitely destroy the oppressors.'' This was because it is in the general plan of Allah that, the good will at last inherit the earth and the evil shall be blotted out.

When the prophets were wearied, and their patience and tolerance were entirely exhausted, they prayed to their Lord God for a victory over the stubborn tyrants and obstinate transgressors. Soon their prayer was answered, and their stubborn opposition were frustrated and disappointed in their hastility. They vanguished in disgrace and Hell became their permanent abode, in which instead of clean and crystalline cold water, they were given to drink stinking water, which they sipped, but could not easily swallow. There in the Hell, even the door of escape by annihilation is closed to them.

((مَّثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَاد اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْم عَاصِف لاَّ يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْء ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ
18))

18- THE LIKENESS OF THOSE WHO DISBELIEVE THEIR LORDۚTHEIR WORKS IS LIKE ASHES ON WHICH THE WIND BLOWS IN A STORMY DAY. NO POWER HAVE THEY OVER ANYTHING OF WHAT THEY HAVE EARNED, THAT'S THE FAR ERROR.

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THE COMMENTARY ASHES IN THE BOSOM OF A TEMPEST (VERSE NO. 18)

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An expressive parable has been struck here to illustrate the work of the ungodly, and it completes the past argument about the end of the heathens:ۚ ``Their work is like ashes on which the wind blows in a stormy day.'' The deeds of the unbelievers in themselves generally have little weight and value, just like the ashes. And as the ashes cannot stand against a fast moving wind, specially in a stormy day, so is the act of the ungodly which is more easily blown about here and there by the wrath of God. They obtain no fruit of what they plant, and sooner or later they shall come to know that they have been carried far away from what they had in their mind.

The ashes are not adhesive particles and even with the aid of water we connot make the substance tenacious so as to be apt to adhere to each other. And so is the work of those who believe not in their Lord Creator, for being not co-ordinated or related to one another. In the contrary the spirit of unity and oneness can be observed in all the works of those who believe. Their conducts is a manifestation of Monotheism and godlyness. Ashes are also very light, empty, and void of useful contents, so much so that no living creature ever makes a nest or room among the ashes. So in the fruitless work of the unbelievers and useless and vain deeds of the godless people for having no truthful intention or reasonable aim and object.

As an instance of this we, may refer to the HUMAN-RIGHTS, which now-a-days have fallen on the tip of the tongues. The same rights were also observed by the prophets, but the difference between the two observances is more than the difference between the earth and the heavens?

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When a superpower claims of supporting the human rights he has not any human stimulus or moral objection to incite them to this sort of activity. Their aim in that is merely pretence and political, and their work in the fields of human rights is a cloak to cover their own human criminals! They speak eloquently of the human rights, but their hands up to the elbow has been submerged in the human blood!

THE ANNULMENT OF DEEDS

The abolition and annulment of good deeds due to disbelief in God, has been a general topic of controversy among the Muslim scholars. Some ask what of the great inventors and discoverers like Alva Edison and Pastur? Do they go to Hell!? Do they have any reward at all in the life to come? To answer this question we say:ۚ

In Islamic Doctrine the aim, intention, and stimulus of an act is no less important than the act itself. Therefore it depends to some extent that, why the good-doer or the inventor has done that work?

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1- Sometimes the aim of the inventor is to invent a destructive means like the atomic bomb. Of course his invention may also have some by-products, which benefits mankind. Here in this case it is evident that what sort of a reward the inventor deserves.

2- Sometimes an inventor may invent something with the object of being famous, wealthy or have a position. In this case the best reward for such an inventor is to reach his object of being famous or rich and etc.

3- The third group of inventors may have human stimulus spending their whole life in the corner of a laboratory in order to serve mankind and improve social life of humanity. They toil and work hard for the welfare of their fellow creatures. These are of two groups as to their faith and intentions: They might be either believer in God or

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unbelievers. If they are believers and have laboured in their investigations for the sake of God and to seek their Lord's pleasure, their reward is immense and God knows how to deal with them. They will have as their rewards such Graces and Bounties of God in the life to come that no ear has ever heard, no eyes have ever seen, and no mind has thought of.

But if they believe not in God, and have done so only for the sake of humanity and to improve the life and social condition of mankind, then they have done good deeds and are among the good doers, and the verses like S 12:90 applies to them that: ``ALLAH WASTES NOT THE REWARDS OF THE GOOD-DOERS.'' Here we should not forget that the acceptance of a deed or a conduct by Allah differs from giving wages and rewards for a work. God might be well pleased with a little work which is done by a servant, with utmost sincerity and good purity and intention; and on the other hand he wastes not the reward of the good doers, though their intention be not as pure and sincere as it should be. Good is the fruit of good, and the product of bad is bad.

أَلَمْ تَرَى أَنَّ اللهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ((19))

19- DO YOU NOT SEE THAT ALLAH HAS CREATED THE HEAVENS AND THE EARTH IN TRUTH? IF HE WANT HE WILL TAKE YOU AND BRING A NEW CREATION. (IN PLACE OF YOU)

وَمَا ذَلِكَ عَلَى اللهِ بِعَزِيزٍ ((20))

20- AND THIS IS NOT DIFFICULT FOR ALLAH.

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THE COMMENTARY
THE CREATION IS RIGHTFUL (VERSE NO. 19 - 20)

The prophet is addressed here to be an example for all, that:ِ ``Don't you see that Allah has created the heavens and the earth rightfully?'' The Arabic, ``HAGH'' which is usually translated to, ``RIGHT'' or ``TRUTH'' has a wide variety of meanings and connotations such as; correct, proper, with aim, conformed to justice, according to fact and truth, as it should be, and etc.

Here we may take it to mean; having a right or just claim according to laws. Or that the creation of the universe is based on calculation, engineering, with every particle in it having aim, object and a duty to perform! And that nothing has ever been created in vain. Therefore God's Creation is rightful and not wrong or in vain. There is aim and purpose, law and regulation in the creation of everything, be it an atom or a solar system. Those who do not want to conform themselves with the conventions of the world, they must give place to others who do so:ِ

``If Allah wishes, He will take you away and bring a new creation in place of you.'' The Arabic, ``AZIZ'' which here we have translated to difficult, is one of the attributes of Allah with shades of meanings like; Mighty, Great, and having mastery, power, and triumph over something.

اللهُ هَدَانَا لَوْ قَالُوا شَيْء مِنْ اللهِ عَذَابِ مِنْ عَنَّا مُغْنُونَ أَنْتُمْ فَهَلْ تَبَعاً لَكُمْ كُنَّا إِنَّا اسْتَكْبَرُوا لِلَّذِينَ الضُّعَفَاؤُا فَقَالَ جَمِيعاً للهِ وَبَرَزُوا
مَّحِيص مِنْ لَنَا مَا صَبَرْنَا أَمْ أَجَزِعْنَا عَلَيْنَا سَوَاءٌ نَاكُمْلَهَدَيْ((21))

21- AND THEY ALL APPEAR BEFORE ALLAH: THEN THE WEAKS

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WILL SAY TO THE PROUD; ``WE WERE YOUR FOLLOWER. CAN YOU NOW AVAIL US ANYTHING AGAINST THE PUNISHMENT OF ALLAH?'' THEY SAY:ِ ``IF ALLAH HAD GUIDED US, WE TOO WOULD HAVE GUIDED YOU. NOW WHETHER WE BE IMPATIENT OR KEEP QUIET, IS ALIKE; WE HAVE NO WAY TO RESCUE.''

فَاسْتَجَبْتُمْ دَعَوْتُكُمْ أَنْ إِلاَّ سُلْطَان مِنْ عَلَيْكُمْ لِيَ كَانَ وَمَا فَأَخْلَفْتُكُمْ وَوَعَدْتُّكُمْ الْحَقِّ وَعْدَ وَعَدَكُمْ اللهَ إِنَّ الأَمْرُ قُضِيَ لَمَّا الشَّيْطَانُ وَقَالَ
أَلِيمٌ عَذَابٌ لَهُمْ الظَّالِمِينَ إِنَّ قَبْلُ مِنْ أَشْرَكْتُمُونِ بِمَا كَفَرْتُ إِنِّي بِمُصْرِخِيَّ أَنْتُمْ وَمَا بِمُصْرِخِكُمْ أَنَا مَّا أَنْفُسَكُمْ وَلُومُوا تَلُومُونِي فَلاَ لِي ((22))

22- WHEN THE MATTER IS JUDGED, (AND THE DECREE IS ISSUED) SATAN WILL SAY:ِ ``ALLAH PROMISED YOU A PROMISE OF TRUTH AND I PROMISED YOU TOO, BUT I FAILED YOU MY PROMISE; AND I HAD NO AUTHORITY (POWER) OVER YOU. I ONLY CALLED YOU AND YOU ANSWERED ME. SO DO NOT BLAME ME, AND BLAME YOURSELVES. I AM NOT YOUR RESCUER AND

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NEITHER YOU ARE MY RESCUER. I HAVE DISBELIEVED IN YOUR ASSOCIATING ME WITH ALLAH FROM BEFORE.'' VERILY FOR THE OPPRESSORS THERE IS A PAINFUL PUNISHMENT.

((23)) وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلاَمٌ

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23- AND THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS WILL BE ADMITTED TO GARDENS (OF BLISS) BENEATH WHICH STREAMS FLOW; THEREIN THEY DWELL WITH THE PERMISSION OF THEIR LORD. THEIR SALUTATION IN THERE IS, ``PEACE=SALA"M.''

THE COMMENTARY
THE FRANK CONVERSE OF SATAN WITH HIS FOLLOWERS (VERSE NO. 21 - 23)

In the Final Judgement when God's decree is issued, there will be a hot dispute between the inferiors and superiors, the leaders and the leaded; and between Satan and his followers:ۚ ``The weaks will say to the proud:ۚ We were your followers. Can you now avail us anything against the punishment of Allah?'' These weak inferiors who were misled, and did not see that every soul is held in pledge of his own deeds; will turn to their superintendents, like the false priests and evil leaders who misled them, and ask them to do something to rescue them. But they receive plain answers that:ۚ ``If Allah had guided us, we too would have guided you. Now we are all in the same trouble, and whether we show patience or not, it is the same, and we all have no way to rescue.''

SOME POINTS TO CONSIDER

In relation to the above verse (NO.21) there are some questions to be answered:ۚ

1- ``Are we not appearing to Allah here in this world, that the verse says; they all will appear to Him!?''

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Most of the commentators have understood it to mean that; in this world almost all the people do not feel that they are in the presence of Allah, and He always and every where sees them, as well as their deeds and sorts of movements, but in the world to come the case is different, and there, everybody feels the existence of God, and is sure that Allah observes him and all his movements. Some other commentators have understood it; to imply the raise out of graves and to stand in the Supreme Court of Judgement.

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2- What is the meaning of the clause:ِ ``If Allah had guided us, we too would have guided you. (VERSE NO.21)'' Most of the commentators say; the guidance here is that which ends to salvation or deliverance from eternal damnation.

3- The verse also implies that those who blindly imitate others with devilish power, and follow them, are fools with lack of disposition whom Qura"n has called the, ``WEAKS''. So the fate of them will eventually be similar to the fate of their examples or leaders. Then another scene of the spiritual punishment of the transgressors and the follower of Satan is brought to light:ِ ``When the matter is judged Satan will say:ِ Allah promised you a promise of truth, and I promised you too, but I failed you my promise....''

After the Final Judgement, Satan will show his real face to his followers who relied on the power of evil and mischief. He frankly says to them:ِ ``It was your own fault that you trusted me and my promises. I had no power to force you. I just invited you and you answered me and accepted my invitation. You took me for a god while you knew that I had already rebelled against the true God who is your Creator and my Creator! Now you are not to blame me, but have to blame yourselves, and must carry the consequences of your own deeds:ِ I have disbelieved in your associating me with Allah from before.''

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((24))السَّمَاءِ فِي وَفَرْعُهَا ثَابِتٌ أَصْلُهَا طَيِّبَة كَشَجَرَة طَيِّبَةً كَلِمَةً مَثَلا اللهُ ضَرَبَ كَيْفَ تَرَ أَلَمْ

24- DO YOU NOT SEE HOW HAS ALLAH STRUCK A SIMILITUDE THAT: A CLEAN GOOD WORD (LIKE, `THERE IS NO GOD EXCEPT ALLAH') IS LIKE A CLEAN GOOD TREE; IT'S ROOT IS FIRMLY (STANDING IN THE EARTH) AND ITS BRANCHES ARE IN THE SKY.

((25) تَذَكَّرُونَيَ لَعَلَّهُمْ لِلنَّاسِ الأَمْثَالَ اللهُ وَيَضْرِبُ رَبِّهَا بِإِذْنِ حِين كُلَّ أُكُلَهَا تُؤْتِي

25- IT BRINGS ITS FRUIT ALWAYS WITH THE PERMISSION OF ITS LORD.

AND ALLAH STRIKES THE SIMILITUDES FOR PEOPLE, PERHAPS THEY BECOME MINDFUL.

((26))قَرَار نْمِ لَهَا مَا الأَرْضِ فَوْقِ مِنْ اجْتُثَّتْ خَبِيثَة كَشَجَرَة خَبِيثَة كَلِمَة وَمَثَلُ

26- AND THE PARABLE OF AN EVIL WORD IS LIKE AN EVIL (CORRUPT) TREE, UPROOTED FROM THE EARTH HAVING NO STABILITY.

((27))يَشَاءُ مَا اللهُ وَيَفْعَلُ لِمِينَالظَّا اللهُ وَيُضِلُّ الأخِرَةِ وَفِي الدُّنْيَا الْحَيَاةِ فِي الثَّابِتِ بِالْقَوْلِ آمَنُوا الَّذِينَ اللهُ يُثَبِّتُ

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27- ALLAH STABILIZES THOSE WHO BELIEVE, WITH STABLE WORD IN THIS WORLD'S LIFE; AND IN THE HEREAFTER. AND ALLAH LEAVES THE OPPRESSORS TO STRAY, AND ALLAH DOES WHATEVER HE WILL.

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THE COMMENTARY
THE GOOD, CLEAN TREE AND THE BAD, UNCLEAN TREE (VERSE NO. 24 - 27)

Here is another stage to illustrate truth and falsehood, belief and disbelief, clean and unclean, through an expressive and meaningful parable:ۚ ``.... A clean good word is like a clean good tree....'' Some commentators understand the, ``KALAMATAN TAYYEBAT'' which we have translated to, ``good clean word'', to mean the divine word of truth, oneness, and purity which is, ``LA"-ELAH-ELA-ALLAH=There is no God except Allah.''

Some other know it to mean, divine word or Message of God. Some think it to mean the true and sincere believers. Jesus Christ is also called the word of God by some Muslim scholars. In this parable, a word of truth and goodness which comes from a true Divine Religion, is like a goodly tree which is fruitful, and has beauty, pleasure, and stability, and will not bend or break in the storm, because it has its root firmly fixed in the earth. And the evil tree in this similitude is one having the opposite of the above qualifications:ۚ

``....Its root is firmly fixed in the earth, and its branches are in the sky.'' To summarize the qualifications of the said clean good tree, it may have the following endowments:ۚ 1- It is a living thing with growth and various movements.

2- It is clean in all aspects, with having beauty and giving pleasure to the observer. Its fruit and flower, its root and branch, are all clean. Even its shade is clean and attractive for birds, man, and animal.

3- It has a designed and calculated system. Its various parts like its roots, branches, blossom, stem, fruit and etc., each have a duty to perform and they know well what to do.

4- Its root is firmly fixed in the earth so that no wind can bend or break it. Its branches reach high in the sky to catch the sun's radiation

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as much as possible, and to get rid of the dirts that are found upon the earth.

5- Such a clean good tree is fruitful and produces its abundant fruit in time, and according to the natural laws, that is in fact God's permission. An so, and the same, is the word of truth having all the qualifications mentioned above and much more. So is the word of truth, be it an apostle, or a truthful believer, or even a word like (LA"-ELAH-ELLA-ALLAH) or any other Message or commandment of our Lord.

Also the opposite to the word of truth, and to the clean good tree, has been referred to in the above parable and verses. The resemblance of the contrast and contradiction of the two kinds of tree and words, can be followed out in all the above mentioned details.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللهِ كُفْراً وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ((28))

28- DO YOU NOT LOOK AT THOSE WHO REPLACED ALLAH'S BOUNTY WITH BLASPHEMY, AND DROVE THEIR PEOPLE INTO THE HOUSE OF PERDITION.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ((29))

29- THE HELL WHICH THEY JOIN IT, AND SO BAD A REPOSE.

وَجَعَلُوا أَنْدَاداً لِلَّهِ لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ((30))

30- AND THEY SET UP COMPEERS (EQUALS) TO ALLAH, TO MISLEAD (PEOPLE) FROM HIS WAY. SAY: ``ENJOY YOURSELVES. THAT YOUR DESTINATION IS TOWARDS THE FIRE.''

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THE COMMENTARY
THE END OF INGRATITUDE (VERSE NO. 28 - 30)

Here an instance of the said evil tree is mentioned in a figurative language: ``Those who change the bounty with blasphemy and ingratitude, and lead their people into the house of perdition....'' They are the evil heads of unbelief, and the leaders of polytheism, who scatter people from around the prophet and bar them from the way of God. They eventually take their followers with themselves into the house of perdition which is in the Hell. An instance of this happened in the very beginning of Islamic era, when the Omayids by various plans and plots, conspiracies and coup d' | tats; replaced the truthful Divine Leaders of Islam, like HAZRAT ALI, and HAZRAT IMAM HUSSAIN, with Devils like Moaviyeh and Yazid! The worst of their ingratitude was in their setting

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up compeers and equals to Allah, and replacing the most important of bounties which is Monotheism, with blasphemy and polytheism. So they joined their deserved destiny which is the house of perdition.

Worthy of note here; being thankful is not only to repeat saying, ``thank you''. The misuse of a bounty is the worst of ingratitudes with regards to it. A manifest ingratitude and blasphemy of human being in our age, is their misuse of all the natural, industrial, and scientific power that man has earned through ages of strive and investigations, in the corners of unequipped laboratories and dark study rooms. Instead of using all the wonderful inventions, discoveries, and knowledge for the welfare and prosperity of mankind, they have used it in the battle fields and for destructive purposes, and so they have led mankind to the houses of perdition, ruin, and utter loss. Consider what was the results and consequences of the first and the second world war for mankind. See how much of man's lives, capitals, resources, and powers was destroyed in such calamities, and destructive way of Satan:ِ

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``Do you not look at those who replaced Allah's bounty with blasphemy, and drove their people into house of perdition.''

((31)) خِلاَلٌ وَلاَ فِيهِ بَيْعٌ لاَّ يَوْمٌ يَأْتِيَ أَنْ قَبْلِ نْمِّ وَعَلاَنِيَةً سِرّاً رَزَقْنَاهُمْ مِمَّا وَيُنفِقُوا الصَّلاَةَ يُقِيمُوا آمَنُوا الَّذِينَ لِّعِبَادِيَ قُلْ

31- SAY TO MY SERVANTS WHO HAVE BELIEVED, TO PERFORM THE PRAYER, AND GIVE ALMS OF OUR SUSTENANCE THAT WE HAVE GIVEN THEM, IN PRIVATE AND PUBLIC; BEFORE A DAY COMES IN WHICH THERE IS NEITHER BARGAIN NOR FRIENDSHIP.

((32)) بِأَمْرِهِ الْبَحْرِ فِي لِتَجْرِيَ الْفُلْكَ لَكُمْ وَسَخَّرَ لَّكُمْ رِزْقاً الثَّمَرَاتِ مِنْ بِهِ فَأَخْرَجَ مَاءً السَّمَاءِ مِنَ وَأَنزَلَ وَالأَرْضَ السَّمَاوَاتِ خَلَقَ الَّذِي اللهُ الأَنهَارَ لَكُمُ وَسَخَّرَ

((33)) وَالنَّهَارَ اللَّيْلَ لَكُمُ وَسَخَّرَ دَائِبَيْنِ وَالْقَمَرَ الشَّمْسَ لَكُمُ وَسَخَّرَ

33- AND HE SUBJECTED TO YOU THE SUN AND THE MOON, PURSUING THEIR COURSES STEADFASTLY, AND SUBJECTED TO YOU THE NIGHT AND DAY.

((34)) كَفَّارٌ لَظَلُومٌ الإِنسَانَ إِنَّ تُحْصُوهَا لاَ اللهِ نِعْمَتَ تَعُدُّوا وَإِنْ سَأَلْتُمُوهُ مَا كُلِّ مِّنْ وَآتَاكُمْ

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34- AND HE GAVE YOU OF ALL THAT YOU ASKED HIM. AND IF YOU COUNT ALLAH'S BOUNTY, YOU CANNOT NUMBER IT. INDEED MAN IS OPPRESSIVE, UNGRATEFUL.

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The Grandeur Of Man in Qura"n (VERSE NO. 31 - 34)

The above group of verses discuss the programme of the righteous servants of Allah, and God's infinite bounties and favours to all. At first; performing the prayer is enjoined, and then alms giving and charity is mentioned to be observed in this present life of us, and before the Day of Resurrection in which all the VALUES are changed, and all the bargains and transactions are abolished.

And here, one may ask; why only the prayer and alms have been named from among the so many Islamic commandments? This is because through the prayer man can improve and strengthen his relation with his Lord; and through charity and alms giving one may keep his connection firmly with the society. Thus the two precepts played a vital role in the first stage of Islam and among the primeval Muslims in Mecca:ۚ When the prophet started his sacred mission in Mecca, before his emigration to Medina; intolerant persecution was the order of the day!! Muslims could not even see each other in a corner to discuss and learn the principles of their religion; or without a heavy risk, pay a visit to their religious leader Mohammad (AS). Their life, property, and even personality was every now and then attacked by the pagan idolaters who could not believe in the Only one God, introduced by the prophet?

In such that hard and critical condition, they found tranquility of mind and consolation of heart, only through the prayer and their private and sincere supplication with their Merciful Lord; and by

giving the alms, they could help each other and keep up with their union, and hold their brotherhood. O, MAN! ALL THE CREATURES BOW DOWN THEIR HEADS BEFORE YOU.

Once again reference is made to the subservience of all the creatures to mankind. The sun, the moon, the night and the day, the sea and the ships, the sky and the rain, the earth and whatever is in it; all, have been subdued to the vicegerent of God (MAN) with the leave of Allah! As a matter of fact, all the powers of nature are the gifts of God that are subjected to man's power and knowledge by God's Grace and Mercy. To open this a little wider; Allah has created all the celestial bodies and whatever is in them, and also the various power of nature by fixed definite LAWS, of which man can take advantage by God's permission. We cannot compass anything of God's

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knowledge except as He Will. So to say; even the largest of the animals like the camel, cow, elephant, have been subdued to the vicegerent of Allah upon the earth and bow down to Man. The ships which are as big as the mountains sail on the oceans for the benefit of mankind by God's order and laws which man discovered and discovers by the guidance, and with the permission, of Allah.

Man uses the sun's energy, and the sky's rain to produce sustenance, and also the planets movements for his day work, and night sleep and repose. Even the gravity of the moon through the high tide and the low tide, is served in the man's irrigation and waterings. Man cannot even count and number the infinite bounties of Allah and yet through sincere and pure prayers he may have more, and whatever he asks for. (NO.34)

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THE EARTH, INDEED, IS THE CENTER OF UNIVERSE!

PTOLEMY, the famous geographer and astronomer who flourished at Alexandria about A.D.130, taught that the earth was fixed and poised in the center of our solar system. His theory was accepted as absolute

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truth in medieval times and dominated man's thinking until the days of Copernicus in the sixteenth century, when he maintained that the earth is not the center of our solar system, and that, all the planets revolve around the sun which is the center of the solar system. I am of opinion that once again we must return back to PTOLEMY'S era, and this time accept that not only the earth is the center of our solar system, but that it is really the center and the capital of the whole universe for being the home and the station of MAN, and the CAPITAL CITY of GOD'S VICEGERENT.

TRANSLATOR'S NOTE)

WILL ALLAH GIVE US WHATEVER WE ASK HIM? In the verse (NO.34) Allah has said:ِ ``And Allah, also, gives you OF all that you ask Him....'' Here the preposition, OF indicates some sort of a deprevation or separation, which implies that God will answer our prayers but not all of them. This is because many a time it happens that man prays to Allah to give him something which is not to his benefit, or may spoil or injure man's life or property or else; while he does not know, and Allah knows well the danger and loss! In such cases Allah will not give His servant his harmful and injurious plea that unknowingly he prays for. In such cases, Allah through His Grace and Mercy may grant His servant a favour or bounty other than what he prays for, in exchange of man's troublesome plea and earnest prayer.

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IN THE DAY OF DOOM THE VALUES ARE CHANGED.

In the Ressurection Day all values will be changed. There, the rank and wealth and physical strengths will give its place to other values, such as the worship of God with pure heart and having done good deeds. Combines, bargains, partiality, and friendship; even blood relations, are not useful there. The wealth can only be useful in the Hereafter when the wealthy has used it in this present life, in a proper way; as alms giving, and helping the needy, and other good causes.

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((35))الأَصْنَامَ نَّعْبُدَ أَنْ وَبَنِيَّ وَاجْنُبْنِي آمِناً الْبَلَدَ هَذَا اجْعَلْ رَبِّ إِبْرَاهِيمُ قَالَ وَإِذْ

35- AND WHEN ABRAHAM SAID:ِ MY LORD! MAKE THIS LAND SECURE, AND KEEP ME AND MY SONS ALOOF OF WORSHIPPING IDOLS.

((36))رَحِيمٌ غَفُورٌ فَإِنَّكَ عَصَانِي وَمَنْ مِنِّي فَإِنَّهُ تَبِعَنِي فَمَنْ النَّاسِ مِّنْ كَثِيراً أَضْلَلْنَ إِنَّهُنَّ رَبِّ

36- MY LORD! THEY HAVE LED ASTRAY MANY OF THE PEOPLE. SO HE WHO FOLLOWED ME, THEN HE IS MINE, AND HE WHO TURNED AGAINST ME, THEN YOU ARE ALL-FORGIVING ALL-COMPASSIONATE.

مِّنْ وَارْزُقْهُمْ إِلَيْهِمْ تَهْوِي النَّاسِ مِّنْ أَفْئِدَةً اجْعَلْ الصَّلاَةَ لِيُقِيمُوا رَبَّنَا الْمُحَرَّمِ بَيْتِكَ عِنْدَ زَرْعٍ ذِي غَيْرِ بِوَادٍ ذُرِّيَّتِي مِنْ أَسْكَنتُ إِنِّي رَّبَّنَا
((37))يَشْكُرُونَ لَعَلَّهُمْ الثَّمَرَاتِ

37- OUR LORD! I HAVE SETTLED SOME OF MY OFFSPRINGS IN A BARREN VALLEY BY YOUR SACRED HOUSE; OUR LORD, SO AS TO PERFORM THE PRAYER. SO MAKE THE HEARTS OF SOME PEOPLE YEARN FOR THEM, AND SUSTAIN THEM OF THE PRODUCES PERHAPS THEY GIVE THANKS.

((38)) السَّمَاءِ فِي وَلاَ الأَرْضِ فِي شَيْءٍ مِنْ اللهِ عَلَى يَخْفَى وَمَا نُعْلِنُ وَمَا نُخْفِي مَا تَعْلَمُ إِنَّكَ رَّبَّنَا

38- OUR LORD! YOU KNOW WELL WHAT DO WE CONCEAL AND WHAT DO WE REVEAL. AND NOTHING IS HIDDEN FROM ALLAH IN THE EARTH, NOR IN THE SKY.

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((39))الدُّعَاءِ لَسَمِيعُ رَبِّي إِنَّ وَإِسْحَاقَ إِسْمَاعِيلَ الْكِبَرِ عَلَى لِي وَهَبَ الَّذِي للهِ الْحَمْدُ

39- PRAISE BE TO ALLAH, WHO HAS GIVEN ME IN OLD AGE ISHMAEL AND ISAAC; THAT MY LORD IS INDEED THE HEARER OF PRAYER.

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((40)) دُعَاءِ وَتَقَبَّلْ رَبَّنَا ذُرِّيَّتِي وَمِنْ الصَّلاَةِ مُقِيمَ اجْعَلْنِي رَبِّ

40- MY LORD! MAKE ME A PERFORMER OF THE PRAYER, AND ALSO MY OFFSPRING. OUR LORD! AND ACCEPT (OUR) PRAYER.

((41))الْحِسَابُ يَقُومُ يَوْمَ وَلِلْمُؤْمِنِينَ وَلِوَالِدَيَّ لِي اغْفِرْ رَبَّنَا

41- OUR LORD! FORGIVE ME, MY PARENT, AND THE BELIEVERS; ON THE DAY THAT RECKONING WILL ESTABLISH.

THE COMMENTARY
THE CONSTRUCTIVE PRAYER OF THE IDOL SMASHER.

(ABRAHAM)
VERSE NO. 35 - 41

To follow up the argument about the truthful believers and thank givers, a part of ABRAHAM'S prayers have been mentioned here in order to complete the discussion:

``When ABRAHAM said: My Lord! Make this land secure and keep me and my sons aloof of worshipping idols....'' ABRAHAM knew well that the idols and idolatries, was a main cause of leading astray so many people throughout the ages. Therefore, he who had rebuilt KAABEH with the help of his son Ishmael, prayed for a blessing on his handiwork, and that his offspring might be kept aloof from falling into idolatry. His creed was based upon Monotheism and he was anxious about the future of his doctrine.

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He frankly has declared that only those people are mine, who follow me and accept my creed; the foundation of which is the ONENESS OF GOD. And that; even my children, if they do not follow me, or turn against me, they are not mine, and, you know better how to deal with them that thou art All-forgiving, the compassionate. Then ABRAHAM fixes his attention in his prayer upon Mecca with KAABEH in its center, which he supposes to be the capital city of Monotheism in the future of the world:

``Our Lord! I have settled some of my offsprings in a barren valley by your sacred house to establish the preayer.'' The Mecca valley is enclosed by hills on all sides, and has no level plain for cultivation. Here ABRAHAM prayed not only for his posterity but for all the believers who would come after him. The event of ABRAHAM, leaving his wife and child in the barren valley of Mecca,

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according to the Bible and Islamic traditions is as follows:ۚ

ABRAHAM'S wife named SA"RAH had not born him any children upto their old age. But she had an Egyptian slave girl whose name was HA"JAR. Sa"rah said to her husband; Now that our Lord has kept me from having children, you may also marry my slave girl, perhaps she can have a child for me. Abraham agreed with SA"RAH'S proposal, and so she gave HA"JAR to him as his concubine. Then HA"JAR became pregnant, and bore Abraham a son when he was eighty six years old. Sa"rah felt a little despised in that, and could not help being jealous, and treated HA"JAR so that she could not live in that house any more. By the guidance of Allah, ABRAHAM took his concubine and her child to the valley of Mecca where the foundation of the first temple of man was laid. This temple was a relatively small cubic room (CAABEH) built by Adam and Eve, that by then there was only a surviving trace of it. Later ABRAHAM rebuilt that first temple or what we call to-day the first mosque, with the help of HA"JAR'S son. (ISHMAEL)

When Abraham left his poor wife and her baby in that barren and secluded valley near the first house of God in the earth, he could not avoid shedding bitter tears. The arch prophet of God committed

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his two beloved wife and son to the care of his Lord and in an earnest prayer that his words was mingled with tears he said:ۚ ``Our Lord! I have settled some of me offspring in a barren valley by your Sacred house, in order to establish the prayer.'' Soon after; the lonely woman there discovered a fluent spring of crystalline water, and others came to live with them there, and that forgotten piece of barren land began to develope, that finally it had to turn up Mecca, which is now the QIBLEH of milliards of Muslims! Then in the following verses Abraham gives his sincere thanks to his Lord, saying:ۚ ``Praise be to Allah who has given me in the old age Ishmael and Isaac.''

As to the old age of Abraham when he became the father of two sons, some commentators say; he was 99 years old when Ishmael was born to him, and he was 112 years old when Isaac was given him. But acording to the testament (Genۚ16:15) he was 86 years old when HA"JAR gave birth to Ishmael, and again when Abraham was 99 years old (Gen.17) Sa"rah his first wife bore him another son whom he called Isaac. Through the above group of verses (NO.35ۚ41) Abraham has prayed to his Lord, or their Lord, for seven of his requests to be granted. These requests are as follows:ۚ

.ۚThe security of Mecca which is the capital of Islam and the pivot of Monotheism.

.ۚBeing aloof from the worship of idolsۚhe and his children.

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.ۦMaking the hearts of some people yearn for his posterity and for those who follow him in his creed.

.ۦSustaining the townsfolk of Mecca with products and fruits, so that they might be grateful and give thanks.

.ۦThe performance of Daily Prayer which is the best medium and means of relation between Allah and His servants.

.ۦAcceptance of his prayers which consist of keeping his heart pure and sincere.

.ۦGod's forgiveness for himself, his parent, and his offspring, and all the believers.

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THAT WHICH I SAW IN MECCA OF THANKS GIVING.

In 1970 A.D. I was in Mecca. I hired a taxi to take me round about and to show me what was to be seen. When sometime elapsed I gave some pistachio to the driver to eat for refreshment. So far, he had not eaten that sort of a nut that I gave him. He asked me; what are these things which are of so a good taste!? I said to him; We call it PESTEH. It is the fruit of a small tree of the cashew family. It grows in my home town which is a big village of Isfahanۦ Iran.

As soon as I explained that to him, he stopped his car in a corner. He then came out and prostrated himself with face on the ground in a humble thanks giving to the Lord God! I asked him why did he do so? In answer to me he said:ۦ ``When My Lord has given me such a good kind of sustenance, which I do not know how it is produced, and where it is produced, and who is the gentleman who has brought it to me; should I not be grateful for such a bounty of my Lord, and should I not, at least say to him; thank you very much my Lord!?''

TRANSLATOR'S NOTE)

الأَبْصَارُ فِيهِ تَشْخَصُ لِيَوْم يُؤَخِّرُهُمْ إِنَّمَا الظَّالِمُونَ يَعْمَلُ عَمَّا غَافِلا اللهَ تَحْسَبَنَّ وَلاَ ((42))

42- AND DO NOT THINK THAT ALLAH IS UNAWARE (NEGLIGENT) OF WHAT THE OPPRESSORS DO. HE ONLY DEFERS THEM TO A DAY IN WHICH EYES SHALL STARE. (BY FEAR AND WONDER)

هَوَاءٌ وَأَفْئِدَتُهُمْ طَرْفُهُمْ إِلَيْهِمْ يَرْتَدُّ لاَ رُءُوسِهِمْ مُقْنِعِي مُهْطِعِينَ ((43))

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43- WITH NECKS OUTSTRETCHED, HEADS UPLIFTED THEIR GAZE WILL NOT TURN ON THEMSELVES, AND THEIR HEART IS UTTERLY VACANT.

قَرِيب أَجَل إِلَى أَخِّرْنَا رَبَّنَا ظَلَمُوا الَّذِينَ فَيَقُولُ الْعَذَابُ يَأْتِيهِمُ يَوْمَ النَّاسَ وَأَنذِرِ

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زَوَال مِّنْ لَكُمْ مَا قَبْلُ مِّنْ أَقْسَمْتُمْ تَكُونُوا أَوَلَمْ الرُّسُلَ وَنَتَّبِعِ دَعْوَتَكَ نُّجِبْ ((44))

44- AND WARN PEOPLE OF THE DAY, WHEN THE TORMENT COMES TO THEM; AND THOSE WHO HAVE OPPRESSED WILL SAY; OUR LORD! DEFER US FOR A SHORT TERM (RESPITE US FOR A WHILE) SO AS TO ANSWER YOUR CALL, AND FOLLOW THE MESSENGERS. (BUT IT WILL BE SAID TO THEM):ِ DID YOU NOT SWEAR AFORETIME, THAT THERE WOULD BE NO DOWNFALL FOR YOU?

الأَمْثَالَ لَكُمُ وَضَرَبْنَا بِهِمْ فَعَلْنَا كَيْفَ لَكُمْ وَتَبَيَّنَ أَنفُسَهُمْ ظَلَمُوا الَّذِينَ مَسَاكِنِ فِي وَسَكَنتُمْ ((45))

45- AND YOU DWELT IN THE ABODES OF THOSE WHO OPPRESSED THEMSELVES, AND IT WAS MADE CLEAR FOR YOU HOW DID WE DEAL WITH THEM. AND WE STRUCK FOR YOU THE SIMILITUDES.

THE COMMENTARY
THE DAY WHEN EYES DO NOT MOVE (VERSE NO. 42 - 45)

Here again the immediate reference is to the Resurrection Day and God's Final Judgement. It illustrates, the horrors and dreads when the sinners encounter with the consequences of their deeds. They shall be struck with astonishment, and get dazed, when they see the real situation! Their eyes shall open wide, and stare at the sceneries of Resurrection by fear and wonder! Their necks will be outstretched, and

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their heads uplifted so as see what is going on. Their hearts will fall at once, and become utterly vacant of any hope for rescue, or the expectation of obtaining any help! They even lose all their knowledge and intelligence not knowing what to do or where to go? There appears nothing of the pride and vanity that they used to show of themselves here in this world. To this effect, the Merciful Lord tells His Messenger:ِ ``And warn all the people of the day, when the torment cames to them; and those who have oppressed will say; Our Lord! Give us respite for a while, so as to answer your call, and follow your Messengers....''

But it is too late for then. They used to think that there would never be any DOWNFALL for them!

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The Arabic word, ZAWA"L that we have translated to DOWNFALL denotes decline from the Zenith as that of the sun. But its connotation is falling down from the highest point of one's rise in the life. The ungodly are apt to think that they always will stand up on their platform of honour, which is the rank and wealth, strength and health, but sooner or later they will come to know that they were very wrong. They dwelt in the houses and positions of those who oppressed and ruined their soul, but took no lesson of their fate and continued their creed of idolatry and evil deeds until they entered eternal damnation.

((46))الْجِبَالُ مِنْهُ لِتَزُولَ مَكْرُهُمْ كَانَ وَإِنْ مَكْرُهُمْ اللهِ وَعِنْدَ مَكْرَهُمْ مَكَرُوا وَقَدْ

46- AND THEY PLOTTED THEIR (GREATEST) PLOT, AND THEIR PLOT WAS WITH ALLAH, (i.e. IT WAS WITHIN THE SIGHT AND THE CONTROL OF ALLAH) EVEN IF THEIR PLOT COULD MOVE THE MOUNTAINS.

((47))انتِقَام ذُو يزٌعَزِ اللهَ إِنَّ رُسُلَهُ وَعْدِهِ مُخْلِفَ اللهَ تَحْسَبَنَّ فَلاَ

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47- SO DO NOT THINK THAT ALLAH MAY FAIL IN HIS PROMISE TO HIS MESSENGERS. VERILY ALLAH IS ALL-MIGHTY, VENGEFUL.

((48))الْقَهَّارِ الْوَاحِدِ للهِ وَبَرَزُوا وَالسَّمَاوَاتُ الأَرْضِ غَيْرَ الأَرْضُ تُبَدَّلُ يَوْمَ

48- THE DAY WHEN THE EARTH WILL CHANGE TO A DIFFERENT EARTH, AND THE SKIES, (TOO, WILL CHANGE TO DIFFERENT SKIES) AND THEY PRESENT THEMSELVES TO ALLAH THE ONE, THE SUBDUER.

((49)) الأَصْفَادِ فِي مُقَرَّنِينَ يَوْمَئِذ الْمُجْرِمِينَ وَتَرَى

49- AND YOU WILL SEE THE GUILTIES LINKED TOGETHER IN CHAINS.

((50)) النَّارُ وُجُوهَهُمْ وَتَغْشَى قَطِرَان مِّنْ سَرَابِيلُهُمْ

50- THEIR SHIRTS ARE (MADE) OF TAR, AND THEIR FACES ARE COVERED WITH FIRE.

((51))الْحِسَابِ سَرِيعُ للهَ | إِنَّ كَسَبَتْ مَّا نَفْس كُلَّ اللهُ لِيَجْزِيَ

51- THAT ALLAH MAY REWARD EVERY SOUL FOR WHAT IT HAS EARNED, THAT ALLAH IS QUICK IN RECKONING.

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الأَلْبَابِ أُوْلُوا وَلِيَذَّكَّرَ وَاحِدٌ إِلَهٌ هُوَ أَنَّمَا وَلِيَعْلَمُوا بِهِ وَلِيُنذَرُوا لِلنَّاسِ بَلاَغٌ هَذَا ((52))

52- THIS (QURA"N) IS A NOTICE FOR PEOPLE, AND TO WARN THEM BY IT. AND THAT THEY MIGHT KNOW THAT; ALLAH IS THE ONLY ONE (TRUE) GOD. AND THAT, THOSE OF UNDERSTANDING MAY BEAR IN MIND.

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THE COMMENTARY
THE CONSPIRACY OF THE OPPRESSORS WILL FAIL (VERSE NO. 46 - 52)

The oppositions of Islam came no short of whatever they could do against the Messenger of God. They did their best to frustrate the prophet but they all failed! They conspired torether against him. They planned secretly with others to stop, to arrest, or to slay him. They combined with the Jews to carry out their treacheries and treasons, that could even move the mountains, but all the plans that they schemed was within the sight and the control of Allah who had sent Mohammad with His Message.... the Lord God Who encompassed all their tricks, plots, and conspiracies; frustrated them all in their endeavours. They believed not in the prophethood, and thought that Allah would fail or forget His promise. But the punishment of Allah not only touched them in this world, it awaited to afflict them in the next life too! In a day when the earth will change to a different earth, and the skies too, will be changed to other skies! And woe is unto them in that dreadful day. In the Resurrection Day our planets of the solar system will not perish or be reduced to nothing. They will be ruined and damaged, and after their destruction, using the same materials they are reconstructed once again to a new solar system. Therefore our earth changes to a new earth, and our sky will change to a new sky and the dead bodies will rise up from their grave to join their souls. In the Day of Doom everything changes, and all the conditions and all the values will differ. Man is settled in a completely new world the detail of which is unknown to us:

``And you will see the guilties linked together in chains''

The chains of their evil deeds that will link them together with evils and demons, of men and Satans. They all shall be driven in that link to the court of God's utmost justice and final judgement, with their shirts being made of TAR which can readily catch fire.

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GHATRA"N = TAR

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(The Arabic GHATRA"N has almost by all been translated to black pitch; but I have preferred, TAR for the translation. TAR is a natural substance with a very old historical record. It is a black, oily, sticky, material formed by heating organic substances; such as wood, coal, or petroleum. This word is found in very old literatures too including that of Arabs whom they call it GHATRA"N. Therefore, TAR should not be confused with the black pitch which is now-a-days used in the construction of asphalt, and it is a remaining after the distillation of TAR, derived from various sources.

TRANSLATOR'S NOTE)
ABRA"HAM THE IDOL SMASHER

Abraham was born in UR of the Chal-dees, a city of ancient Sumer in the South of Babylonia kingdom. The capital of the kingdom was the celebrated ancient city called, BABYLON on the Euphrates river bank about 55 miles South of Baghdad. The city first assumed great importance under HAMURA"BI (C.1728ـ1686 B.C.)who was the greatest king of the first dynasty of Babylon who made it the capital of his Empire. Babylon was famous for such structures as the HANGING GARDENS OF BABYLON, one of the seven wonders of the ancient world. NEBUCHADNEZAR, during whose reign the gardens were rebuilt, is prominent in the Bible because of his conquest of JUDAH, and his deportation of the Jews. The history of Babylonia starts from before 2000 B.C. upto its conquest by Persian king CYRUS in 539 B.C. BABYLON remaind a great city under Persian rule. Alexander the great died there. Its decline was rapid in the SELUCIDE period and soon it became only a series of ruins never to rebuilt.

When ABRAHAM was born, NIMRUD the son of KANAAN; a cruel tyrant was the dictator of Babylonia, who had established a godship among his people deifying, himself as the greatest of the gods! The chaldean's main religion was idolatry. Besides the image of their dictator king; they worshipped many other idols, large or small, some being the symbols of the celestial bodies like the sun, moon, and

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the brighter stars. Nimrud, very seriously supported the idols and idolatry for being the best means of holding people in ignorance and unawareness! In their society, the least abuse or despise of an idol was greatest of sins who would be condemned to death without any trial by the priests. The Chaldeans, also had some knowledge of the stars and the celestial bodies, and therefore the worship of sun, moon and some of the stars was one of the prevailing forms of religion there.

Astronomers and diviners had predicted of the advent of a wonderful apostle who would come to defeat Nimrud in all respects. So the tyrant did his best to prevent the child birth, or if he born, to

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slay him; but he failed. The case of ABRAHAM'S birth was like that of Moses to some extent. Abraham was grown and nourished in a cave for the fear of Nimrud according to some Islamic narrations. When he was at the beginning of his teenages, he came out of his hiding place.

The boy's first challenge was against the astronomers superstitious ideals and creed, who thought the celestial bodies like jupiter and venus to be the Lord of heaven or the god or godess of beauty and love and other false ideas. In the dark of the night ABRAHAM stared at the bright star which his people had taken it for a god, and said:ۚ ``Is this my Lord, the One who has created me? But a little while elapsed when the star disappeared!'' Abraham said:ۚ ``I can't love something that dies away.'' He did the same thing to the moon which was brighter than the star, and came to the same conclusion. Next day he gazed at the glory of the sun rise, and said:ۚ ``Is this my Lord? This is greater than the stars and the moon, which my people have taken for god. But very soon he saw the sunset!'' He then exclaimed:ۚ``My people! I am quit of your guilt of ascribing partners to Allah. What a folly to worship the creatures, when it is possible to worship their creator? Let us then leave aside all these follies, and get rid of so much superstitions, and grasp our Lord who is the only one true God, without whose will nothing can happen.''

Abraham's second conflict was with idols and idolaters. His father or his uncle was an idol maker and idol seller, and Abraham

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began his combat with idolatry in his own house! He said to his father:ۚ ``Do you really take these idols for gods? I see you and your people in a manifest error. What are these inanimate carved stones, before which you bow down!?'' They were struck with astonishment to hear that from the youth whom they expected to support! So they said to him:ۚ ``O, ABRAHAM! Are you jesting, or you are serious in your assertion?'' In answer to his father he said:ۚ ``Our Lord is the Lord of the heavens and the earth who has created All. I sincerely testify that as a witness.'' He then decided to show them practically, that their gods were powerless, and could do nothing of harm or benefit. Soon after he boldly did something curious to make the Chaldeans ashamed of worshipping some dead pieces of stones carved to an idol:

It was a general holiday in which according to their customs everybody had to go out of the town to enjoy the beauties of nature. In that very day in which the town was empty of people and population, ABRAHAM took an axe and went to the main temple. After taunting the idols with scornful critical remarks, he raised up his axe and smashed all the idols except the biggest of them on whose shoulder he fixed the axe! It seemed as if a fight had taken place among the idols!

When reports of the incident revealed and spread out in the town, there was a vehement out burst of excitement, anger, and anxiety! Some of the laymen were afraid that the wrath of the

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gods could destroy them all! The general topic of conversations was; he who has done this to our gods, he is a real oppressor. Then some people informed the authorities that; We heard a youth speak against our gods. He is called ABRAHAM. He is the son of AZAR, the famous idol maker.

Abraham's biting irony touched them to the quick. When they

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turned to themselves, they were confounded, and admitted to have been wrong-doers and oppressors. So they said to Abraham:ۚ

``You know well enough that these idols cannot speak.''

This was precisely what Abraham was looking for. As soon as they said so, ABRAHAM made his attack on them ardently and said:ۚ

``Why should you worship such useless and impotent things? Fie upon you, and the things that you worship besides Allah.''

When he said that the priests were filled with wrath, and reason gave its place to force and threat. Those who had all their privileges and authorities, through the ignorance of their common people cried out loudly; Burn the lad. Let him shut up once and for all! Burn him and protect your gods!

When Nimrud, the Chaldean tyrant who was the greatest supporter of idolatry, and who had enforced his people to worship him as the God of gods, was informed of the strange event of the lad and idols, he summond Abraham to his court and disputed with him saying:ۚ

``Are you the boy who claims to have a god other than me?'' ``Yes I am!'' answered the boy. ``And who is the god whom you worship?'' Nimrud said again. ``I worship Allah, the Lord God who gives life and makes to die.'' answered Abraham. The haughty tyrant adhered to fallacy by violating the laws of valid argument and said:ۚ ``I too can give life and make to die!'' And then he issued an order for two prisoners, one of them to be released and the other hanged.

The young believer in Allah did not lose his heart in that court of tyranny and oppression; and said in answer to Nimrud:ۚ ``O.K. Be it so, but Allah my Lord causes the sun to rise from the east; then you cause him to rise from the west.'' The dictator was confounded, and in a state of perplexity and anger confirmed the decree of throwing the lad into a great blazing fire! All the physical means were provided to make the fire more dreadful and as large as possible. When the huge Hell was ablazed and

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its flames raised up to the sky; they set ABRAHAM into a catapult in order to hurl him in the middle of the Fire. In that awful catapult that was no better than a death bed, GABRIEL the archangel of God appeared to the godly youth and said:ۚ ``O, ABRAHAM! Do you want any help?'' Abraham said:ۚ ``Thank you; but I don't want any help from you or anyone else other than Allah my Lord!'' The angel said again:ۚ ``Then ask your Lord to help you.'' And according to some tradition Abraham said:ۚ ``My Lord does already see me in this condition. He may help me if He will.'' Any how, they cast Abraham in the middle of the fire, and the command of Allah his Lord was issued thus:ۚ

``O, Fire! Be you cool and a means of safety for ABRAHAM.''

As per order of God, the Fire turned to a garden of bliss in the sight of Abraham, and harmed him not the least! Allah frustrated the heathens in their plots and evil plans, and when they saw Abraham alive, coming out of the fire, they were all amazed and struck with a sudden fear and wonder! Nimrud, and his courtiers, and the flatterer false priests, were all ashamed and astonished, not knowing how to explain the existing situation. They were so confounded and despised that they felt, had to get rid of this wonderful youth some how. Eventually they decided to banish him from his native land and he was exiled. In his banishment the Divine Light which was called ABRAHAM was not quenched. Thereafter he began his real carrier which was to convey God's Message of truth, and show to mankind the way of Monotheism and righteousness, which ends in man's salvation and prosperity.

Al-Hijr (Hijr Was An Inhabited Town)

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

الر تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ((1))

1- A.L.R. THESE ARE THE VERSES OF THE BOOK, AND THE (SIGNS) OF THE PERSPICUOUS QURA"N. (READING)

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((2)) مُسْلِمِينَ كَانُوا لَوْ كَفَرُوا الَّذِينَ يَوَدُّ رُبَمَا

2- MANY A TIME THE UNBELIEVERS WILL WISH TO HAVE BEEN MUSLIMS.

((3))يَعْلَمُونَ فَسَوْفَ الاْمَلُ وَيُلْهِهِمْ تَمَتَّعُواوَيَ يَأْكُلُوا ذَرْهُمْ

3- LET THEM EAT AND ENJOY THEMSELVES, AND VAIN DESIRES KEEP THEM UNAWARE, AND SOON THEY SHALL COME TO KNOW. (THE RESULTS)

((4))مَّعْلُومٌ كِتَابٌ وَلَهَا إِلاَّ قَرْيَة مِنْ أَهْلَكْنَا وَمَا

4- AND WE NEVER DESTROYED A TOWN, EXCEPT THERE WAS A KNOWN BOOK, (RECORD) FOR IT.

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((5)) يَسْتَأْخِرُونَ وَمَا أَجَلَهَا أُمَّة مِنْ تَسْبِقُ مَّا

5- NO NATION CAN EXPEDITE ITS TERM, NOR DELAY IT.

THE COMMENTARY
VAIN DESIRES (VERSE NO. 1 - 5)

Here it begins with a reference to the Book which is the Glorious Qura"n.... a reading which is qualified by the adjective, ``MOBINE'' The Arabic, ``MOBINE'' which is translated to perspicuous, means; plain to understanding, and expressing things clearly, or it may mean that the Book is not obscure or ambiguous. The next verse (NO.2) contains a warning for the stubborn opposers of Mohammad's doctrine or Islam, who are determined not to give way for being obstinate as a mule:ِ ``Many a time the unbelievers will wish to have been Muslim.''

In other word those who stick fast to falsehood, and deliberately break God's Law, sooner or later will know what a great mistake have they done! When they see the consequences of rejecting Islam and faith; again and again they will wish to have submitted to their Lord and obeyed His Messengers. But they have no power to return, and no chance to repent. Then with a pounding tone the verses are continued saying:ِ ``Let them eat and enjoy, and let their vain desires keep them asleep and unaware, and soon they will know the result.''

Disbelievers foolishly rely upon the physical pleasures, and bodily needs and enjoyments, just as the cattle do! They are not aware of the limitless spiritual bounties and happiness, that may await them in the invisible worlds. Negligence and ignorance has covered their eyes, so much, that they

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are no better than a blind in seeing their position. Vanity and pride has filled their hearts and locked their minds! But when death comes to them; it slaps them so hard on the face, that opens their eyes widely. Then they come to know how far have they gone astray, and how rudely have they spoiled the most

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valuable capital of their life! They do eventually come to know; when they cannot help! They will know the medicine when their patient has died! In fact, every individual, as well as every nation, will have an end after a certain term during which they have time to set the foundations of an eternal happiness for themselves, and perhaps for some others. But when their time is over, and their term is passed; they shall have no more opportunity either for repentance or compensation.

VAIN DESIRES ARE CAUSES OF NEGLIGENCE

Hope and desires are power of movement for the wheels of life. If hope and desire die in Man's heart only for a single day, all the wheels of life will stop spinning. The order of being shall be deranged, and no one finds any reason for his work and endeavour. Hope is among the greatests of God's Mercy and Grace. Without hope and desire no mother would suckle her baby, and no farmer would sow a seed. But when hope and desire go to extreme; it causes calamity and misfortune. Hope is like rain, if the sky abstain from raining, it will cause famine and scarcity. If it rain in excess, it will ruin and demolish. Hazrat Imam Ali (AS) has said:ِ ``My greatest fear for you Muslims, is to follow your caprices and to have vain desires.''

((6)) لَمَجْنُونٌ إِنَّكَ الذِّكْرُ عَلَيْهِ نُزِّلَ الَّذِي أَيُّهَا يَا وَقَالُوا

6- AND THEY SAID; O, YOU TO WHOM THE REMINDER (QURA"N) HAS BEEN SENT DOWN! YOU ARE MAD.

((7)) الصَّادِقِينَ مِنْ كُنْتَ إِنْ بِالْمَلاَئِكَةِ تَأْتِينَا مَا لَوْ

7- WHY DON'T YOU BRING TO US THE ANGELS IF YOU ARE OF THE TRUTHFULS?

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((8)) مُنْظَرِينَ إِذاً كَانُوا وَمَا بِالْحَقِّ إِلاَّ كَةَالْمَلاَئِ نُنَزِّلُ مَا

8- (LET THEM KNOW THAT) WE DO NOT SEND DOWN THE ANGELS EXCEPT BY TRUTH, AND THEN THEY WOULD NOT BE RESPITED.

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THE COMMENTARY
REQUEST FOR SEEING ANGELS (VERSE NO. 6 - 8)

The first of the above verses implies how stubborn and shameless the enemies of Mohammad (AS) were! In a taunting language and scornful remarks they addressed the Messenger of God, O,YOU WHO! and accused him of being mad and possessed, saying:

``O, you to whom the Qura"n has been sent down, you are mad!'' when those who have a little wisdom confront with a man of great wisdom, they call him mad because their criterion for measuring an extensive knowledge is only their own little wisdom. So the pagan Arabs accused our prophet of madness and magic, and being possessed by Jinns and supernatural spirits; because he seriously spoke of a higher moral and spiritual things, that they could not apprehend. The seculars and materialists measure everything with material units and standards, and cannot believe that some one might ignore all his material interests and profits, and give his life and everything to sacrifice, for the sake of a moral or spiritual goal!! But, contrary to his opposition, our prophet had a wonderfully deep faith in his own truthfulness, and mission.

When his enemies offered to give him the greatest of ranks and wealth that could be possible among the Arabs, and also to marry him with the most beautiful girls that could be found there, in order to leave them with their idols and idolatries; Mohammad (AS) said to them:

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``If you set the sun upon my right shoulder, and the moon upon my left, I will not stop pursuing my aim and message even for a while!'' Every now and then the pagans invented a new pretext for not accepting the prophet's call, such as asking to see the angels and requesting for ridiculous miracles: ``Why don't you then bring to us the angels if you are truthful?'' They did say why does he not bring down an angel to them but in fact they neither believed in the angels nor even in God, and just they made flimsy excuses, and nothing else!

And after all; angels are not play toys, to be sent to satisfy the fancies of Man. They come, when they are sent, to execute God's decrees, or else, in certain duties like, punishing, rewarding, taking lives, or guiding through inspiration. Therefore when they come to an unbeliever, they do not come with glad tidings! The people of Lot, dwelt in the Sodom and Gommorah, saw the angels in this world, when they had come to overthrow their towns and take their souls. (S11:81) Mary the virgin too, saw the angel of God in the form of a man, who gave her the good news of having Jesus Christ.

((9))لَحَافِظُونَ لَهُ وَإِنَّا الذِّكْرَ نَزَّلْنَا نَحْنُ إِنَّا

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9- IT IS WE WHO HAVE SENT DOWN THE REMINDER (QURA"N) AND WE ARE ITS PROTECTOR.

THE COMMENTARY
ALLAH WILL PROTECT QURA"N OF ALL EMBEZZLEMENTS (VERSE NO. 9)

Allah has promised to prevent and render ineffective any act of sabotage, destruction, alteration and change in His Book. This promise which is for the confidence of His Messenger and the assurance of Muslims, is:ۚ ``It is We Who have sent down the Qura"n, and We are its protectore.'' Therefore the sacred book of Muslims, which is called Qura"n,

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(THE READING) is not left unsupported or without a guard, that one may cover its body with mud; or blow out its beam and flame easily. The Book is similar to a sun that will never set. The eternal care of God will protect his own Book through all ages. This promise of protection has proved to be true, in the past 15 centuries. Unbelievers have always attacked the Glorious Qura"n in different conditions, and with various means and weapons. They have done their best to corrupt or to undervalue it, or to negate or reduce its effect, but have always failed. As to the meaning of protection in this verse, there has been various views:ۚ

1ۚSome have taken the protection of God to mean against alterations and tampering with the Book; adding or omitting in the passages, which was done with the Bible.

2ۚSome other commentators have said; God's protection is against opposition's misleading reasonings and logics. But all the above suggestions and views may apply as well and equally.

Therefore all the Muslim commentators, scholars and doctors of the Law were, and are, of opinion that, not the least alteration, or perversion has ever been done in this Holy Book, after it has been revealed to our prophet; and that, the Book which is now in our hands is exactly the same as that which was in the hands of our prophet and his disciples. That heavy thing which our prophet frequently said:ۚ ``I leave among you two heavy things; the Book of Allah, and my nearest kins.''

All the great commentators and theologians of Islam, such as SHAIKH TOOSI, SAYYED MORTAZA", IBN BABUYEH, TABARSI, KA"SHIF-AL-GHETA", and MOHAGHIGH YAZDI, have laid a great stress upon the matter that there has been no change at all in the Holy Qura"n; and each have their own reasoning for that. Even those few persons who have thought of some change in the book they talk of some verses to have been omitted or lost, and think of no change or perversion to have occured. Many books have been written during the past fifteen centuries, with accepted reasons proving that the present Qura"n is exactly the

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same thing that our prophet left behind. In many important museums, throughout the world, there are many manuscripts of Qura"n, which are written in the first and second centuries of Islam, and there also exists Qura"n written by Hazrat Imam Ali (AS) and other saints that are exactly the same as the present Book.

الأَوَّلِينَ شِيَعِ فِي قَبْلِكَ مِنْ أَرْسَلْنَا وَلَقَدْ ((10))

10- AND WE ALSO HAVE SENT MESSENGERS BEFORE YOU AMONG THE PRIMEVAL SECTS.

يَسْتَهْزِئُونَ بِهِ كَانُوا إِلاَّ رَسُول مِّنْ يَأْتِيهِمْ اوَمَ ((11))

11- AND NO MESSENGER CAME TO THEM, EXCEPT THAT THEY MOCKED AT HIM.

الْمُجْرِمِينَ قُلُوبِ فِي نَسْلُكُهُ كَذَلِكَ ((12))

12- SO DO WE DRIVE IT (BY AND BY) INTO THE HEARTS OF THE SINNERS.

الأَوَّلِينَ سُنَّةُ خَلَتْ وَقَدْ بِهِ يُؤْمِنُونَ لاَ ((13))

13- (AND YET) THEY DO NOT BELIEVE IT, AND SO WAS THE METHODICAL WAY OF THE PRIMEVALS.

يَعْرُجُونَ فِيهِ فَظَلُّوا السَّمَاءِ مِّنَ بَاباً عَلَيْهِمْ فَتَحْنَا وَلَوْ ((14))

14- AND IF WE OPEN ON THEM A DOOR OF THE SKY SO AS TO ASCEND THROUGH IT FREQUENTLY.

مَّسْحُورُونَ قَوْمٌ نَحْنُ بَلْ أَبْصَارُنَا سُكِّرَتْ إِنَّمَا لَقَالُوا ((15))

15- THEY WILL SAY; OUR EYES HAVE BEEN JUGGLED, AND WE ARE A PEOPLE BEWITCHED.

THE COMMENTARY

OBSTINACY AND DENIAL OF SENSIBLES (VERSE NO. 10 - 15)

This is to give consolation to the Messenger of God and his followers, that before them too, God

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had sent Messengers among the primeval sects, but they were so obstinate and ignorant that they rejected the apostles, and denied what was clear and perceptible. They even ridiculed and mocked at the prophets, so as to ruin their prestige and render their influence ineffective.

When they found themselves so weak in knowledge and wisdom, that could not respond and react correctly to the call and action of the Messengers; they resorted to mockery and ridiculous accusations. They could throw dust on the eyes of the common people and lay man, because the prophets lived in poverty, and wore old and patched, though very clean, clothes, while they themselves came out in splendour and glory. They wore magnificent clothes and rode beautiful Arabic horses for show, with slaves and servants in their left and right. They were so plunged in the luxuries and passions, that insisted upon their false and superstitious ideas against the truth that had come to them from their Merciful Lord. In fact, they had destroyed their ship of return and repentance behind themselves, for believing not in God.

The Arabic, ``SHIAYA"N'' is the plural of SHE-AT which is translated here to, sects. It implies a class, a kind, or a group, of people having a common line of leadership or a distinctive doctrine. In the religion it may mean a follower or a party dissenting from a parent church. It may also mean a religious division. A sect of Islam call themselves the ``SHIITES'', who believe Hazrat Imam Ali (AS) and eleven of his progenies in a direct line, are the real and truthful successors of our prophet. The primeval sects were organized bodies who acted against their prophets:ۚ ``They do not believe and so was the methodical way of the primevals.''

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The unbelievers continued with their falsehood and superstitions, in such an obstinate and determined way, inspite of all the clear signs brought to them; that even if Allah would open a gateway for them to ascend through the skies, they would think that the truth was an illusion, and the reality is mere craft and sorcery. They would therefore say; In our way up to the skies you covered our eyes! And if they make sure that they have really been raised up, they would consider it a sorcery and magic, and will say you have bewitched our whole self!

((16)) لِلنَّاظِرِينَ وَزَيَّنَّاهَا بُرُوجاً السَّمَاءِ فِي جَعَلْنَا وَلَقَدْ

16- AND VERILY WE HAVE SET THE (12) CONSTELLATIONS OF ZODIAC IN THE SKY, AND ADORNED IT FOR THE BEHOLDERS.

((17)) رَّجِيم شَيْطَان كُلِّ مِنْ وَحَفِظْنَاهَا

17- AND WE HAVE GUARDED THEM FROM ALL ACCURSED SATANS.

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مُبِينٌ شِهَابٌ تْبَعَهُفَأَ السَّمْعَ اسْتَرَقَ مَنِ إِلاَّ ((18))

18- EXCEPT HE WHO LISTENED SECRETLY (EAVES DROPPED) THEN PURSUED HIM A CLEAR SHOOTING-STAR.

THE COMMENTARY
DEVILS ARE DRIVEN AWAY BY SHOOTING STARS (VERSE NO. 16 - 18)

In the first verse, reference is made to the apparent constellation which is a spot on the face of heavens, to give us some account of how great the universe is; and how greater is the Creator and designer of

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the billions of million celestial bodies that exist. The Arabic, ``BORJ'' literally means appearance and tower; and the towers of the sky is a technical term which refers to the 12 constellations of the path of sun which is called the, ``ZODIAC'': (for more information about the ZODIAC please refer to the translator's note at the end of this article) ``And verily We have set the 12 constellations of Zodiac in the sky, and adorned it for those who behold.'' In a dark night, have a look at the sky and see the beautiful twinkling stars that are scattered in groups, and constellations and configurations, united in one luster throughout the sky overhead. The configurations of stars are so arrayed and arranged that one like the great mystic, ATTAR NISHA"BURI may think they have held a meeting, and are staring at us and whispering to each other! Just like the Sufis in robe, calm and quiet they are wandering day and night in search of their own Creator. Some of them seem to be inviting us to themselves, and some others are so shining that we may think they are coming toward us. Some of them also dimly cry from the depth of the heavens, as if they want to say; ``O, Man we are here!''

This attractive and poetical scenery that may seem something ordinary and natural in the sight of some people due to repetition of view, is far more fascinating and bewitching that one may think of! In times when the moon appears among them with all its beauty and glory, it gives new aspect to the view. After the sun-set they begin to appear one after the other, as if they come on the stage from behind a curtain, and finally they conceal themselves at the sun rise. The face and feature of the sky is so beautified that for centuries it has attracted the eye and attention of Man, specially the learned man of wisdom and knowledge! The next verse points to God's care for the sky: ``And We have guarded them against all accursed Satans, except those who eavesdropped, then pursued him a clear shooting star!''

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HOW THE DEVILS ARE WARDED OFF?

The last verse is one of those about which the commentators have discussed a lot:۝ 1۝ Some of them like author of, ``Al-ZALA"L'' have by-passed it saying; We cannot apprehend the meaning of the verse now. So they have abstained from commenting it, and say; What is Satan? How does he want to eavesdrop? And what does he want to listen to it secretly? All these are among the Divine Unseen and applying to it will come to no result; and will only occupy our mind and thought in vain! But we are of opinion that Qura"n is a Book, revealed to develop man spiritually as well as physically. Therefore, nothing is written in this Book which is not related some how to Man's life and fate. So taking such positions in relation to Qura"n is not right.

2۝ Some of the commentators of Qura"n, specially the pristine writers, have taken the apparent literal denotation of the words as true. To them the sky here is the high blue ceiling which is held overhead the globe, and by SHAHA"B the real shooting۝star is meant, which is a transient celestial body that enters the earth's atmosphere with great velocity, incandescent with heat generated by the resistance and friction of the air. And also Satan is the famous accursed Jinn who is Man's avowed enemy, willing to eavesdrop, or stand under the eaves to listen to whispers or talks to misuse them.

Science has already proved that, all the speeches and conversations of man may go up through sound waves at the upper sections of the atmosphere. So is the case with the light waves or photons, which take with them all the actions and features of man and animal, and all. Therefore, if an intelligent living creature could go up having the necessary equipments or faculties, he would be able to hear and see, or in other word, to detect what men over the earth say or do! But the task is not so easy and the eavesdropper is unfortunate for being encountered with great showers of meteors that turn into shooting۝stars when they enter the upper layers of the earth's atmosphere. (More about the METEORS, we have written in V.3۝P.124۝126)

To explain the verse allegorically; the characters are taken as

symbols. Then the sky might be the spiritual heavens wherein the angels live, and the shooting۝stars are the truthful believers like the prophet's companions. Then the evil-doers and the followers of Satan try to make mischief and cause disorder and confusion in the spiritual matters, but the godly men like the shooting۝stars rush upon them, their weapons being logic and reason, and render their efforts ineffective.

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THE ZODIAC

Like the other celestial bodies in the heavens, the sun seems to be moving constantly and besides its daily rise and set it also seems to be changing its position with respect to other stars. This is because our earth moves around the sun at a speed of 18 miles a second in an elliptical path, and it takes about a year to complete its journey. Since we are not conscious of the fact that the earth is moving around the sun, the sun seems rather to us to be moving around the sky to the east little by little each day. So in the course of one year, the sun completes its eastern circuit, and the stars that becomes visible in this way are always changing because of the sun's steady eastward motion. This apparent path of the sun is a great circle of the celestial sphere, which is divided into 360 degrees. Since our year is about 365 days long, the sun appears to move toward the east approximately one degree a day. The yearly path of the sun around the heaven is known as the, ``ECLIPTIC.'' Inclined at an angle of 23(( ))1(( ))2(( )) degrees to the celestial equator, the ecliptic crosses it at two points 180 degrees apart. At these two points where the ecliptic and equator meet, our day is equal to our night in length.

The ecliptic is the central line of a band of 16 degrees in width in the heavens, and it is known as ZODIAC. It is divided into twelve parts or signs of 30 degrees each. They are named as follows:

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1Ram 2Bull 3Twins 4Crab 5Lion 6Virgin 7Scale 8Scorpion 9Archer 10Goat 11WaterCarrier 12Fish It will be noted that the eleven of the twelve names we have just given, refers to members of the animal kingdom; and hence the name ZODIAC which means in Greek, ``the circle of animals.''

TRANSLATOR'S NOTE)

مَّوْزُون شَيْء كُلِّ مِنْ فِيهَا وَأَنْبَتْنَا رَوَاسِيَ فِيهَا وَأَلْقَيْنَا مَدَدْنَاهَا وَالأَرْضَ ((19)) 19- AND THE EARTH, WE SPREAD IT OUT, AND SET IN IT IMMOVABLES (FIRM MOUNTAINS) AND WE PRODUCED IN IT OF EVERYTHING WELLPROPORTIONED. بِرَازِقِينَ لَهُ لَّسْتُمْ وَمَنْ مَعَايِشَ فِيهَا لَكُمْ وَجَعَلْنَا ((20))

20- AND WE SET IN IT LIVELIHOOD FOR YOU AND FOR THOSE WHOM YOU SUSTAIN NOT. مِّنْ وَإِنْ مَّعْلُوم بِقَدَر إِلاَّ نُنَزِّلُهُ وَمَا خَزَائِنُهُ عِنْدَنَا إِلاَّ شَيْء ((21))

21- AND THERE IS NOTHING EXCEPT ITS TREASURES (BULK STORES) IS WITH US, AND WE SENT IT NOT DOWN EXCEPT IN KNOWN (APPROPRIATE) MEASURE.

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THE COMMENTARY
THE TREASURES OF EVERYTHING IS WITH ALLAH (VERSE NO. 19 - 21)

Some of the wonderful signs of creation is pointed to here:ۚ ``We spread out the earth and set the immovables in it.'' In this verse the earth is said to have been spread out perhaps,

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like a carpet. This probably alludes to its coming out of the waters gradually:ۚ ``We set in the earth firm mountains, and produced in it of everything well proportioned (WELL MEASURED).'' The Arabic, RAVA"SI literally means immovable, the other shades of which are firmly fixed, stationary, steadfast, and all these shades of meanings are the qualifications of the mountains, that are set or planted in the earth to keep it steady against viberations. Our globe has various motions like its revolution in the orbit around the sun, or its rotation on its axis, and its movement with the solar system through the space. Therefore, the mountains which are heavy and fixed firmly in the earth act as weights and nails to keep everything steady. They resist interviberations of the earth, and stand firm against powerful winds and storms.

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MORE ABOUT THE IMPORTANCE OF MOUNTAINS

(Mountains are important and useful almost in all features of human life. They have, and they had great military significance. As an example, the Alps long protected the Roman Empire from invaders to the north, and during the world war one and two, the same mountains helped to isolate Switzerland from the conflict that engulfed the rest of Europe. The economic importance of the mountains is manifold. Their forests provide most of the wood uses in lumber, paper, and other products. Mountain streams provide much of the water power that generates electricity. Mountains are the greatest source of minerals such as gold, tin, copper, and lead, because the formation of mineral deposites is related to mountain building.

High mountain ranges influence the circulation of the atmosphere, so that cool air may be trapped on one side, and warm air on the other. This is especially true of the HIMALAYA which prevents

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cool northern winds from reaching India.

Because the average temperature decreases about 1³F for every 300Ft, increase in elevation, mountainous area are generally cooler than adjacent low lands. For this reason, along with their

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great natural beauty, and their seclusion, mountains are important for recreation.

QUOTED FROM INTERNATIONAL ENCYCLOPEDIA
TRANSLATOR'S NOTE)

To return back to our commentary, the verse (NO.19) ends in :ِ ``.... And We produced in the earth of everything well-proportioned.'' What a nice and appropriate qualification for the word; EVERYTHING. As the means of life and livelihood is not limited to vegetables and minerals, use is made of the common noun, ``SUSTENANCE''. It might be something physical like food and clothes, or mental, such as belief, confidence and tranquillity, or spiritual, like knowledge, wisdom, love and various faculties and power. Allah provides sustenance not only for man, but for other moving creatures that man does not know them.

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وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ((22))

22- AND WE SENT THE WINDS FERTILIZING (THE CLOUDS) THEN WE SENT DOWN FROM THE SKY WATER. THEN WE GAVE IT TO YOU TO DRINK, AND YOU ARE NOT ITS TREASURER.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ((23))

23- AND IT IS WE, WHO GIVE LIFE AND MAKE TO DIE; AND WE ARE THE INHERITORS.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ((24))

24- AND VERILY WE HAVE KNOWN YOUR PREDECESSORS, AND WE KNOW THOSE WHO COME AFTER.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ((25))

25- AND THAT, YOUR LORD WILL GATHER THEM TOGETHER; AND HE IS ALL-WISE, ALL-KNOWING.

The Role Of Wind and Rain (VERSE NO. 22 - 25)

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Following the argument about the secrets of the creation manifested through the heavens and the earth, Zodiac, and the stars, mountains and minerals, vegetables and plants, livelihood and sustenance, and life and death; here mention is made of the role of the Wind and Rain in the nature:ۚ ``And We sent the winds fertilizing the clouds, then we sent down water from the sky.'' The Arabic, ``LAWA"QIH'' is the plural of, ``LEGHAH'' which means to

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impregnate, by infusing active principles into something else to render it fruitful and fertile. The wind performs this task for many plants and uni-sexual trees like the dateۚpalm. Here in this verse, in a beautiful metaphor the wind's fertilizing quality has been applied to its relation with the clouds, that they become pregnant with water, in order to produce all kinds of fruits, cereals, and vegetables. As to the phrase, ``YOU ARE NOT ITS TREASURE may mean, you have no control over the original sources of the rain, such as the formation of the clouds, and fecundating them with water, or even distributing the showers over the wide surfaces of the earth in time and in measure.

Then the argument goes to life and death which is a prelude to Resurrection Day, and that, the real cause of our existence and our life and death, is nothing and no one, but Allah the All-mighty, All-knowing, Creator. The ending of the verse alludes to the fact that, God is the real inheritor of every one and everything:ۚ ``To Allah belongs the heritage of the heavens and the earth and he knows whatever you do.'' S 3:180 All that we own here are ours in trust only, and finally they revert to Allah to whom belongs all that is in the heavens and in the earth. Death and life is a proof that the creatures of this world, have nothing of themselves, and they owe whatever they have to Allah their Creator.

((26))مَّسْنُون حَمَإٍ مِنْ صَلْصَال مِنْ الاْنْسَانَ خَلَقْنَا وَلَقَدْ

26- AND VERILY WE HAVE CREATED MAN OF A CLAY OF SLIME.

((27))السَّمُومِ نَّارِ مِنْ قَبْلُ مِنْ خَلَقْنَاهُ وَالْجَانَّ

27- AND THE JINN, WE CREATED HIM BEFORE (MAN) FROM A HOT FIRE.

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((28))مَّسْنُون حَمَإٍ مِّنْ صَلْصَال مِّنْ بَشَراً خَالِقُ إِنِّي لِلْمَلاَئِكَةِ رَبُّكَ قَالَ وَإِذْ

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28- AND WHEN YOUR LORD SAID TO THE ANGELS:ِ I AM GOING TO CREATE A MAN OF A CLAY OF SLIME.

سَاجِدِينَ لَهُ فَقَعُوا رُّوحِي مِنْ فِيهِ وَنَفَخْتُ سَوَّيْتُهُ فَإِذَا ((29))

29- SO, WHEN I COMPLETED HIM (FINISHED HIS BODY) AND BREATHED IN HIM OF MY SPIRIT, THEN ALL OF YOU PROSTRATE YOURSELVES FOR HIM.

أَجْمَعُونَ كُلُّهُمْ ئِكَةُالْمَلاَ فَسَجَدَ ((30))

30- THEN (WHEN MAN WAS CREATED) THE ANGELS PROSTRATED THEMSELVES, ALL OF THEM TOGETHER.

السَّاجِدِينَ مَعَ يَكُونَ أَنْ أَبَى إِبْلِيسَ إِلاَّ ((31))

31- EXCEPT IBLIS, (SATAN) WHO REFUSED TO BE WITH THOSE WHO PROSTRATED.

السَّاجِدِينَ مَعَ تَكُونَ أَلاَّ لَكَ مَا إِبْلِيسُ يَا قَالَ ((32))

32- HE SAID; O, IBLIS! WHAT WAS WRONG WITH YOU THAT YOU WERE NOT WITH THOSE WHO PROSTRATED?

مَّسْنُ حَمَإٍ مِّنْ صَلْصَال مِنْ خَلَقْتَهُ لِبَشَر لأَِسْجُدَ أَكُنْ لَمْ قَالَ ((33)) ون

33- HE SAID; I AM NOT GOING TO PROSTRATE FOR A MAN WHOM YOU CREATED OF A CLAY OF SLIME.

رَجِيمٌ فَإِنَّكَ مِنْهَا فَاخْرُجْ قَالَ ((34))

34- HE SAID; THEN GET OUT OF IT, THAT YOU ARE DISCHARGED.

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الدِّينِ يَوْمِ ىإِلَ اللَّعْنَةَ عَلَيْكَ وَإِنَّ ((35))

35- AND THAT THE CURSE SHALL BE ON YOU UP TO THE DAY OF DOOM.

يُبْعَثُونَ يَوْمِ إِلَى فَأَنْظِرْنِي رَبِّ قَالَ ((36))

36- HE SAID; MY LORD! THEN RESPITE ME UP TO THE RESURRECTION DAY.

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الْمُنْظَرِينَ مِنْ فَإِنَّكَ قَالَ ((37))

37- HE SAID; YOU ARE THEN OF THOSE WHO ARE RESPITED.

الْمَعْلُومِ الْوَقْتِ يَوْمِ إِلَى ((38))

38- (NOT UP TO THE RESURRECTION DAY) BUT TILL A DAY AND A KNOWN TIME.

أَجْمَعِينَ يَتَّهُمْوَلأُغْوِ الأَرْضِ فِي لَهُمْ لأُزَيِّنَنَّ أَغْوَيْتَنِي بِمَا رَبِّ قَالَ ((39))

39- HE SAID; MY LORD! FOR YOUR LEADING ME ASTRAY, I WILL ADORN (EVIL) FOR THEM IN THE EARTH, AND SEDUCE ALL OF THEM.

الْمُخْلَصِينَ مِنْهُمْ عِبَادَكَ إِلاَّ ((40))

40- EXCEPT THOSE OF YOUR SERVANTS AMONG THEM WHO ARE PURE.

مُسْتَقِيمٌ عَلَىَّ صِرَاطٌ هَذَا قَالَ ((41))

41- HE SAID; THIS IS A DIRECT WAY TO ME.

الْغَاوِينَ مِنْ اتَّبَعَكَ مَنِ إِلاَّ سُلْطَانٌ عَلَيْهِمْ لَكَ لَيْسَ عِبَادِي إِنَّ ((42))

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42- THAT; YOU SHALL HAVE NO POWER OVER MY SERVANTS, EXCEPT HIM WHO FOLLOWED YOU FROM AMONG THE STRAYS. أَجْمَعِينَ لَمَوْعِدُهُمْ جَهَنَّمَ وَإِنَّ ((43))

43- AND VERILY HELL IS THE PROMISED ABODE FOR THEM ALL.

مَقْسُومٌ جُزْءٌ مِّنْهُمْ بَاب لِكُلِّ أَبْوَاب سَبْعَةُ لَهَا ((44))

44- FOR IT THERE ARE SEVEN GATES, AND EACH GATE IS FOR A SEPARATE GROUP OF THEM.

THE COMMENTARY
THE CREATION OF MAN (VERSE NO. 26 - 44)

Here the creation of Man is explained with some more detail. ``We created Man of a clay of

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slime.'' And the Jinns that among whom is the respited IBLIS or SATAN, were created from a hot fire. God has breathed of His own spirit in Man, and for that sacred essence, has ordered the angels to admit Man's superiority and prostrate themselves for him! All the angels have obeyed the order, except IBLIS who was a Jinn in the race, but an angel in the rank. He refused to prostrate himself for thinking that fire is superior to earth, and therefore he to Adam. So Allah cursed him for his refusal, and deposed him from his rank for his pride and vanity. When so, IBLIS asked for s respite up to the Resurrection Day. He was granted the respite, but not for that long length of time he had asked for. When he was sure that he would not die so soon, he swore to seduce Man as far as possible.

The Arabic, ``SALSA"L'' means clay or dry mud, usually used in pottery. It is earth in general, as representing the elementary particles of the human body.

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We also ought to know that IBLIS or SATAN was in the position of an angel, though he was a Jinn; due to his long record of service and worship. (S 18:49) His arrogance and pride puffed him up, and caused him to rebel and renounce the authority of his Merciful Creator; and so he lost all his rank and dignity within a couple of hours! This is what pride will do to any soul, and not only to that of Satan. In Man's history too, there are many examples, that pride and haughtiness has ruined down, and collapsed many a man in great power! They drowned their people in blood and soil, by their arrogance and vain pride; and themselves too, collapsed with others!

Another point to consider in relation to the above group of verses, is that; the importance of Man is not for his shape and body, but it is for the breathing of God's spirit into the body of man. This holy spirit has given him the superiority over other creatures, even the angels. This was what IBLIS ignored, or perhaps did not see it at all, and therefore he arrogantly said to Allah:

``You made man out of clay and me of fire. I am better than him!'' Vanity, pride, and jealousy! Even so, the poor banished Jinn, had no reason that the fire is nobler and better than the earth; and could not justify his superiority at all. He asked God for a respite, with the intention of proving his superiority over man by enmity and fight. To prove his knowledge is more than that of man through seduction and deception, fraud and double dealing. The respite that was granted him was not what he wanted and up to the Resurrection Day. He was only respited for a period of man's probation upon earth. Even his respite and all his endeavour will not do what he aims at! This is because Satanic Temptations have no effect on sincere believers who have put their trust upon God in purifying themselves from the stains of evil.

Satan arrogantly said to Allah; ``Be-ma"-Aghvaitiani=for putting me in the wrong!'' This was while he was led astray by his own pride, arrogance, and ignorance; and yet he attributed that calamity

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to Allah! On the contrary, Adam and Eve were seduced by Satan who swore to be

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their well wisher. But they knew that they owned a free-will and a power of choice. So they attributed their sin to themselves saying:ِ ``Our Lord! We have oppressed ourselves! So if You forgive us not, and have not your Mercy upon us, we shall indeed be lost.'' (S 7:23) Therefore, IBLIS was cursed and damned for his pride and disobeying his Lord, and he was deprived of God's Grace and Mercy; Where Adam and Eve were forgiven and returned to their former high position.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ((45))

45- BUT THOSE WHO ARE PIOUS (WILL BE) IN GARDENS (OF BLISS) AND FOUNTAINS.

ادْخُلُوهَا بِسَلاَمٍ آمِنِينَ ((46))

46- ENTER IT IN PEACE AND SECURITY.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ ((47))

47- AND WE SHALL REMOVE WHATEVER OF ILL-WILL (SUCH AS HATRED, JEALOUSY, DEEP-SEATED ENMITY, GRUDGE, AND etc.) IS LEFT IN THEIR CHESTS, SO THAT THEY RECLINE AS BROTHERS ON COACHES FACE TO FACE.

لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِّنْهَا بِمُخْرَجِينَ ((48))

48- NO DISCOMFORT WILL TOUCH THEM IN IT, NEITHER SHALL THEY BE DRIVEN OUT OF THERE.

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ((49))

49- INFORM MY SERVANTS THAT I AM ALL-FORGIVING COMPASSIONATE.

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وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الأَلِيمُ ((50))

50- AND THAT MY PUNISHMENT IS A PAINFUL PUNISHMENT.

THE COMMENTARY
THE MAIN BOUNTIES OF PARADISE (VERSE NO. 45 - 50)

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In the previous verse, Allah has explained the consequences of Satanic Temptation, and the fate of Satan's followers, and how the seven doors of the Hell shall be opened to them. Now to observe the principles of comparison and contrast which are main factors in training and purifying; the argument goes to PARADISE and the gardens of bliss which can be entered in through eight different gates. First of all stress is put on piety and virtue if one is willing to enter the promised abode of bliss qualified by peace and security.

Then mention is made of other bounties in Paradise. These are more or less spiritual; that Allah will remove all the rancours and malignity from the hearts of the inhabitants of Paradise, (NO.47) making them real and truthful brothers. There in Paradise, no discomfort or trouble will ever touch them and they abide therein for ever. There will also be no sense of toil, fatigue, or weariness. In the next verse (NO.49) Allah says to his prophet:

``Inform my servants that I am All-forgiving, Compassionate.'' God's Grace and Mercy, always precedes His wrath and punishment. But if we deliberately reject our Lord's Mercy and Forgiveness, we have then to accept His justice, and await his painful punishment for our sins and oppressions, which is hard to endure. We therefore must beware of defying God's Law; or else, we have to await His Justice.

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LET US CONSTRUCT A PARADISE HERE

The principle bounties of Paradise are the main bounties of this life here too. It seems that the above verses want to notify that, we too can make a Paradisiacal life here for ourselves, by observing the principles valid in the Divine kingdom, which are as follows: If we remove the hatreds and enmities from our heart; If we support the principles of brotherhood and friendship among us; If we get rid of extra formalities which are the causes of disunion and separation among us; If we return the peace and security to our communities; And if we assure all people that no one bothers their fame, prestige, personality, and social positions, as well as their lawful income;

Then we all will find ourselves living in a PARADISE.

إِبْرَاهِيمَ ضَيْفِ عَنْ وَنَبِّئْهُمْ ((51))

51- AND INFORM THEM OF THE GUESTS OF ABRAHAM.

وَجِلُونَ مِنْكُمْ إِنَّا قَالَ سَلاَماً فَقَالُوا عَلَيْهِ دَخَلُوا إِذْ ((52))

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52- WHEN THEY ENTERED HIS PRESENCE AND SAID PEACE, (i.e.THEY SALUTED) HE SAID WE ARE AFRAID OF YOU. (THIS WAS BECAUSE, THEY DID NOT TOUCH THE FOOD THAT ABRAHAM OFFERED THEM TO EAT!)

قَالُوا لاَ تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلاَمٍ عَلِيمٍ ((53))

53- THEY SAID:ِ FEAR NOT. WE (ARE HERE TO) GIVE YOU THE GOOD NEWS OF HAVING A SON WITH HIGH KNOWLEDGE.

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قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ((54))

54- HE SAID; DO YOU GIVE ME (SUCH A) GOOD NEWS WHILE OLD AGE HAS TOUCHED ME! THEN ON WHAT (ACCOUNT) ARE YOU GIVING ME THE GOOD NEWS?

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلاَ تَكُنْ مِّنَ الْقَانِطِينَ ((55))

55- THEY SAID; WE GAVE YOU THE GOOD NEWS IN TRUTH, SO DO NOT BE OF THOSE WHO HAVE ABANDONED TO DESPAIR.

قَالَ وَمَنْ يَقْنَطُ مِنْ رَّحْمَةِ رَبِّهِ إِلاَّ الضَّالُّونَ ((56))

56- HE SAID; AND WHO DESPAIRS OF HIS LORD'S MERCY EXCEPT THE STRAYS!?

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ((57))

57- HE SAID; THEN, WHAT IS YOUR COMMISSION O, MESSENGERS?

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ((58))

58- THEY SAID; WE ARE SENT TO A GUILTY PEOPLE. (TO DESTROY THEM ALL)

إِلاَّ آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ((59))

59- EXCEPT THE FOLK OF LOT, WHOM WE SHALL DELIVER ALL.

إِلاَّ امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ((60))

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60- EXCEPT HIS WIFE THAT WE HAVE ARRANGED TO BE OF THOSE WHO STAY BEHIND. (TO PERISH)

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THE COMMENTARY
THE UNACQAINTED GUESTS (VERSE NO. 51 - 60)

From now on we have a brief reference to an incident of Abraham and his nephew, Lot, and to some other great apostles, and their mutinous people:ۚ ``And inform them of the guests of Abraham, when they came to him and saluted by saying, ``PEACE''.'' His guests were angels in the guise of men with uncommon appearance. When they refused Abraham's hospitality, and did not even touch the food that he and his wife prepared for them, Abraham felt some sort of awe, due to suspicion and anxiety. This was because, it has always been a custom of the Eastern People that when some one eats what they call the salt and bread of some one else, he restrains himself from harming the host for owing fidelity and observance of duty. So Abraham said to his unknown guests:ۚ

``We are afraid of you!''

Soon the angels removed Abraham's awe, by introducing themselves and giving the prophet a very good news too!

The birth of a son endowed with knowledge and wisdom, in the old age to a man who has had no children was indeed a wonderful glad-tiding.

So when Abraham revived from a state of suspicions and anxiety, he asked the angels a question about their mission:ۚ

``He said, then, what is your commission o, Messengers?'' They informed Abraham that, they were sent to destroy the guilty people of Lot. Meanwhile they assured Abraham that they would deliver the folk of Lot, except his wife who had to perish among the guilties.

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الْمُرْسَلُونَ لُوط آلَ جَاءَ فَلَمَّا((61))

61- THEN WHEN THE MESSENGERS CAME TO THE FOLK OF LOT;

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قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ((62))

62- HE SAID; YOU ARE A PEOPLE UNKNOWN! (TO US)

((63))قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ

63- THEY SAID; WE HAVE COME TO YOU WITH WHAT THEY INCLINE NOT TO BELIEVE; (THEY ARE DOUBTFUL IN IT)

((64)) وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ

64- AND WE HAVE COME TO YOU WITH (AN INEVITABLE) TRUTH, AND WE DO SPEAK TRULY.

((65))فَأَسْرِ بِأَهْلِكَ مِنْ بِقِطْعٍ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلاَ يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ

65- THEN, DEPART WITH YOUR FOLK IN THE DEAD OF NIGHT, AND YOU GO IN THEIR REAR; AND LET NONE OF YOU LOOK BACK, AND (ALL OF YOU) GO TO WHERE YOU ARE COMMANDED.

((66)) وَقَضَيْنَا إِلَيْهِ ذَلِكَ الأَمْرَ أَنَّ دَابِرَ هَؤُلاَءِ مَقْطُوعٌ مُّصْبِحِينَ

66- AND WE REVEALED THIS MATTER TO HIM, THAT BY THE MORNING; THE LAST REMNANT OF THOSE (GUILTY PEOPLE) WOULD BE CUT OFF.

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((67)) وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

67- AND THE TOWNSFOLK CAME TO HIM REJOICING. (AT NEWS OF THE HANDSOME YOUNG MEN)

((68)) قَالَ إِنَّ هَؤُلاَءِ ضَيْفِي فَلاَ تَفْضَحُونِ

68- HE SAID; THESE ARE MY GUESTS, SO DISGRACE ME NOT.

((69))وَاتَّقُوا اللهَ وَلاَ تُخْزُونِ

69- AND BEWARE OF ALLAH AND MAKE ME NOT ASHAMED

((70))قَالُوا أَوَلَمْ نَنْهَكَ عَنْ الْعَالَمِينَ

70- THEY SAID; DID WE NOT FORBID YOU (TO SPEAK ON BEHALF) OF ALL?

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فَاعِلِينَ كُنْتُمْ إِنْ بَنَاتِي هَؤُلاَءِ قَالَ ((71)) 71- HE SAID; HERE ARE MY DAUGHTERS IF YOU WOULD BE DOING.

يَعْمَهُونَ سَكْرَتِهِمْ لَفِي إِنَّهُمْ لَعَمْرُكَ ((72))

72- BY YOUR LIFE, THEY ARE IN THEIR INTOXICATION PERPLEXED. (WANDERING IN THEIR MADNESS)

مُشْرِقِينَ الصَّيْحَةُ فَأَخَذَتْهُمُ ((73))

73- THEN IN THEIR SUNRISE A (DEATHFUL) CRY SEIZED THEM.

سِجِّيل مِّنْ حِجَارَةً عَلَيْهِمْ وَأَمْطَرْنَا سَافِلَهَا عَالِيَهَا فَجَعَلْنَا ((74))

74- WE THEN TURNED ITS HIGHER (PLACES) TO ITS LOWER, AND RAINED ON THEM STONES OF CLAY.

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لِلْمُتَوَسِّمِينَ لاَيَات ذَلِكَ فِي إِنَّ ((75))

75- VERILY IN THAT (EVENT) THERE ARE SIGNS FOR THE PRUDENTS. (WHO UNDERSTAND BY HINTS)

مُقِيم لَبِسَبِيل وَإِنَّهَا ((76))

76- AND IT IS ON THE ROAD STILL REMAINING. (THE TRACES OF ITS RUINS STILL EXIST IN THE ROAD)

لِلْمُؤْمِنِينَ لاَيَةً ذَلِكَ فِي إِنَّ ((77))

77- VERILY IN THAT IS A SIGN FOR THE BELIEVERS.

THE COMMENTARY
THE FATE OF THE GUILTIES AMONG THE PEOPLE OF LOT (VERSE NO. 61 - 77)

The argument is still about the guests of Abraham, who left him and went to the folk of Lot, still in the guise of young handsome men. At first Lot did not know who the strangers were; so that he said to them; You are a people unknown to us! (NO.62) They had come to him in the form of

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young men. Lot who was aware of the homosexual tendencies of his townsfolk, feared to entertain them, but he could not help, that they had already come to him, and the apostle's strictly ethical behaviour prevented him to repel or reject a guest who had entered his house. The news of the arrival of the young handsome strangers spread widely in the town, and inflamed the vicious people. They rushed towards the house of Lot, rejoicing!

Lot found himself in a real trouble, not knowing how to defend and push back the Devils who were blinded with mad passion. He therefore started to entreat them to be gentle and begged them not to disgrace him in the sight of his guests. His argument with his people reached to such a deadlock that the poor apostle offered his two daughters in order to rescue his two guests, but his crazy opponents

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who were staggering in their intoxication said:۝ ``Did we not forbid you to speak on behalf of all? You know well that we have no interest in your daughters and you know what do we want!'' Lot had frequently admonished and warned his people against their unnatural crime. So, they had notified him to stop criticizing them or speaking on behalf of other people. Lot found himself indeed helpless, when at once the strangers introduced themselves, and said to him; ``Don't worry, that, we are the Messengers of your God! We have come to you with what they were in doubt to happen at all.''

Soon after the angels introduced themselves, God's decree was made known to Lot that; the destruction of his vicious people was inevitable; and it would be accomplished before next morning, and that; the last remnant of them would be cut off. It was also revealed to him that the believers who followed him, would all be rescued. In this respect his wife was an exception, who had to perish with those who would stay behind. Following Allah's inspiration to Lot, the angels said to him:۝ ``Depart with those believers who followed you in the dead of night, and you walk in their rear, and let none of you look behind; and them all of you go to where you are commanded to go.''

More detail of the events of that very night can be quoted from the Bible; GENESIS۝19; ``Lot went outside and closed the door behind himself, and begged them not bother his guests. But they said to Lot:۝ Get out of our way you foreigner! Who are you to tell us what to do. They then pushed Lot back and moved up to break down the door. But the two men inside reached out; pulled Lot back into the house and shut the door. Then they struck all the men outside with blindness, so that they could not find out their way!'' Then in the next sunrise, a deadful cry seized them, and their towns were turned upside, down; and a shower of clay-stone rained on them!

The Arabic, ``SAYHAT'' translated to, ``deathful cry'' was some sort of a mighty blast, or a violent

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wind like effect consisting of a wave of increased, followed by a wave of decreased, atmospheric pressure produced by something like a bomb explosion; or as accompanied by a harsh earthquake, or a high volcanic eruption!

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And so the two cities of Lot's people, that are known to have been, Sodom and Gommorah were utterly destroyed. Some traces of the ruins of the cities remained to teach lessons, and were known at the life of our prophet (AS) on the highway between Arabia and Syria.

((78))لَظَالِمِينَ الأَيْكَةِ أَصْحَابُ كَانَ وَإِنْ

((79))مُبِين لَبِإِمَام وَإِنَّهُمَا مِنْهُمْ فَانْتَقَمْنَا

79- THEN WE TOOK VENGEANCE ON THEM, AND BOTH ARE ON THE FRONT WAY MANIFEST.(EVIDENT)

((80)) الْمُرْسَلِينَ الْحِجْرِ أَصْحَابُ كَذَّبَ وَلَقَدْ

80- AND VERILY THE COMPANIONS OF HIJR BELIED THE MESSENGERS.

((81))مُعْرِضِينَ عَنْهَا فَكَانُوا آيَاتِنَا وَآتَيْنَاهُمْ

81- AND WE BROUGHT TO THEM OUR SIGNS, BUT THEY TURNED AWAY FROM IT.

((82))آمِنِينَ بُيُوتاً الْجِبَالِ مِنْ يَنْحِتُونَ وَكَانُوا

82- AND THEY WERE HEWING THE MOUNTAINS INTO HOUSES, TO BE SECURE.

((83))مُصْبِحِينَ الصَّيْحَةُ فَأَخَذَتْهُمْ

283- BUT A (DEATHFUL) CRY SEIZED THEM ABOUT MORNING!

((84))يَكْسِبُونَ كَانُوا مَا عَنْهُمْ أَغْنَى فَمَا

84- AND AVAILED THEM NOT WHAT THEY WERE EARNING.

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The End Of Two Oppressing People (VERSE NO. 78 - 84)

Here again the story of two peoples, namely the companions of AIKAT, and the companions of AL-HIJR has been pointed to. AIKAT means an uncontrolled bushy forest, overgrown with plants, weeds, lotus and etc. As to the question; Who were the Companions of AIKAT? No clear answer is given. But elsewhere in the Qura"n (S 25:176ِ191) it is cited that their prophet was HAZRAT SHUAIB, and that their major sin was fraud, and trickery in measure and scale. Therefore, Aikat must have been the name of an inhabited place in Madian, close to some bushy forest. Its people lived a wealthy and luxurious life, and so, pride, vanity, and negligence overtook their minds, and they began to make mischief in the land. Their great prophet, Shuaib warned them, and admonished them to repent and return; but they frankly belied Shuaib, and ridiculed his preaching. Then they incurred the wrath of God upon themselves, by doing evil deeds, and corrupting the land. When their end came a sudden very hot weather seized them, and soon after, a dreadful thunderbolt destroyed them all, as if they had never lived there on the earth!

The second group of people that were destroyed in this narration are called the companion of HIJR. AL-HIJR, which denotes stone and rocky tracts, is a geographical name. There is a place called by this name, (HIJR), some 150 miles north of Medina, in the highway to Syria. This place is known to be where the companions of Al-Hijr used to live. They are also called the people of Thamud, and the Messenger sent to them was named SALIH. They lived in a hilly and mountainous region, hewing the mountains into houses in order to live therein safe and secure; but when the wrath of God touched them, their strongholds availed them nothing.

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الْجَمِيلَ الصَّفْحَ فَاصْفَحِ لآتِيَةٌ السَّاعَةَ وَإِنَّ بِالْحَقِّ إِلاَّ بَيْنَهُمَا وَمَا وَالأَرْضَ السَّمَوَاتِ خَلَقْنَا وَمَا ((85))

85- AND WE CREATED NOT THE HEAVENS AND EARTH, AND WHATEVER IS BETWEEN THEM, EXCEPT BY TRUTH; (WITH A RIGHT PURPOSE) AND THAT THE HOUR (RESURRECTION DAY) WILL SURELY COME. THEREFORE, OVERLOOK (THEIR FAULTS) WITH A NICE PARDONING.

الْعَلِيمُ الْخَلَّقُ هُوَ رَبَّكَ إِنَّ ((86))

86- VERILY YOUR LORD; HE IS THE ALL-KNOWING CREATOR.

الْعَظِيمَ وَالْقُرْآنَ الْمَثَانِي مِنْ سَبْعاً آتَيْنَاكَ وَلَقَدْ ((87))

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87- AND VERILY WE HAVE GIVEN YOU, THE SEVEN (VERSES OF THE OPENING CHAPTER) FOR REITERATION, AND THE GREAT QURA"N.

((88)) لِلْمُؤْمِنِينَ جَنَاحَكَ وَاخْفِضْ عَلَيْهِمْ تَحْزَنْ وَلاَ مِّنْهُمْ أَزْوَاجاً بِهِ مَتَّعْنَا مَا إِلَى عَيْنَيْكَ تَمُدَّنَّ لاَ

88- DO NOT STRAIN YOUR EYES TO WHAT WE HAVE GIVEN TO SOME COUPLES OF THEM TO ENJOY. AND GRIEVE NOT OVER THEM, (ON THAT ACCOUNT). AND LOWER YOUR WING FOR THE BELIEVERS.

((89))الْمُبِينُ النَّذِيرُ أَنَا إِنِّي وَقُلْ

89- AND SAY; ``I AM A PERSPICUOUS WARNER.''

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((90))الْمُقْتَسِمِينَ عَلَى أَنْزَلْنَا كَمَا

90- LIKE WHAT WE SENT DOWN UPON THE SCHISMATICS. (THOSE WHO SOUGHT TO PRODUCE DIVISION IN RELIGION)

((91))عِضِينَ الْقُرْآنَ جَعَلُوا الَّذِينَ

91- THOSE WHO BROKE QURA"N INTO PIECES. (ACCORDING TO THEIR FANCIES, BELIEVING IN SOME VERSES AN DISBELIEVING IN SOME OTHER)

THE COMMENTARY
THE SCHISMATICS (VERSE NO. 85 - 91)

Once again the argument returns to the Source and Destination, which is having faith in the Monotheism and Resurrection, and Final Judgement. In order to prove His oneness, He presents the creation as a reasoned approach to the matter, because God's plan, justice, and rightful purpose, can be seen in every creature and in the whole creation:ۚ ``And We created not the heavens, and the earth and whatever is between them, except in truth and with a rightful purpose; and that the hour of judgement will surely come to pass.''

God's creation, whatever you think it might be, is created for a right and just purpose. Everything is created as it should have been created, and in the most proper way. Therefore, no one should think that anything is wrong in God's creation, or it is without an account, or void of an aim. There

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is aim, there is plan, and there is right and justice, in anything that is created by God; and all of these are proofs that the Creator of all is one. Another point to note is that the great universe is not created in vain, or to do for the few days of our short life here, which is full of troubles, sins, oppressions, and discomfort. There is an eternal and

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good time coming in which justice-goodness, and truth will prevail. To this effect the ending of the verse, (NO.85) bids the prophet to overlook their faults with kindness and forgiving or bear and forbear and be sure that there is an appropriate reaction for every action. Some commentators understand that the above instruction of overlook and forgiveness, was later on abrogated by the commandment of JIHAD, or the Sacred Fight for the cause.

Then reference is made to the first chapter of Qura"n, called, the ``OPENING OF THE BOOK''. It consists of seven verses which are frequently repeated and reiteraited in our Daily Prayers saying:ۚ ``And verily We have given you the seven for reiteration and the great Qura"n. (ITSELF)'' Besides the seven verses for the prayer, there is the Great Glorious QURA"N itself, which is indeed the greatest gift of God for Mankind, and specially for Muslims. There are many gifts like; strength and health, rank and wealth, honor and respect, and etc., but none of them can be compared in value with the glorious Qura"n, which is the main source of confidence and tranquility, and the principle cause of the spiritual peace and consent.

Then the prophet is instructed, not to care for what some of the worldly minded seculars have earned and enjoy:ۚ ``Do not strain your eyes to what We have given to some couples of them to enjoy, nor grieve on that account.'' Here in this verse the prophet is addressed not to grieve over certain couples of people who enjoy some of God's bounties, and who are puffed up with pride and vanity. In the first instance this instruction was addressed to our prophet, but in fact it applies to all the believers. It reminds us of the famous proverb:ۚ ``O, Door! I am telling you, that the wall may listen.'' The verse NO.88 ends in the phrase:ۚ ``Lower your wing for the believers.'' This is a metaphor from a bird who lower her wing in a tender love for her chickens.

In the verse NO.89, the Arabic, ``MOBINE'' that we have translated to perspicuous, implies both; clearness and clarification, or something which is not obscure and which is plain to the understanding.

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أَجْمَعِينَ لَنَسْأَلَنَّهُمْ فَوَرَبِّكَ((92))

92- THEN BY YOUR LORD! WE WILL QUESTION THEM ALL;

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يَعْمَلُونَ كَانُوا عَمَّا ((93))

93- OF WHAT THEY HAVE BEEN DOING.

الْمُشْرِكِينَ عَنْ وَأَعْرِضْ وْمَرُتُ بِمَا فَاصْدَعْ ((94))

94- SO PROCLAIM WHAT YOU ARE COMMANDED TO; AND TURN AWAY FROM THE POLYTHEISTS.

الْمُسْتَهْزِئِينَ كَفَيْنَاكَ إِنَّا ((95))

95- WE WILL SUFFICE YOU FOR THE SCOFFERS.

يَعْلَمُونَ فَسَوْفَ آخَرَ لَهاًإِ اللهِ مَعَ يَجْعَلُونَ الَّذِينَ ((96))

96- THOSE WHO SET UP WITH ALLAH ANOTHER GOD WILL SOON COME TO KNOW.

يَقُولُونَ بِمَا صَدْرُكَ يَضِيقُ أَنَّكَ نَعْلَمُ وَلَقَدْ ((97))

97- AND VERILY WE KNOW THAT YOUR CHEST (HEART) STRAITENS AT WHAT THEY SAY.

السَّاجِدِينَ مِّنَ وَكُنْ رَبِّكَ بِحَمْدِ فَسَبِّحْ ((98))

98- THEN CELEBRATE THE PRAISE OF YOUR LORD, AND BE OF THOSE WHO PROSTRATE THEMSELVES. (BEFORE ALLAH)

الْيَقِينُ يَأْتِيَكَ حَتَّى رَبَّكَ وَاعْبُدْ ((99))

99- AND WORSHIP YOUR LORD UNTIL CERTAINTY COMES TO YOU.

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THE COMMENTARY
PROCLAIM YOUR DOCTRINE (VERSE NO. 92 - 99)

In these ending verses of the chapter, ``HIJR'' the immediate reference is to the schismatics, and those who ridiculed the scriptures in any form, and divided the Book of Allah into bits. Or those

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who believed in parts of the Book, and rejected other parts of it. They all are promised to be brought to a court of just judgement; and would have to answer for all that they have done. In a general sense of meaning, the verse; ``Of what they have been doing.'' (NO.93), implies that man shall be questioned for all his deeds. Then there comes an instruction for the prophet; not to be slow or sluggish by the uproars of the infidels, and the clamour of the polytheists and idolaters, that Allah will suffice him for the scoffers. Even if the whole world could help one another against the man of God, and scoff at him to despise him; God's Grace will raise him up, and His protection will overcome every averse effort. Therefore, the prophet is strictly told to proclaim his doctrine and Message, and to make known by announcing in public places the principles of his religion and the whole school of his teaching, and in the meanwhile fear no one on that account, because Allah is with him.

And finally the prophet is wanted to celebrate the praise of God and prostrate himself before him, and continue worshipping Allah until certainty would come to him.

In other word, it is said to him, worship your Lord throughout your life time, until you reach your destination which is the certainty ....the hour that is certain for all, and it is the death, which turns man to another sort of creation or as Qura"n says:ۖ ``To a new creation''. Man has the greatest capacity for evolution and development. He starts from the Zero point of nothingness, and goes towards infinity;

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and the wheels of development and evolution, will never stop in his case! In this respect and goal, the worship of Allah is a great and useful means to insure his gradual progress.

THE END OF SUREH AL-HIJR (15)

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سوره نحل
THE BEE

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

((1))أَتَى أَمْرُ اللهِ فَلاَ تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

1- ALLAH'S COMMAND HAS (ALREADY) COME; SO NOT SEEK TO HASTEN IT. GLORY TO HIM AND

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FAR IS HE ABOVE (THE PARTNERS) THAT THEY ASSOCIATE (WITH HIM).

فَاتَّقُونِ أَنَا إِلاَّ إِلَهَ لاَ هُأَنَّ أَنذِرُوا أَنْ عِبَادِهِ مِنْ يَشَاءُ مَنْ عَلَى أَمْرِهِ مِنْ بِالرُّوحِ الْمَلاَئِكَةَ يُنَزِّلُ ((2))

2- HE SENDS DOWN THE ANGELS WITH SPIRIT FROM HIS ORDER (BY HIS COMMAND??) UPON WHOM HE WILL OF HIS SERVANTS, TO WARN THAT; THERE IS NO GOD BUT I, THEN BEWARE OF ME.

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THE COMMENTARY
THE PUNISHMENT IS NEAR (VERSE NO. 1 - 2)

A great part of this chapter (S◌16) revealed in Mecca when there was a great conflict between the Messenger of God and the pagan idolaters. When the prophet threatened the heathens with God's punishment; in a taunting language and with scornful remarks the pagans said:◌ ``If there is a God as you say, and He is the only one true God, why does He not punish us for our sins once and for all?'' They did not know the fact, that God's command of punishment has already been issued, and it is a part of His general plan in creation. This command is in the form of a natural Law; that there is a reaction for every action, and that the outcome of evil deeds, is nothing but evil.

Through their superstitious beliefs, they even thought that, if there could be any punishment, their idols would intercede with God on their behalf. Therefore the first verse of this chapter will draw a red cross upon such false ideas and schools of thought, saying:◌ ``Allah's command has already come. Therefore do not seek to hasten it. Glory be to Him, and far is Allah above the partners that they ascribe to Him.''

As to the meaning of the, ``SPIRIT'' that is sent down with the angels (NO.2), it might mean inspiration, Qura"n, and prophethood, which are all the life giving spiritual power, that incite courage, and induce hope and strive in Man.

يُشْرِكُونَ عَمَّا تَعَالَى بِالْحَقِّ وَالأَرْضَ السَّمَاوَاتِ خَلَقَ ((3))

3- HE CREATED THE HEAVENS AND EARTH WITH TRUTH. FAR IS HE ABOVE (THE PARTNERS) THAT THEY ASSOCIATE.

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مُّبِينٌ خَصِيمٌ هُوَ فَإِذَا نَّطْفَة مِنْ الأْنسَانَ خَلَقَ ((4))

4- HE CREATED MAN OF A (TRIFILING) SPERM-DROP, AND YET HE IS AN OPEN INIMICAL (TO HIS CREATOR).

تَأْكُلُونَ وَمِنْهَا وَمَنَافِعُ دِفْءٌ فِيهَا لَكُمْ خَلَقَهَا وَالأْنْعَامَ ((5))

5- AND THE CATTLE, HE CREATED THEM FOR YOU. IN THEM, THERE IS CLOTHING; AND OTHER BENEFITS, AND OF THEM YOU EAT.

تَسْرَحُونَ وَحِينَ تُرِيحُونَ حِينَ جَمَالٌ فِيهَا وَلَكُمْ ((6))

6- AND THERE IS GLORY IN THEM FOR YOU WHEN YOU BRING THEM BACK FOR REST, (IN THE EVENING) AND SEND THEM OUT TO PASTURE. (IN THE MORNING)

رَحِيمٌ لَرَءُوفٌ رَبَّكُمْ إِنَّ الأْنفُسِ بِشِقِّ إِلاَّ بَالِغِيهِ تَكُونُوا لَّمْ بَلَد إِلَى أَثْقَالَكُمْ وَتَحْمِلُ ((7))

7- AND THEY CARRY YOUR HEAVY LOADS UNTO A LAND, THAT YOU WOULD NOT REACH IT WITHOUT SELF-HELP IN HARDSHIP. VERILY YOUR LORD IS KIND, COMPASSIONATE.

تَعْلَمُونَ لاَ مَا وَيَخْلُقُ وَزِينَةً لِتَرْكَبُوهَا وَالْحَمِيرَ وَالْبِغَالَ وَالْخَيْلَ ((8))

8- AND HORSES, AND MULES, AND ASSES, (HE CREATED FOR YOU) TO RIDE THEM, AND (ALSO THEY ARE YOUR) ADORNMENTS. AND HE WILL CREATE (FOR YOU) WHAT YOU KNOW IT NOT. (AT THE MOMENT)

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THE COMMENTARY
THE VARIOUS PROFITS OF ANIMALS (VERSE NO. 3 - 8)

In order to pluck up polytheism by the roots, and attract the attentions Monotheism, here two different ways are followed. At first, by reasoning on the wonderful order of creation, and then on the expression of sentiments and mental attitudes, man is reminded of God's infinite bounties and favours, that are bestowed on him; perhaps he may leave evil and grasp the goodness in God:ِ ``He created the heavens and earth with truth. Far is He above the partners that they associate with Him.'' As to the phrase; ``All are created with truth'', in this wide world nothing is created for play or for nothing. There is plan, purpose and design behind the creation of everything.

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Then reference is made to the origin and to the creation of Man himself saying:ۚ ``He created man of a trifling sperm-drop, and yet he is an open inimical, and full of hostility and dispute!

The origin of Man is physically trifling and lowly for begining with a sperm-drop; and then after his various stages of creation one after another, the creator blows of His spirit in Man and the things will turn otherwise. He will have amazing faculties, immense capacity, and strange power and ability! These will cause him to have Free-will to some extent, and obtain authority and responsibility. All these qualifications serve to raise him to the rank of the VICEGERENT of God upon the earth.... a rank which is higher in grade than that of the angels. So, all the material things, cattle, animals, and living creatures, will be made subservient to Man, in order to use them in various just and truthful purposes:ۚ

``And the cattle, He created for you. There is clothing and other benefits, and of them you eat.'' The Arabic, ``DEF'' means any kind of covering and clothing, most of which are made out of the wool, fur and skins of the animals.

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It is remarkable that the reference is not only made to the physical profits of the cattle and animals. When the cattle go to pasture in the morning and return to its fold or sheep-cote in the evening, their collective movement will incite confidence and happiness in the owner. He will have a sense of power and wealth when he sees the beauty, and hears the ringing sound of the bells that are hung from the neck of his sheep, goats, cows and camels.

In the next verse, another profit that man takes from the animals has been referred to. ``And they carry your heavy loads to a land that you would not reach it without self-help in hardship. Verily your Lord is Kind, Compassionate to you.'' The beasts of burden, such as the horse, mule, ass, and camel, have helped a lot so far in the history of man's journey and transport. In the life time of our prophet Allah promised to create for Man's carriage and transport means and carriers that were not known to Man:ۚ ``.... And We will create for you, besides the beasts of burden, what you do not know them.''

Now, Allah's promise has been carried out and Man has obtained more and more comfort in his travelling and transportations. There has been many changes in the history of Man's transport. Horses and mules gave their place to the carriage. The carriage turned to tramway and trains; then there came modern beautiful cars in the road, and amazing aeroplanes have conquered the sky ways. At any given point of time, many of such inventions were unknown to Man, nor can we guess what will happen to-morrow, and what sort of a bird and BORA"GH will move us up to the stars in the future:ۚ

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``And He created for you horses, mules, and asses to ride and to be your adornments. And He will create for you in future what you know it know to-day.''

((9))أَجْمَعِينَ لَهَدَاكُمْ شَاءَ وَلَوْ جَائِرٌ وَمِنْهَا السَّبِيلِ قَصْدُ اللهِ عَلَىوَ

9- AND IT IS UP TO ALLAH TO SHOW THE RIGHT WAY. AND

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(SOME WAYS) OF THEM ARE DEVIATED PATHS. AND IF HE HAD WILLED, HE WOULD HAVE GUIDED YOU ALL TOGETHER.

((10)) تُسِيمُونَ فِيهِ شَجَرٌ وَمِنْهُ شَرَابٌ مِّنْهُ لَّكُمْ مَاءً السَّمَاءِ مِنْ أَنزَلَ الَّذِي هُوَ

10- IT IS HE WHO SENT DOWN WATER FROM THE SKY; FROM IT IS YOUR DRINK, AND FROM IT (GROWS) THE CROPS ON WHICH YOU GRAZE YOUR CATTLE.

لِقَوْم لآَيَةً ذَلِكَ فِي إِنَّ النَّمَرَاتِ كُلِّ وَمِنْ وَالأَعْنَابَ وَالنَّخِيلَ وَالزَّيْتُونَ الزَّرْعَ بِهِ لَكُمْ يُنْبِتُ
((11))يَتَفَكَّرُونَ

11-WITH IT (i.e THE RAIN) HE GROWS FOR YOU CROPS, AND OLIVES. AND DATE-PALMS, AND GRAPES, AND OF ALL SORTS OF FRUITS. SURELY IN THAT, THERE IS A SIGN FOR A PEOPLE WHO THINK.

((12))يَعْقِلُونَ لِقَوْم لآيَات ذَلِكَ فِي إِنَّ بِأَمْرِهِ مُسَخَّرَاتٌ وَالنُّجُومُ وَالْقَمَرَ وَالشَّمْسَ وَالنَّهَارَ اللَّيْلَ لَكُمُ وَسَخَّرَ

12- AND HE SUBJECTED TO YOU THE NIGHT AND DAY; AND THE SUN AND THE MOON. AND THE STARS (SHALL BE) SUBJECTED BY HIS ORDER. SURELY IN THAT THERE ARE SIGNS FOR A PEOPLE WHO USE WISDOM.

((13))يَذَّكَّرُونَ لِّقَوْم لآيَةً ذَلِكَ فِي إِنَّ أَلْوَانُهُ مُخْتَلِفاً الأَرْضِ فِي لَكُمْ ذَرَأَ وَمَا

13- AND WHAT HE HAS CREATED FOR YOU IN THE EARTH, THEIR COLOURS BEING DIFFERENT. SURELY IN THAT THERE IS A SIGN FOR A PEOPLE WHO RECOLLECT.

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THE COMMENTARY

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O, MAN! EVERYTHING CAN BE MADE SUBSERVIENT TO YOU. (VERSE NO. 9 - 13)

In the first stage of the above revelation, it refers to a great spiritual favour of Allah that He has accepted our guidance as a right upon Himself! He has said:ۚ ``It is a duty incumbent upon Allah, to show His servants the right way which leads directly to Him, and ends to Man's salvation and prosperity; On condition that man himself is willing to avoid evil, and may want to tread the path of truth. So God has to show the right way, and man has to set foot.'' God has created Man, and has endowed him with various powers and faculties, to help him to develop; and to unfold gradually as a flower from a bud, with the difference that Man decides to develop by his own Free-Will; but animals, and vegetations, develop by their nature and through their instinct.

Therefore to equip man for his self-impelled, and intentional progress, God has endowed him with wisdom and power of thinking. He also has sent Messengers with Book of Guidance to Man for more help. Yet, inspite of all that, there are still some by-paths, and side-roads, that are not direct and might mislead or pervert men:ۚ ``And it is up to Allah to show you the right way, but some of the roads are deviated ways!'' If Allah had willed, he would have guided all men in the straight path of Monotheism, but a guidance through force-majeure is not reckoned a guidance, and it is not valid in the sight of Wisdom and justice.

Then the verses apply to some physical bounties of Allah that are bestowed on Man; such as the rain through which he can have his drinking, grow crops to eat or to graze his cattle, bringing up olives, date-palms, grapes, and thousands of all sorts of fruits, and other produces with various colours, tastes smells, and uses!

Among the great bounties of God, mention is made of the sun, the moon, the night, and the day, each of which having immense profits

for man. God has subjected them to Man, and the stars too, shall be subjected in proper time, and by God's will and order. ``And He subjected to you the night and day, and the sun and the moon; and the stars shall be subjected by His order.'' For those who think and reflect, and for those who may use their brain and wisdom; there are many signs and symptoms in the above mentioned bounties, in order to find the way.

God's physical and spiritual bounties are so mingled with each other, that one cannot separate them. From among all; the faculty of thinking, wisdom, and recollection, are three bounties among the great ones, if we could but use them in proper way. Qura"n almost all the time addresses men of thought and wisdom, and men of study and reflection, because it has sprout out of a land on which prevailed ignorance, and lack of knowledge and information.

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وَلَعَلَّكُمْ فَضْلِهِ مِنْ وَلِتَبْتَغُوا فِيهِ مَوَاخِرَ الْفُلْكَ وَتَرَى تَلْبَسُونَهَا حِلْيَةً مِنْهُ جُواوَتَسْتَخْرِ طَرِيّاً لَحْماً مِنْهُ لِتَأْكُلُوا الْبَحْرَ سَخَّرَ الَّذِي وَهُوَ تَشْكُرُونَ((14))

14- AND IT IS HE WHO SUBJECTED TO YOU THE SEA THAT YOU MAY EAT OUT OF IT FRESH MEAT; AND YOU TAKE OUT OF IT ORNAMENT WHICH YOU WEAR IT.

AND YOU SEE THE SHIP CLEAVING THROUGH IT SO THAT YOU MAY SEEK OF HIS BOUNTY, AND PERHAPS YOU MAY GIVE THANKS.

تَهْتَدُونَ لَّعَلَّكُمْ وَسُبُلا وَأَنْهَاراً بِكُمْ تَمِيدَ أَنْ رَوَاسِيَ الأَرْضِ فِي وَأَلْقَى((15))

15- AND HE CAST IN THE EARTH FIRM MOUNTAINS, LEST IT SHOULD SHAKE YOU (BY ITS MOVEMENTS), AND STREAMS, AND ROADS, THAT YOU MAY BE GUIDED.

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يَهْتَدُونَ هُمْ وَبِالنَّجْمِ وَعَلاَمَات((16))

16- AND MARKS; AND BY THE STARS (TOO) THEY ARE GUIDED.

تَذَكَّرُونَ أَفَلاَ يَخْلُقُ لاَّ كَمَنْ يَخْلُقُ أَفَمَنْ((17))

17- IS THEN HE WHO CREATES LIKE HIM WHO CREATES NOT? WILL YOU NOT THEN PAY HEED?

رَحِيمٌ لَغَفُورٌ اللهَ إِنَّ تُحْصُوهَا لاَ اللهِ نِعْمَةَ تَعُدُّوا وَإِنْ((18))

18- AND IF YOU COUNT THE BOUNTIES OF ALLAH, YOU WILL NOT BE ABLE TO NUMBER IT. VERILY ALLAH IS ALL-FORGIVING, COMPASSIONATE.

THE COMMENTARY
THE MOUNTAINS, SEAS, AND STARS (VERSE NO. 14 - 18)

The above verses point to another important part of Allah's bounties which are innumerable. It begins with the oceans that are among the greatests of the sources of food, ornaments, and other useful materials. Now that the population has increased so fast, man has anxiously turned his attention on the new sources of food and energy. Therefore, diving, and sea and oceanic researchers, have obtained a new importance and a great value. Here, in these verses; the wave of argument goes from the crest down to the bottom, and from the large and great things like the

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sun, and the moon, and the stars, to the small thing like the delicate flesh of fishes, although no larger a thing in the universe is less in importance than the smaller ones! Here is another wonder of the creation and creator, that such a delicate, and finely made and formed

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fresh fleshes, should be produced from salt water!

After the reference to the bounties of the sea, mentiom is made of the mountains, which are the main sources of mines and minerals, and many other profits for Man.

The mountains serve like great heavy weights to balance and control the vibrating movements of our home which is the earth. It works as a steadying agent to keep winds. As a matter of fact, the mountains, the rivers, the roads, and many other things, are also used as some sort of a sign-post or a land mark, to guide man here and there in his extensive home, which is the earth. In the old times, before the compass was found or invented, people in their long distance journeys and voyages made use of the poles stars to find their way on. The stars have always been used as a sign-post of guidance in the dead of night. They also have served to beautify the ceiling of our temporary home here:ۚ

``.... And by stars too they are guided.'' It is not only the pole star that has been the sign-post or light-house of guidance for man. We can only find our way by the light of stars, and we should not forget that the sun is a star too, by the light of which we may see the front of our foot. God's favours to man are indeed infinite and innumerable:ۚ ``And if you count the bounties of Allah, you will not be able to number and count them.''

At the ending of the verses the conscience of Man is called to

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judge and to issue a rightful decree about his Creator:ۚ ``Is then he who creates like him who creates not? Will you not then pay heed!?''

تُعْلِنُونَ وَمَا تُسِرُّونَ مَا يَعْلَمُ وَاللهُ((19))

19- AND ALLAH KNOWS WHAT YOU CONCEAL AND WHAT YOU REVEAL.

يُخْلَقُونَ وَهُمْ شَيْئاً يَخْلُقُونَ لاَ اللهِ دُونِ مِنْ يَدْعُونَ وَالَّذِينَ((20))

20- AND THOSE WHOM THEY CALL APART FROM ALLAH (i.e.THEIR FALSE GODS) DO NOT CREATE

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ANYTHING, AND THEY THEMSELVES ARE CREATED.

((21))يُبْعَثُونَ أَيَّانَ يَشْعُرُونَ وَمَا أَحْيَاء غَيْرُ أَمْوَاتٌ

21- THEY ARE DEADS, LIFELESS, AND DO NOT KNOW WHEN SHALL THEY BE RAISED UP.

((22))مُّسْتَكْبِرُونَ وَهُمْ مُّنكِرَةٌ قُلُوبُهُمْ بِالاْخِرَةِ يُؤْمِنُونَ لاَ فَالَّذِينَ وَاحِدٌ إِلَهٌ إِلَهُكُمْ

22- YOUR GOD IS (THE ONLY) ONE GOD. AND THOSE WHO DO NOT BELIEVE IN THE HEREAFTER, THEIR HEART IS DENIER AND THEY ARE (PUFFED) WITH PRIDE.

((23))الْمُسْتَكْبِرِينَ يُحِبُّ لاَ إِنَّهُ يُعْلِنُونَ وَمَا يُسِرُّونَ مَا يَعْلَمُ اللهَ أَنَّ جَرَمَ لاَ

23- WITHOUT ANY DOUBT, ALLAH KNOWS WHAT THEY CONCEAL AND WHAT THEY REVEAL; THAT HE DOES NOT LOVE THE ARROGANTS.

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The Lifeless Gods, With Lack Of Common Sense (VERSE NO. 19 - 23)

Here a third attribute of God is pointed to; and that is, His infinite knowledge and wisdom. Then once again stress is put upon God's creative power: ``Those whom they call apart from Allah, do not create anything, and they themselves are created.'' In other word, Allah is the only Creator and the ultimate reality; and anything other than Him is created, and is created by Him.

Therefore, out of wisdom are, those who worship any other than God. The idols, and the celestial bodies that they used to worship, were all inanimate material things and dead bodies. Even the prophets, saints, and heroes that they deified, were all mortals, and have already died. This was because in themselves, they were lifeless; and so, everything testifies that there is only one true Eternal God. We cannot conceal or reveal anything that we may have it in the heart, or at the tip of our tongue, unless God knows that far better than ourselves! We have frequently mentioned in our book, that idol and idolatries is not confined to bowing down in front of some images carved out of stone or wood; or worshipping false gods, and fetishes. Anything and anyone, on whom you rely apart from Allah; and that you think in his hands lays our fate, he is a real idol. Even those persons who depend upon the super-powers, and who put their trusts on them, expecting their

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help in emergency cases, and dark days; they too, are real idolaters and are actual polytheists. We may ask them if their deified super-powers and gods, have ever created anything; or even do they have the knowledge of what may happen to them next day!? All their fetishes, false gods, and deified men, will eventually be raised up from their graves to stand in the court of God's Final

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judgement, while they cannot tell when that awful day will be. There; their followers will know their inability and weakness. Belief in God and belief in Resurrection Day are mingled. He who believes in God, and all the great good attributes of Him, cannot believe that Man is created in vain, and as a play-toy, and he will be left alone and unquestioned. If they deny or reject God's guidance and Law, they, infact don't want to know. They refuse to know the realities of life, and they are so because of their arrogance, pride, and vanity. Reasons for Monotheism and Resurrection Day are abundant if they want to be reasonable.

((24))لِينَالأَوَّ أَسَاطِيرُ قَالُوا رَبُّكُمْ أَنزَلَ مَّاذَا لَهُمْ قِيلَ وَإِذَا

24- AND WHEN IT IS SAID TO THEM; WHAT HAS YOUR LORD SENT DOWN? THEY SAID; PRIMEVAL FICTITIOUS TALES.

((25))نَيَزِرُو مَا سَاءَ أَلاَ عِلْم بِغَيْرِ يُضِلُّونَهُمْ الَّذِينَ أَوْزَارِ وَمِنْ الْقِيَامَةِ يَوْمَ كَامِلَةً أَوْزَارَهُمْ لِيَحْمِلُوا

25- THEY WILL HAVE TO CARRY THEIR OWN BURDENS (OF SIN) COMPLETELY, IN THE RESURRECTION DAY; AND SOME OF THE BURDENS OF THOSE WHOM THEY MISLEAD WITHOUT ANY KNOWLEDGE. BEHOLD! TOOِBAD IS THE LOAD THEY BEAR.

((26))يَشْعُرُونَ لاَ حَيْثُ مِنْ الْعَذَابُ وَأَتَاهُمْ فَوْقِهِمْ مِنْ السَّقْفُ عَلَيْهِمْ فَخَرَّ الْقَوَاعِدِ مِّنَ بُنْيَانَهُمْ اللهُ فَأَتَى قَبْلِهِمْ مِنْ الَّذِينَ مَكَرَ قَدْ

26- VERILY THOSE BEFORE THEM ALSO PLOTTED, BUT ALLAH CAME (TO DESTROY) THEIR BUILDINGS FROM THE

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FOUNDATIONS; THEN ITS CEILING FELL UPON THEM FROM OVERHEAD, AND THE TORMENT CAME TO THEM FROM WHERE THEY DID NOT KNOW!

((27))الْكَافِرِينَ عَلَى وَالسُّوءَ الْيَوْمَ الْخِزْىَ إِنَّ الْعِلْمَ أُوتُوا الَّذِينَ قَالَ فِيهِمْ تُشَاقُّونَ كُنْتُمْ الَّذِينَ شُرَكَائِيَ أَيْنَ وَيَقُولُ يُخْزِيهِمْ الْقِيَامَةِ يَوْمَ ثُمَّ
))

27- THEN IN THE RESURRECTION DAY, HE WILL DISGRACE THEM, AND WILL SAY; WHERE ARE MY

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PARTNERS, FOR WHOM YOU WERE HOSTILE (TO THE BELIEVERS)? THOSE WHO WERE ENDOWED WITH KNOWLEDGE WILL SAY:ِ TO-DAY, DISGRACE AND MISERY ARE ON THE UNBELIEVERS.

تَعْمَلُونَ كُنْتُمْ بِمَا عَلِيمٌ اللهَ إِنَّ بَلَى سُوء مِنْ نَعْمَلُ كُنَّا مَا السَّلَمَ فَأَلْقَوْا أَنفُسِهِمْ ظَالِمِي الْمَلاَئِكَةُ تَتَوَفَّاهُمُ الَّذِينَ ((28))

28- THOSE WHOSE LIFE THE ANGELS TAKE, WHILE THEY HAVE OPPRESSED THEMSELVES, OFFER SUBMISSION SAYING; WE WERE NOT DOING ANY THING BAD!

YES, YOU WERE! AND ALLAH KNOWS WELL WHAT YOU HAVE BEEN DOING.

كَبِّرِينَالْمُتَ مَثْوَى فَلَبِئْسَ فِيهَا خَالِدِينَ جَهَنَّمَ أَبْوَابَ فَادْخُلُوا ((29))

29- SO ENTER YOU THE GATES OF HELL, TO LIVE THEREIN FOR EVER; WHAT A BAD ABODE IS THAT OF THE ARROGANTS.

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THE COMMENTARY
OCCASION OF REVELATION (VERSE NO. 24 - 29)

It is written in the, MAJ-MA-AL-BAYA"N that; the immediate reference of the first verse here, (NO.24) is to the sixteen SCHISMATICS, who were divided in four group, and groups of four; each group standing in one of the main roads of Mecca during the pilgrimage period, in order to turn the minds of the pilgrims against Mohammmad and his new religion. They dishonestly used to say, Mohammad has forged a series of lies mingled with some fairy-tales of old and presents them as Message of Allah to Man, and instead of miracles as a proof of his prophethood! THOSE WHO CARRY THE LOADS OF OTHER PEOPLE TOO.

When a group of the learned Jews and some of the arrogant disbelievers were asked about the prophet and his Divine Book of inspiration; without reflecting upon the question or having a good back ground of that knowledge, some of the pagan Arabs too, repeated the same thing that the learned but spiteful Jews, unjustly said:ِ

``These QURA"NIC VERSES are nothing but fairy-tales of old!'' They arrogantly pretended that these were not something new to them. In this, they not only deceived their own conscience, but they also misled others who felt some affections towards them. They even claimed that they could bring the like of it, if they wanted to; but more than fifteen centuries elapsed, and no one could bring even a chapter the like of it! In fact the ungodly men of power and wealth were not against the existing superstitious religion and their false gods. They were against the truthful

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religion that challenged with their fancies and caprices; and which, endangered their material profits, their ranks, and their social privileges. Such persons will have a two-fold punishment:ۚ one for carrying the burden of their own sins, and the second for misleading other people:ۚ

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``They will have to carry their own burden of sin completely in the Day of Doom, and also they have to carry some of the burden of those whom they mislead....'' True that no bearer of burden will bear the burden of another, but the sin of misleading other is the sin of the misleader himself. The followers of the misleaders are also of two classes or two groups.... sometimes a group of people may deliberately and with awareness, follow an oppressor leader for a certain physical interest. In such a case they will have to carry their own burden of sin besides some load for their voluntarily obedience.

But there might be a second group too, who are unaware and ignorant, and are seduced by the evil leaders to do some wrong. Such followers may have a good faith and intention, and do that evil for the sake of God. In such cases too, the followers are not acquit of blame, and they still have to carry their own burden of sins. On the other hand the punishment of their leaders will be a two-fold one. The next verse (NO.26) implies that the plots of the unbelievers are not a new thing:ۚ ``Those before them also plotted and designed, but Allah destroyed their construction of conspiracy and evil purpose from the foundation, so that its ceiling fell upon them from overhead and perished them in disgrace.''

In all ages wicked men tried to plot against God's way, but they always failed, because Allah frustrated them in their plots and plans by collapsing the evil structures that they built against the godly. So was their punishment in this temporary life; but their greatest misfortune will afflict them later in the life to come. This comes when they have to stand before the seat of God's judgement in the Day of Doom. There, the ungodly are gathered before the seat of judgement, and are questioned of their false gods and the partners that they worshipped apart from Allah, but they are not able to reply in their state of disgrace and disappointment.

The next verse (NO.28) gives us some information of the ungodly and disbeliever's death-bed:ۚ ``Those whose life the angels take, while they have oppressed themselves; they offer submission and say; we were not doing anything wrong!''

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Those who died in a state of rebellion against God, they have, in fact, oppressed their own self and soul. When they are questioned of their sins and evil deeds, they resort to flimsy excuses that, our sins were not real sins, because we have done it in a state of ignorance, and our motive was

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not wrong! But here the Judge is Allah who knows every secret of the souls, and what have they concealed in their heart, and souls, and what is open in the tip of their tongue. Therefore, their false plea before Allah is of no use or value, and they shall be doomed to an everlasting punishment.

((30))الْمُتَّقِينَ دَارُ وَلَنِعْمَ خَيْرٌ الْآخِرَةِ وَلَدَارُ حَسَنَةٌ الدُّنْيَا هَذِهِ فِي أَحْسَنُوا لِلَّذِينَ خَيْراً الُواقَ رَبُّكُمْ أَنْزَلَ مَاذَا اتَّقَوْا لِلَّذِينَ وَقِيلَ

30- AND IT WILL BE SAID TO THOSE WHO WERE PIOUS; WHAT IS IT THAT YOUR LORD HAS SENT DOWN? THEY SAID:ِ ``GOODNESS! (ALL GOOD) FOR THOSE WHO DO GOOD IN THIS WORLD, THERE IS GOODNESS, AND CERTAINLY THEIR HOME IN THE HEREAFTER WILL BE FAR BETTER; AND WHAT A GOOD ABODE IS THAT OF THE PIOUS.

((31))الْمُتَّقِينَ اللهُ يَجْزِي كَذَلِكَ شَاءُونَيَ مَا فِيهَا لَهُمْ الْأَنْهَارُ تَحْتِهَا مِنْ تَجْرِي يَدْخُلُونَهَا عَدْنٍ جَنَّاتُ

31- (THEIR ABODE IS IN THE) ETERNAL GARDENS OF BLISS. (i.e. PARADISE) THEY SHALL ENTER IT. STREAMS FLOW BENEATH IT. FOR THEM IS THERE, WHATEVER THEY MAY WANT. SO DOES ALLAH REWARD THE PIOUS.

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((32))تَعْمَلُونَ كُنتُمْ بِمَا الْجَنَّةَ ادْخُلُوا عَلَيْكُمْ سَلَامٌ يَقُولُونَ طَيِّبِينَ الْمَلَائِكَةُ تَتَوَفَّاهُمُ الَّذِينَ

32- THOSE WHOSE LIFE THE ANGELS TAKE (WHILE THEY ARE) CLEAN; (THE ANGELS WILL SAY TO THEM) PEACE BE ON YOU. ENTER YOU THE PARADISE FOR WHAT YOU HAVE BEEN DOING.

THE COMMENTARY
THE FATE OF THE CLEANSED (VERSE NO. 30 - 32)

During the time of pilgrimage when people from all around, rushed to Mecca to perform the rites of HAJJ Mohammad's advent was the general topic of conversations and questions. When the polytheists were asked about Qura"n, they answered; we are of opinion that these writing are some fairy-tales of ancient, that are composed and fabricated newly. When the same question was asked of a pious man; unlike the ungodly, he would answer; ``All good!"....good in this life for those who follow the Law, and far better for them in the Hereafter. Our Lord is mere goodness, pure truth and All-mercy and from such a sacred Essence, nothing can come out but good and beauty. The Holy Book that our Lord has inspired to our prophet is a light to guide us; is a medicine to cure our mental disease, and it is a guidance to salvation and prosperity; so also a measure of distinction between truth and falsehood.

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Then word moves about the abode of the good-doers and the godly, in the life to come:ِ ``They will live in the eternal gardens of bliss (PARADISE) with streams flowing underneath its trees, and for them therein is whatever they may wish.'' The reference here is not only to the physical bounties of the

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promised Paradise. In brief and through a hint, it is pointed out that, the inhabitants of Paradise can have whatever pleases them, besides the best of the physical means of life. Elsewhere in the Qura"n (S43:71) we read:ِ ``To them will be passed dishes and goblets of gold. They will have in there all that their souls could desire, and all that the eyes could delight in.'' The pious ones or those who die having been cleansed, are clean from all sorts of polytheism, of pride and oppression, and of all kinds of evil and sin.

The Arabic, ``TATAVAFFA"HOM'' is a fine touch to the incident of death, which implies that the angels come to receive and to take over the soul of man. In other word; death is not the end of man's life. It rather is a glorious new beginning for the believers, and a very bad start and commencement for the faithless.

((33))يَظْلِمُونَ أَنْفُسَهُمْ كَانُوا وَلَكِنْ اللهُ ظَلَمَهُمْ اوَمَ قَبْلِهِمْ مِنْ الَّذِينَ فَعَلَ كَذَلِكَ رَبِّكَ أَمْرُ يَأْتِيَ أَوْ الْمَلاَئِكَةُ تَأْتِيَهُمْ أَنْ إِلاَّ يَنظُرُونَ هَلْ

33- DO THEY EXPECT ANYTHING EXCEPT THE ANGELS COMING TO THEM, (TO OVER TAKE THEIR SOULS) OR THE COMMAND OF YOUR LORD COME? SO DID THOSE BEFORE THEM. AND ALLAH DID NOT OPPRESS THEM, BUT THEY THEMSELVES WERE OPPRESSING.

((34))يَسْتَهْزِئُونَ بِهِ كَانُوا مَّا بِهِمْ وَحَاقَ عَمِلُوا مَا سَيِّئَاتُ فَأَصَابَهُمْ

34- THEN THE BAD CONSEQUENCES OF WHAT THEY DID, AFFLICTED THEM; AND ENCOMPASSED THEM THAT AT WHICH THEY WERE MOCKING.

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فَهَلْ قَبْلِهِمْ مِنْ الَّذِينَ فَعَلَ كَذَلِكَ شَيْء مِنْ دُونِهِ مِنْ حَرَّمْنَا وَلاَ آبَاؤُنَا وَلاَ نَّحْنُ شَيْء مِنْ دُونِهِ مِنْ عَبَدْنَا مَا اللهُ شَاءَ لَوْ أَشْرَكُوا الَّذِينَ وَقَالَ
((35))الْمُبِينُ الْبَلاَغُ إِلاَّ الرُّسُلِ عَلَى

35- AND THE POLYTHEISTS SAID:ِ ``HAD ALLAH WILLED, WE WOULD NOT HAVE WORSHIPPED ANYTHING APART FROM HIM; NEITHER WE NOR OUR FATHERS. AND NOR WOULD HAVE WE FORBIDDEN ANYTHING WITHOUT (A PERMISSION FROM) HIM. SO DID THOSE BEFORE THEM. IS THERE THEN (ANY DUTY) UPON THE MESSSENGERS EXCEPT PERSPICUOUS CONVEYANCE? (OF THE MESSAGES)

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الأَرْضِ فِي فَسِيرُوا الضَّلاَلَةُ عَلَيْهِ حَقَّتْ مَّنْ وَمِنْهُمْ اللهُ هَدَى مَّنْ فَمِنْهُمْ الطَّاغُوتَ وَاجْتَنِبُوا اللهَ اُعْبُدُوا أَنِ رَّسُولا أُمَّة كُلِّ فِي بَعَثْنَا وَلَقَدْ
الْمُكَذِّبِينَ عَاقِبَةُ كَانَ كَيْفَ فَانْظُرُوا ((36))

36- AND VERILY WE RAISED IN EVERY NATION A MESSENGER (TO TELL THEM) THAT, WORSHIP ALLAH, AND AVOID FALSE GODS. THEN THERE ARE SOME OF THEM WHOM ALLAH GUIDED AND OF THEM WERE SOME WHO DESERVED STRAYING. SO TRAVEL IN THE EARTH AND PERCEIVE HOW WAS THE END OF THE BELIERS.

نَاصِرِينَ مِّنْ لَهُمْ وَمَا يُضِلُّ مَنْ يَهْدِي لاَ اللهَ فَإِنَّ هُدَاهُمْ عَلَى تَحْرِصْ إِنْ ((37))

37- IF YOU ARE SO EAGER FOR THEIR GUIDANCE, THEN KNOW THAT ALLAH WILL NOT GUIDE HIM WHO LEAVES TO STRAY; AND THERE IS NOT ANY HELPERS FOR THEM.

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THE COMMENTARY
PROPHET'S DUTY IS OPEN ANNOUNCEMENT. (VERSE NO. 33 - 37)

In a threatening language the verses address the unbelievers and polytheists that, what do they expect to meet? Are they waiting for the angels of death to come to overtake their souls, giving an end to their foolish endeavours and injurious attempts? Or are they waiting for Allah's command for their punishment to be issued? In other word; they wait doing nothing for their own good until death seizes them, or some punishment in this life touches them, so that they lose all their chances of return, and opportunities of repentance. Those who lived before them also did the same things till they met their doom, while God did not oppress them the least, but they themselves were oppressing. They only got the natural results of their own deeds, and the reaction of their actions. So the bad consequences of their evil deeds afflicted them!

The next verse (NO.35) points at another weak and baseless objections of the polytheists, who say; had Allah willed we would not have worshipped anything apart from Him; nor would we have forbidden anything without His permission, such as our taboos. This is an out of date reasoning that has been circulated throughout time an space in ages. Some of the weak minded sinners say:ۏ ``Why did not God force all His servant to worship him alone, and to follow His direction?''

Such an assertion denies Man's limited Free-Will, which is the foundation of ethics. Violating the laws and regulations of Free-Will, is against the general plan of God for Man's life and results. On the other hand; the duty of a prophet is to announce their Messages openly, and to convey. Then it is up to the people to accept or reject the call according to their Free-Will. The Main object of all

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the prophet's mission and message is, to worship none but the only one true God....the Creator of the whole

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universe whom they call Allah. And secondly, not to follow the evil ways of rebellion and resistance against God's Law and plans. In other word, be not insolent nor follow the insolent.

Those who move and work against the natural laws, and reject the religious Laws that God has legislated for Man, and close their inner eye and ear on the prophet's call, they themselves are the main cause of their misery and misfortune, and even if a prophet be much eager to guide them, that eagerness will be of no use to them, because a water well should gush forth from the bottom. Therefore our prophet is addressed here by the last verse (NO.37) saying:۝ ``If you are so eager for their guidance, know that Allah will not guide him who deserves to be left to stray; and such people will have no one to help them.''

((38))يَعْلَمُونَ لاَ النَّاسِ أَكْثَرَ وَلَكِنَّ حَقّاً عَلَيْهِ وَعْداً بَلَى يَمُوتُ مَنْ اللهُ يَبْعَثُ لاَ أَيْمَانِهِمْ جَهْدَ بِاللهِ وَأَقْسَمُوا

38- AND THEY SWORE BY ALLAH THE MOST EARNEST OF THEIR OATHS, THAT, ALLAH WILL NOT RAISE UP HE WHO DIES. YES! (HE WILL) IT IS A PROMISE (BINDING) UPON HIM TRULY; BUT MOST OF THE PEOPLE DO NOT KNOW.

((39))كَاذِبِينَ كَانُوا أَنَّهُمْ كَفَرُوا الَّذِينَ وَلِيَعْلَمَ فِيهِ يَخْتَلِفُونَ الَّذِي لَهُمُ لِيُبَيِّنَ

39- (THE AIM OF RESURRECTION IS) TO MAKE CLEAR TO THEM THAT IN WHICH THEY DIFFER, AND THAT THE UNBELIEVERS MAY KNOW THAT THEY WERE LIARS.

((40))فَيَكُونُ كُنْ لَهُ نَقُولَ أَنْ أَرَدْنَاهُ إِذَا لِشَيْءٍ قَوْلُنَا إِنَّمَا

40- OUR WORD TO SOMETHING THAT WE INTEND IT TO BE; IS NOTHING EXCEPT WE SAY TO IT ``BE AND IT WILL BE.

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THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 38 - 40)

A polytheist owed something to a Muslim and evaded paying him back. The Muslim said that he would get it back....if not here....in the hereafter. The polytheist swore by Allah, that God would

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never raise anyone after his death, and there is not Hereafter at All; and hence the verse:ۚ ``They swore by Allah the most earnest of their oath that Allah will not raise up he who dies.'' The strongest oath of the pagan Arabs was by Allah, whom they believed as the Supreme Being, and their weaker oaths were by HOBAL or other important idols they worshipped.

The Arabs knew no reason why should Allah raise them after death; as they knew no reason for their creation in this world too. Here in this case the answer of Qura"n is that:ۚ ``Allah will also convince the unbelievers that they were liars and beliers.'' The Resurrection Day is a day in which the secrets are revealed. Of course the life after death has many other aims and objects, from among which we may mention; Man's evolution and development. The execution of JUSTICE. And giving true aim and object to our present life. So also the continuance of God's Mercy and Grace can be another reason for our life after death.

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ESSENCE AND EXISTENCE (VERSE NO. 40)

By ESSENCE here in the following passage I understand; that which is the answer to the question:ۚ ``What is it?'' In other word Essence is that in being which underlies all the outward manifestations, and is permanent and unchangeable. Here in this verse we read:ۚ

``Our word to something we intend it to be, is that we say to, ``IT be, and, ``IT will be!

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Here I understand that the Essence of all things exist in the knowledge of God, the only Supreme Being whose Essence and Existence are one, and indivisible. In other word; the Essence of anything that comes to existence or being, already exists in the knowledge of God. For short nothing comes out of nothing. And also we should not forget here that God's knowledge, Essence, and existence, are all one and the same thing.

TRANSLATOR'S NOTE)

((41))مُونَيَعْلَ كَانُوا لَوْ أَكْبَرُ الاْخِرَةِ وَلاَجْرُ حَسَنَةً الدُّنْيَا فِي لَنُبَوِّئَنَّهُمْ ظُلِمُوا مَا بَعْدِ مِنْ اللهِ فِي هَاجَرُوا وَالَّذِينَ

41- AND THOSE WHO EMIGRATED IN ALLAH, AFTER THEY HAVE BEEN OPPRESSED, WE SHALL SETTLE THEM IN THIS WORLD GOODLY. (IN A GOOD SETTLEMENT) AND THE REWARD OF THE HEREAFTER WILL BE GREATER IF THEY COULD KNOW.

((42))يَتَوَكَّلُونَ مْرَبِّهِ وَعَلَى صَبَرُوا الَّذِينَ

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42- THOSE WHO ENDURED (WITH PATIENCE) AND PUT THEIR TRUST ON THEIR LORD.

THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 41 - 42)

When, SOHAIL, AMMA"R, BALAL, and KHOBBAB, were converted among the first Muslims; they were tortured and persecuted harshly, by their faithless masters. Sohail told the Pagans:ۺ ``I am very old and my being among you will be of no use to you. Even if I go from here and be against you, I am not able to harm you aught. Then take all my wealth, and let me go to Medina and live there with our prophet.'' They agreed, and Sohail gave them whatever of

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property he had, and emigrated to Medina. Some Muslims there, told him:ۺ ``you made a bargain with a very high profit;'' and to that effect the above verses revealed:ۺ ``Those who emigrated IN Allah after they were oppressed, We shall....'' Emigration is usually accompanied by troubles and endurance. There is not a good merit for such sufferings, and their reward is limited to the experiential lessons that the sufferer may take. But when the emigration is for the sake of God, the case is different, and it has a great merit and honour. Here the sufferer has only two options; either to leave his Lord, or his comfort and welfare. When some one leaves his home and hearth, and all his possession, and goes alone to his Lord, such an emigration is of a high value and his exile is entitled to the highest honour. And such was the case of the early Muslims who emigrated to ABYSSINIA, and later on to Medina.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلاَّ رِجَالا نُّوحِي إِلَيْهِمْ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لاَ تَعْلَمُونَ ((43))

43- AND WE DID NOT SEND BEFORE YOU (AS MESSENGERS) EXCEPT MEN TO WHOM WE INSPIRED. THEN ASK OF THOSE WHO ARE WELL VERSED IN THE SCRIPTURES, IF YOU DO NOT KNOW.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ((44))

44- (WE SENT OUR MESSENGERS BEFORE YOU) WITH EVIDENCES AND SCRIPTURES. AND WE SENT DOWN TO YOU THE RECITAL, (QURA"N) IN ORDER TO MAKE CLEAR FOR PEOPLE. WHAT HAS (ALREADY) BEEN SENT TO THEM; PERHAPS THEY MAY THINK.

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THE COMMENTARY
ASK THEN; IF YOU DON'T KNOW (VERSE NO. 43 - 44)

It seemed very strange to the pagan Arabs, that a man like themselves who ate, drank, and walked in the streets, should come and say:ِ ``I am the Messenger of God, and have brought to you His Message and Book; and that, Allah communicates his orders to me through inspiration!'' This was because almost all of them were illiterates and ignorant of letters and books.

Who are The Ahl AlZikr?

The Arabic, ``ZIKR'' which is usually translated to, mention remembering, memory, recital, or invocation of God, has a wide variety of meanings. It also means having a great deal of information in various fields of knowledge. Many of the commentators have understood, ``AHL-AL-ZIKR'' to be the elders and the learned. Some commentators have taken it to be the doctors of the Bible and the Gospel, or those who are well verses in the Scriptures. On this basis those who are well versed in Qura"n; they too are the, ``AHL-AL-ZIKR''; and the best and greatest among them are Mohammad himself, his daughter Fatima, Imam Ali his soul and self, and his two grand sons, Imam Hasan and Imam Husain (AS).

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((45))يَشْعُرُونَ لاَ حَيْثُ مِنْ الْعَذَابُ يَأْتِيَهُمْ أَوْ الأَرْضَ بِهِمُ لهُ ال يَخْسِفَ أَنْ السَّيِّئَاتِ مَكَرُوا الَّذِينَ أَفَأَمِنَ

45- DO THOSE WHO PLOT EVILS FEEL SECURE THAT, ALLAH WILL NOT CAUSE THE EARTH TO TAKE THEM IN, OR THAT THE PUNISHMENT WILL NOT COME UPON THEM FROM WHERE THEY DO NOT EXPECT.

((46))بِمُعْجِزِينَ هُمْ فَمَا تَقَلُّبِهِمْ فِي يَأْخُذَهُمْ أَوْ

46- OR THAT HE WILL NOT SEIZE THEM IN THEIR GOING TO AND FRO (TO EARN MORE). THEN (IF IT BE SO) THEY CANNOT ESCAPE.

((47))حِيمٌرَّ لَرَءُوفٌ رَبَّكُمْ فَإِنَّ تَخَوُّف عَلَى يَأْخُذَهُمْ أَوْ

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47- OR MAY HE NOT SEIZE THEM ON GRADUAL WARNING? YOUR LORD IS INDEED KIND AND COMPASSIONATE.

THE COMMENTARY
SINS VERSUS PUNISHMENTS (VERSE NO. 45 - 47)

Many a time, Qura"n mingles sentiments with reasons, to obtain the best of training effects and results. In the previous verses the prophethood and Resurrection was under logical discussion; and now through the above verses, the tyrants and arrogant oppressors are threatened, and warned of various punishments which may afflict them due to their various sins and guilts. To put out the light of truth; the wickeds plot evil against the godly in secret, while God is watching them from above or from near by.... even nearer than the jugular veins of their neck! He is able to seize them in any time and in various ways. They might be taken up and swallowed by the earth, like GHA"RUN in the life time of Moses:ِ

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``Do those who plot evil, feel secure that Allah will not cause the earth to take them in.'' Only a vibration of earthquake can split a mouth in the earth, so as to swallow man with his building and whole household! Or the sinners may be afflicted by other kinds of torment and chastisements, which they cannot expect or even dream it! Among these can we mention mysterious diseases, a sudden loss, an accident in journey or traffic, or only a slip and sliding, and then misery rides upon misfortune, and distress upon helplessness! God has also some slow acting and gradual punishments, which is accompanied by warning and admonishing to give a chance for return and repentance, but the good end is for those who avoid evil. When God seized not a sinner urgently he should beware of gradual warnings, because God's mill grinds slowly but sure!

((48))دَاخِرُونَ وَهُمْ للهِ سُجَّداً وَالشَّمَائِلِ الْيَمِينِ عَنْ ظِلاَلُهُ يَتَفَيَّؤُا ءشَيْ مِنْ اللهُ خَلَقَ مَا إِلَى يَرَوْا أَوَلَمْ

48- DO THEY NOT LOOK AT WHAT ALLAH HAS CREATED, OF MATERIAL; THEIR SHADOWS MOVE FROM THE RIGHT AND LEFT, PROSTRATING FOR ALLAH WHILE THEY ARE HUMBLE!

((49))يَسْتَكْبِرُونَ لاَ وَهُمْ وَالْمَلاَئِكَةُ دَابَّة مِنْ الأَرْضِ فِي وَمَا السَّمَاوَاتِ فِي مَا (1)يَسْجُدُ وَللهِ

49- AND BEFORE ALLAH PROSTRATE THEMSELVES ALL THE MOVING CREATURES, AND THE ANGELS, AND THEY SHOW NO PRIDE.

((50))يُؤْمَرُونَ مَا وَيَفْعَلُونَ فَوْقِهِمْ نْمِ رَبَّهُمْ يَخَافُونَ
50- THEY FEAR THEIR LORD (WHO IS) ABOVE THEM, AND DO WHAT THEY ARE ORDERED.

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THE COMMENTARY
ALL PROSTRATE THEMSELVES BEFORE GOD; EVEN THE SHADOWS! (VERSE NO. 48 - 50)

The argument returns once again to Monotheism of worship; that no one worths to be worshipped except Allah the only one true God. The verses here imply that all the living and non-living creatures prostrate themselves before God; even their shadows, which move from the right and left, are showing their submission to Him humbly! Physically, prostration is to recline with face on the ground, in adoration and worship. It is in fact the sign and symbol of showing one's submission. In the above verse, (NO.48) the immediate reference is to material things which are inanimate, and in the next verse, (NO.49) the act of prostration is applied to living creatures, such as men, animals, and angels, in other passages too, the Glorious Qura"n claims that, whatever exist in the heavens and earth, celebrate the praise of God and prostrate themselves before him in submission and are humble, and they do what they are ordered to do!

Although the shadow is physically nothing but the absence of light; it has many uses and benefits for man, and other moving creatures in the earth. Shadow will adjust and regulate the amount of light and sunshine, and control the effects of the sun's various and mysterious radiations, for the benefit of the living creatures down here. It provides for their rest and repose. Permanent shining of the sun will cause the flowers and plants and even the moving creatures to fade, and lose their freshness or brilliance. Those who have to work or to live in the deserts, for them, shadow is indeed a Mercy of God; and among the most useful means of living. After all; the shadow, dim and dark, weak or intense, serves to help vision and seeing things better and with more detail and resolution.

By a mystical metaphor anything that exists in this material world, it is a shadow of its true reality in the heavens! In the last verse (NO.50) we read:ِ ``They fear Lord who is above them and they do what they are ordered.''

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Allah's hand of power is above all the hands. The learned, and men of knowledge and wisdom, as well as all the angels, are aware of this superiority in power; therefore, they are all watchful not to do something unjust, to encounter with God's justice and due punishment; and this is where we may say all of them fear their Lord.

وَقَالَ اللهُ لاَ تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّاىَ فَارْهَبُونِ ((51))

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51- AND ALLAH HAS SAID:ۚ ``TAKE YOU NOT TWO GODS. VERILY HE IS ONLY ONE GOD. THEN BEWARE OF ME.''

تَتَّقُونَ اللهِ أَفَغَيْرَ وَاصِباً الدِّينُ وَلَهُ وَالأَرْضِ السَّمَاوَاتِ فِي مَا وَلَهُ ((52))

52- AND TO HIM BELONGS WHATEVER IS IN THE HEAVENS AND EARTH; AND TO HIM BELONGS THE PERMANENT AND PURE RELIGION. DO YOU THEN CARE FOR ANY OTHER THAN ALLAH?

تَجْأَرُونَ فَإِلَيْهِ الضُّرُّ مَسَّكُمْ إِذَا ثُمَّ اللهِ فَمِنَ نِّعْمَةٍ مِّنْ بِكُمْ وَمَا ((53))

53- AND ANY BOUNTY (GOOD THINGS) WHICH IS WITH YOU, IT IS FROM ALLAH. THEN WHEN A LOSS TOUCHES YOU, TO HIM YOU GROAN (FOR HELP)

يُشْرِكُونَ بِرَبِّهِمْ مِّنْكُمْ فَرِيقٌ إِذَا عَنْكُمْ الضُّرَّ كَشَفَ إِذَا ثُمَّ ((54))

54- THEN WHEN HE REMOVED THE LOSS FROM YOU, A GROUP OF YOU JOIN PARTNERS TO THEIR LORD!

تَعْلَمُونَ فَسَوْفَ فَتَمَتَّعُوا آتَيْنَاهُمْ بِمَا لِيَكْفُرُوا ((55))

55- SO LET THEM SHOW INGRATITUDE FOR WHAT WE HAVE GIVEN THEM, AND ENJOY THEMSELVES (FOR A WHILE), AND SOON SHALL THEY COME TO KNOW.

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THE COMMENTARY
GOD IS ONE, AND HIS RELIGION IS ALSO ONE (VERSE NO. 52 - 55)

Here again polytheism, and in particular DUALISM, has been rejected:ۚ

``Allah has said:ۚ Do not take two Gods. Verily He is only one God.'' The pagan Arabs had various idols, and yet they believed in Allah as the supreme being and Creator of all. They even worshipped pairs of idols, and took them for male and female, like the two idols that they had settled on top of the two famous hills in Mecca which were named after the two idols as, SAFA" and MARVEH. Some of the commentators have understood this verse to have refered to the Dualism doctrine. Some of the ancient Persians held the doctrine that the universe is under the dominion of two opposing principles; a good and an evil, manifested in the light and darkness. This doctrine is contrasted with monism. Trinity, and pluralism. The Arabs of the Pagan Era did

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believe in Allah as their supreme God, but they also had the intermediary gods, such as their various idols, in order to conduct all their affairs; and even to intercede with Allah on their behalf.

The great commentator TABARSI, has a fine touch on the above that:ۚ ``Your Lord has ordered you not to worship two deities, and yet you have created so many gods for yourself. Your caprice is an idol, and your vain desires another. Your worldly aims and object have also turned to be your gods; and even you prostrate yourself before another man, as poor and week as yourself!''

*****

ALLAH

(When Islam was revealed, a more precise and clearer definition of Allah was given, that:ۚ Allah is the Creator of the whole universe. He is the only one true God. The God of; ABRAHAM, MOSES, JESUS and MOHAMMAD. He is the unconditioned Lord of all things. He is Merciful to all His creatures

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and to mankind. He guides aright those who submit to Him, and punishes them for their sins. Allah is not to be compared to any of His creatures. No image or imagination may be made of Him. Allah has told men what He expects of them, through his prophets, as His SPOKESMEN. Allah demands above all, the recognition of His own ONENESS. The greatest sin and oppression is the worship of any other being, real or imaginary alongside Him. The old Persian Duality, and the new Christian Trinity, as well as the other pluralities are all rejected, for being inconsistent with Allah's absolute unity. God is far greater than the Man can think of, and at the same time He is nearer to Man than the jugular vein of his neck. Every one can approach God directly in personal prayer, and especially in reciting the Holy Qura"n which is the very speech of God.

TRANSLATOR'S NOTE)

The next verse (NO.52) implies that; not only Allah is the owner of the heavens and the earth and whatever is in them, that, to Him belongs the ``VA"SIB'' religion which is pure and permanent. The Arabic VA"SIB, has various shades of meaning, such as, PERMANENT, i.e. continuing or enduring in the same state without marked changed; and, ``PURE'', i.e. absolute, and free from what vitiates, weakens, or pollutes. Free from moral defilement or guilt. Hazrat Imam Sadiq (AS) has understood VA"SIB to mean VA"JIB, or necessary, essential, and incumbent. The ending of the verse alludes to the fact that, no one worths being feared of, except Allah:ۚ ``Do you then care for any other than Allah?'' Fear of anyone other than God is considered as some sort of polytheism in Islam. Evil has no power over man of God. The only logical fear is that of the wrath of Allah, due to our sins. God

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is absolute goodness and pure truth, and nothing can come out of goodness but good. He is the only power that can be relied on to relieve our distress.

((56)) تَفْتَرُونَ كُنْتُمْ عَمَّا نَّلَتُسْأَلُ تَاللهِ رَزَقْنَاهُمْ مِمَّا نَصِيباً يَعْلَمُونَ لاَ لِمَا وَيَجْعَلُونَ

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56- AND THEY ASSIGN A SHARE OF WHAT WE HAVE GIVEN THEM FOR SUSTENCE TO THOSE WHO DO NOT KNOW. (i. e THEIR IDOLS) BY ALLAH! YOU WILL BE QUESTIONED OF WHAT YOU HAVE BEEN FORGING.

((57))يَشْتَهُونَ مَا وَلَهُمْ سُبْحَانَهُ اتِالْبَنَ للهِ وَيَجْعَلُونَ

57- AND THEY ASSIGN DAUGHTERS TO ALLAH! GLORY TO HIM! AND FOR THEMSELVES (THEY ASSIGN) WHAT THEY LIKE!

((58))كَظِيمٌ وَهُوَ مُسْوَدّاً وَجْهُهُ ظَلَّ بِالاُنثَى أَحَدُهُمْ بُشِّرَ وَإِذَا

58- AND WHEN ONE OF THEM IS INFORMED OF (HAVING) A FEMALE CHILD, HIS FACE IS TURNED DARK BLACK, AND HE IS CHOKED (WITH ANGER)!

((59))يَحْكُمُونَ مَا سَاءَ أَلاَ التُّرَابِ فِي يَدُسُّهُ أَمْ هُون عَلَى أَيُمْسِكُهُ بِهِ بُشِّرَ مَا سُوءِ مِنْ الْقَوْمِ مِنْ يَتَوَارَى

59- HE ESCAPES FROM PEOPLE, BECAUSE OF THE EVIL OF THE BAD NEWS GIVEN HIM! (HE ASKS HIMSELF); SHOULD I RETAIN HER WITH (SUFFERANCE OF) CONTEMPT, OR HIDE HER (BURY HER ALIVE)IN THE SOUL!? BEHOLD! HOW BAD DO THEY JUDGE!

((60)) الْحَكِيمُ الْعَزِيزُ وَهُوَ الاَعْلَى الْمَثَلُ وَللهِ السَّوْءِ مَثَلُ لاْخِرَةِبِا يُؤْمِنُونَ لاَ لِلَّذِينَ

60- FOR THOSE WHO BELIEVE NOT IN THE HEREAFTER, THERE IS THE EVIL LIKENESS, AND THE MOST SUBLIME LIKENESS (OF ATTRIBUTES) BELONGS TO ALLAH, AND HE IS ALL-MIGHTY, ALL-WISE.

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THE COMMENTARY
WHERE FEMALE BIRTH WAS A SIGN OF SHAME (VERSE NO. 56 - 60)

Now the argument reflects upon some evil innovations, and shameful forgeries of the Pagan

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Arabs:ۚ ``And they assign a share of what We have given them for their sustenance to those idols who do not know anything!'' The Pagan Arabs dedicated a share of what Allah had produced for their sustenance, in tilth and in cattle, for their idols who were lifeless carved stones, and had no knowledge at all, even to know what was offered to them! Neither could they be harmful, nor useful to their foolish worshippers! Their second evil innovation was that, they assigned daughters to Allah, who is far clear of material body and physical attributes. They themself hated having daughters, and believed that having a daughter would humilate them in their society; and to this effect they committed female infanticide. Inspite of such motives, they took the angels to be the DAUGHTERS OF GOD!

The pagan Arab's third evil custom was; when one of them was informed of having a female child, he would be so angry that his face darkened and turned black! He sometimes escaped people for knowing his daughter to be a sign of shame. He did not know how to decide on the matter for having only two options; either to bury the poor girl alive, or to retain her as a thing of sufferance and contempt!

WHY DID THE PAGAN ARAB COMMIT FEMALE INFANTICIDE?

In their state of perpetual war, sons were a source of power to them. On the other hand their daughters made them the subject of humiliating raids. Many a time it happened that in a war their young ladies were taken as captives by the enemy, and when the war was over; she was not returned, or she preferred to stay with the enemy and serve him some how, in the form of a concubine or else. This was due to having an oppressive husband or master, who could not consider a woman as a human being! It was such reasons that made the heart-rending female infanticide customary among the Pagan Arabs,

who lived before Mohammad. (AS) This burying bussiness of daughters, left a black spot of disgrace on the record of Mankind, till the advent of Mohammad, who worked hard and even fought against that evil custom. The Messenger of God could convince those wild people that, both man and women are of the same kind and have the same human rights. Historians tell us of many heart-breaking instances of this evil custom. an incident of which follows:ۚ In the, AL-QURA"N YOVA"KIBODDAHRۚV 2ۚP 214 It has been narrated that, a man came to our prophet and converted. A few days later he came again to the prophet, and asked:ۚ ``If I have done a heinous sin will Allah forgive me for my Islam and repentance?'' In answer to him the prophet said:ۚ ``Allah is All-forgiving Merciful.'' The man said:ۚ ``O, Messenger of God! But my sin is a very great one! The prophet told him:ۚ ``God's Forgiveness is far greater than your sin, whatever it might be.'' The new Muslim explained the sin he had committed thus:ۚ

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``O, Messenger of God! I was on a far distant journey that my wife, whom I knew was pregnant, gave birth to a female child. She knew how much I hated having a daughters. She therefore had concealed her, telling me that the baby died!'' Four years later when I returned home, once I saw a beautiful girl in my house who seemed to be very intimate with my wife. I asked my wife whose daughter was she? The wife said, that the girl was our neighbour's! But I saw her very aften in our house, and very friendly with my wife! When my spouse found that I was very serious to know her, she confessed that she was our own daughter who was born during my absence in that long journey.''

The man continued saying to the prophet:ۺ ``That very night I could not sleep at all for the inconvenience of having a daughter. Now I had a difficult choice to decide on, either to keep the poor girl as a thing of sufferance and contempt that would bring disgrace to the family, or to get rid of her by burying her alive! At last I took my decision and it was to bury her alive! So next morning, before the sun rise, I went to her bed and waked her up, and asked her to come with me to our palm-grove. There I began to dig a grave for her, and when she saw me perspired and tired of digging, she helped me removing the earth. When the grave was dug, I cast my daughter in it, and held her with my left hand not to move, and

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with my right hand I heapt the soil upon her! She was struggling continuously, and weeping and saying to me; Father! What are you doing!? So did I, until she was entirely silent.'' The prophet was shedding tears all the time that his holiness was listening to the sad story of the new convert; and finally drying his eyes, he said to the famale infanticider:ۺ ``If God's Mercy had not taken precedence of His wrath, His punishment would have seized you so far!''

Another instance of female infanticide, was that of GHAIS-IBN-ASIM, a chief of the tribe of BANITAMIM, who confessed to the prophet, saying:ۺ ``In the past our fathers practiced female infanticide. I too, got twelve daughters and buried them all alive, and one after another! My wife then gave birth to my thirteemth child secretly. This too was a girl and therefore my wife had given her to her own family to retain and look after. After a few years I was informed of her existence. I kidnapped her and buried her alive, while she was entreating me to have mercy on her!'' The prophet who was shedding hot tears in hearig that; said to GHAIS:ۺ ``He who shows no mercy to others, will receive no mercy! O, GHAIS! You have a very bad day to meet in future.''

GHAIS, said; ``O, Messenger of God! What is to be done now, to reduce the evil consequences of my heinous sins?'' The prophet said:ۺ ``You better buy thirteen slaves and set them free.''

With the advent of our prophet Mohammad (AS), Islam strictly prohibited female infanticide, and

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declared it to be religiously unlawful as a most heinous sin. In the Islamic Era no more report has been received or recorded of such evil deeds. In the last verse of the above group, (NO.60) the argument reflects again on having faith in Allah and His just judgement, which is a remedy to all these mental diseases of Man:ِ ``.... And the most sublime likeness of attributes belong to Allah who is All-mighty, All-wise.'' That is to say:ِ ``We should not use any parable of ourself, when we speak of Allah, because He is above any comparison, and the highest and noblest attributes belong to Him.''

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وَلاَ سَاعَةً يَسْتَأْخِرُونَ لاَ أَجَلُهُمْ جَاءَ فَإِذَا مُسَمّىً أَجَل إِلَى يُؤَخِّرُهُمْ لَكِنْوَ دَابَّة مِنْ عَلَيْهَا تَرَكَ مَّا بِظُلْمِهِمْ النَّاسَ اللهُ يُؤَاخِذُ وَلَوْ يَسْتَقْدِمُونَ((61))

61- IF ALLAH WOULD SEIZE PEOPLE FOR THEIR OPPRESSION, NO MOVING CREATURE WOULD HAVE BEEN LEFT ON IT. BUT HE RESPITES THEM UP TO AN APPOINTED TERM. THEN WHEN THEIR TERM CAME THEY CANNOT DELAY IT (EVEN FOR) AN HOUR, NOR PUT IT FORWARD.

مُفْرَطُونَ وَأَنَّهُمْ النَّارَ لَهُمْ أَنَّ جَرَمَ لاَ الْحُسْنَى لَهُمُ أَنَّ الْكَذِبَ أَلْسِنَتُهُمْ وَتَصِفُ يَكْرَهُونَ مَا للهِ وَيَجْعَلُونَ((62))

62- AND THEY ASSIGN TO ALLAH WHAT THEY DISLIKE IT, (FOR THEMSELVES) AND THEIR TONGUES DESCRIBE FALSELY THAT FOR THEM IS THE GOOD (END). NECESSARILY FOR THEM SHALL BE THE FIRE, AND THEY ARE THE PIONEERS (WHO ENTER THE HELL)

أَلِيمٌ عَذَابٌ وَلَهُمْ الْيَوْمَ وَلِيُّهُمْ فَهُوَ أَعْمَالَهُمْ الشَّيْطَانُ لَهُمُ فَزَيَّنَ قَبْلِكَ مِّنْ أُمَم إِلَى نَاأَرْسَلْ لَقَدْ تَاللهِ((63))

63- BY ALLAH WE SENT (OUR MESSENGERS) TO THE NATIONS BEFORE YOU, BUT SATAN ADORNED FOR THEM THEIR DEEDS, (i.e. MADE THEIR EVIL DEED FAIR-SEEMING TO THEM) SO HE IS THEIR GUARDIAN TO-DAY, AND FOR THEM IS A PAINFUL PUNISHMENT.

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يُؤْمِنُونَ لِّقَوْم وَرَحْمَةً وَهُدىً فِيهِ اخْتَلَفُوا الَّذِي لَهُمُ لِتُبَيِّنَ إِلاَّ الْكِتَابَ عَلَيْكَ أَنزَلْنَا وَمَا((64))

64- AND WE DID NOT SEND THE BOOK TO YOU, EXCEPT THAT YOU MAY MAKE CLEAR TO THEM THAT IN WHICH THEY DIFFER; AND (ALSO AS) A GUIDANCE AND MERCY FOR A PEOPLE WHO BELIEVE.

THE COMMENTARY
IF IT WAS ORDERED TO ARREST DRUNKARDS....!? (VERSE NO. 61 - 64)

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After studying the sad story of the female infanticide, a reader may ask:ۚ ``Why does God not punish such people for their dreadful crime soon after, so as to quench the flames of such heinous sins?'' The first verse of the above group, (NO.61) is to answer this:ۚ ``If Allah would seize people for their oppression, no moving creature would be left upon the earth unpunished!'' The above topic is a Persian proverb that; ``If it was ordered the drunkards to be arrested, all had to go to jail!'' So also if God had to punish soon after a sin was committed, He had to turn the earth into an excruciating house. Then Man had to perish for his sin, and the animals that are created to serve Man, would have to perish too, by losing their master and support:

Of course this verse does not imply that every one who lives in the earth is opprossor, and that there are not any good and guiltless people. But we should know that, when a fire is lit, it burns both, damp and dry wood. On this motive we have also the verse; S 8:25 in Qura"n saying:ۚ ``Fear you of the trials, which affect not in particular only those of you who have oppressed....''

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Such a warning is against internal discords and social guilts the bad results of which may affect and afflict both innocent and guilty. However Allah does not hasten to punish His guilty servants. If He were to punish instantly for every evil deed, or any failing, no moving creature could escape the punishment, because we are almost all drunkards! God, due to His Infinite Mercy, gives enough time and respite for amendment, and finding out the way to development and evolution. But the sinners should not think that God's respite is a sign of His consent, and they are allowed to do whatever they like. On the other hand we should reflect on this fact that, the good or bad consequence of each deed is mingled and accompanied with that deed; and that, there is a reaction for every action. Our deeds will eventually return back to us, as the echo of our sounds do. Therefore no good can spring out of evil.

In the next verse we read:ۚ

``By Allah We sent our Messengers to the nations before you, but Satan adorned for them their deeds....'' God has sent thousands of apostles of various classes and grades, to cover all ages and all people, to teach the truth and to show man the straight path of God, which leads to salvation and prosperity. But Satanic temptations have always worked against prophethood and prevented a group of people and caused differences and even enmity among the jarring sects. Many people have preferred their own ways, or that of their forefathers. Thre are also other people who know that they are going the wrong way, but to protect some social privileges they have obtained, they arrogantly assert themselves and insist upon their assertion. For example they may say:ۚ

``Jesus Christ or Moses, has said this and that, or they have done so and such; and thus they

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create differences; and here is Qura"n as a Criterion for the distinction of wrong and right:ِ ``And We did not send the Book to you except that you may make clear to them that in which they differ, and also as a guidance and

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Mercy for a people who believe.'' Therefore, an object of the Holy Qura"n sent down to our prophet is to guide the people to the true one God, the faith in whom can lead to the unity of mankind, and guide them to the right conduct.

((65))يَسْمَعُونَ لِقَوْم لآيَةً ذَلِكَ فِي إِنَّ مَوْتِهَا بَعْدَ الأَرْضَ بِهِ فَأَحْيَا مَاءً السَّمَاءِ مِنَ أَنزَلَ وَاللهُ

65- AND ALLAH SENT DOWN FROM THE SKY WATER, THEN BY IT HE GAVE LIFE TO THE EARTH AFTER ITS DEATH. VERILY IN THIS THERE IS A SIGN FOR A PEOPLE WHO HEAR.

((66))ارِبِينَلِلشَّ سَائِغاً خَالِصاً لَبَناً وَدَم فَرْث بَيْنِ مِنْ بُطُونِهِ فِي مِّمَّا نُّسْقِيكُمْ لَعِبْرَةً الأَنْعَامِ فِي لَكُمْ وَإِنَّ

66- AND VERILY THERE IS A (TEACHING) LESSON FOR YOU IN THE CATTLE; WE GIVE YOU TO DRINK OF WHAT IS IN THEIR STOMACH. (WE TAKE OUT) FROM BETWEEN DIGESTED FOOD AND BLOOD PURE MILK WHOLE-SOME TO DRINK.

((67))يَعْقِلُونَ لِّقَوْم لآيَةً ذَلِكَ فِي إِنَّ حَسَناً وَرِزْقاً سَكَراً مِنْهُ تَتَّخِذُونَ عْنَابِوَالأَ النَّخِيلِ ثَمَرَاتِ وَمِنْ

67- AND OF THE FRUIT OF THE DATE-PALMS AND GRAPES, YOU GET INTOXICANTS, AND ALSO GOOD SUSTENANCE. VERILY IN THAT IS A SIGN FOR A PEOPLE WHO USE THEIR WISDOM.

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THE COMMENTARY
WATERS, FRUITS, AND CATTLE (VERSE NO. 65 - 67)

The natural life and death of the earth, and the role of the rain in this phenomenon, has been reflected through many verses in the Qura"n:ِ ``Allah sent down from the sky water, then by it gave life to the earth after its death.'' Water is the main source of life that comes down from the sky through the shower of rain. When the earth is dry to extremity, and it is almost dead or say; full asleep; then a shower of rain which the Persians call it the,``GOD'S MERCY'' is sent down from the sky that infuses a new blood into the veins of the earth, and LO! It is covered with green velvet, painted with wonderfully beautiful flowers and fruits!

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And so is the case with our spiritual life, in which our sins nearly kill our self and soul; but the shower of God's Mercy in the form of Divine Revelation comes down to infuse new life and spirit to us. In the next verse, (NO.66) our attention is drown to the cattle, and how much benefits do we get out of our domestic animals: ``And there is a teaching lesson for you in the cattle; We give you to drink of what is in their stomach. We take out for you from between their digested food and blood, pure milk, which is whole-some to drink.''

How is Milk Made?

Milk and the products made from it are used as food in almost

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all nations of the world. The principle source of milk is the dairy cow, goat,sheep and camel. Because of its extensive use as a food, milk is subject to stringent regulations defined legally by the Public Health Services. Milk is composed of three general parts; water, fat, and solid-not-fat. The latter component is composed of protein, Lactose, and Minerals. Milk is often called, ``NATURAL'S MOST NEARLY PERFECT FOOD'' for it contains nearly all of the essential minerals, especially Calcium and Phosphorus.

One pint of Cow's milk contains the following component parts: A- 385 calories of FOOD ENERGY. B- 17 grams of PROTEIN. C- 0.58 grams of Calcium. D- 0.44 grams of PHOSPHRUS. E- 750 International Units of VITAMIN A F- 0.165 milligrams of THIAMINE. G- 0.83 milligrams of RIBOFLAVIN. H- 4.35 milligrams of NIACIN. I- 7 milligrams of ASCORBI-ACID. Then in the next verse (NO.67) reference is made to fruits, and uses of dates and grapes: ``And of the date and grapes you get intoxicants, and good sustenance.''

The Arabic, ``SAKAR'' may have other meanings too, but here alcoholic intoxicant is wanted. It is evident that Qura"n, in this verse has not permitted to make intoxicants out of date and grapes, because here the intoxicant is callated with good food or drink (sustenance). We therefore need not to say that this verse revealed in Mecca, and before the prohibition of intoxicants. In contrary, the verse implies that intoxicant is not a good food and it is to be taken as anlawful.

((68))يَعْرِشُونَ وَمِمَّا الشَّجَرِ وَمِنْ بُيُوتاً الْجِبَالِ مِنْ اتَّخِذِي أَنْ لِالنَّحْ إِلَى رَبُّكَ وَأَوْحَى

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68- AND YOUR LORD INSPIRED THE BEE THAT, TAKE OUT OF THE MOUNTAINS HOUSES, AND (ALSO) OF THE TREE AND OF

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WHAT THEY BUILD OF LATTICE-WORK.

لِقَوْم لاَيَةً ذَلِكَ فِي إِنَّ لِّلنَّاسِ شِفَاءٌ فِيهِ أَلْوَانُهُ مُخْتَلِفٌ شَرَابٌ بُطُونِهَا مِنْ يَخْرُجُ ذُلُلا رَبِّكِ سُبُلَ فَاسْلُكِي الثَّمَرَاتِ كُلِّ مِنْ كُلِي ثُمَّ
يَتَفَكَّرُونَ((69))

69- THEN EAT OF ALL KINDS OF PRODUCES, AND FOLLOW THE WAYS OF YOUR LORD EASILY. SO, COMES OUT OF ITS STOMACH A DRINK WHICH ITS COLOURS ARE VARIOUS, THEREIN BEING A HEALING FOR PEOPLE. VERILY IN THAT, THERE IS A SIGN FOR A PEOPLE WHO THINK.

THE COMMENTARY
YOUR LORD INSPIRED THE BEE THAT.... (VERSE NO. 68 - 69)

Here the tune and tone of the verses strangely change, and continuing with the mention of God's favours and bounties to Man; the speech turns on the BEE and HONEY, drawing our attention to how the little creature in such a mysterious way, fulfils God's order, and performs the duty assigned to him! :ۏ ``Your Lord inspired the bee to build its home upon the mountains and trees, and among the habitations of Man on their lattice-works.'' The Arabic, ``VAHY'' literally denotes inspiration but connotes to induce, or to put a message into the mind or heart by God. The instinct of creatures too, is some sort of a ``VAHY'' or inspiration that they receive from their Creator. Therefore, here in this verse the bee's instinct is referred to as God's inspiration.

Now-a-days, Man has much more information about the wonderful civilization of bees than he had before. The way the bee builds its wonderful home or the honey-comb, with its hexagonal cells, and so geometrically perfect, upon the hills, on the trees, or even

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among the habitations of men, is one of the wonders of nature! The bee, by its instinct, eats the juice of various kinds of flowers and fruits, to make within its stomach the honey which it later stores it in those cells of wax. The bee's process of making honey is no less stranger than that of the cow's making milk! There are many important and meaningful points in this verses, some of which are as follows:ۏ

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1ۖ HOW AND OF WHAT IS HONEY PRODUCED?

By definition, honey is a sweet, syrupy carbohydrate solution, produced by the honeybee from flower nectar. The nectar is drawn into bee's tongue, or labium, and from there it is passed into the honey stomach of the bee, where salivery enzymes convert the cane suger in the nectar into dextrose and levulose, two invert sugar. Upon returning to the hive, the bee pours back the partially digested nectar into a cell of the comb. Next, ``house bees'' cause further chemical changes, by working the nectar in their mouth. Excess water is evaporated from the solution as the house bees fan their wings over the cell. Finally the honey is ready, and the house bees seal the cell with wax.

The flavor and colour of honey are dependent on the flowers from which the nectar was taken.

2ۖ THE SURE AND EVEN WAYS OF GOD

Bees have divided themselves in various groups of workers. Each group's duty is to do a certain part of work to complete the whole process. As an instance of this, early in the morning, a group of researcher bees, in the vanguard of the honeybees get out of the hive to find the best rose-gardens and flowery fields. They then return to report to other bees what they have discovered. Researchers mark out the way to the flowery field or farm that have suggested so that their colleague may easily find the way out:ۖ ``.... And follow the ways of your Lord easily.''

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3ۖ THE PLACE IN WHICH HONEY IS MADE

The bees drew the nectar by their labium, and pass it into their honey stomach which is a wonderful little factory. In that factory with the help of salivery enzyms, the cane sugar in the nectar is converted:ۖ 1)into, ``DEXTROSE'' which is a kind of crystalline sugar (C6H12O6), occuring in many plants and in the animal organism.

2) Besides that, the small factory produces a second type of crystalline sugar out of the nectar which is called, ``LEVULOSE'' or fruit sugar, occuring with difficulty in the honey, and in the most of the sweet fruits. It is produced by inversion of, ``SUCROSE''. Upon returning to the hive, the bee gushes back the partially processed nectar into a cell of the comb. It is worthy of note that this SUREH was revealed in Mecca where there was no plantation or flowers, nor bee and honey!

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WHAT IS GOING ON IN THE BEE - HIVE?

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(During day light hours in the summer, the BEE-HIVE is a scene of intense, yet orderly activities. A constant stream of workers pass in and out of the hive entrance. Those who enter, are laden with pollen (THE MASS OF MICROSPORES IN SEED PLANTS WHICH IS USUALLY IN THE FORM OF FINE YELLOW FLOUR) and nectar. Those leaving, are headed for flowers where they can pick up new loads. They sometimes travel to long distances from their hive in order to reach a particular kind of flower! Sometimes as far as 8 miles! The field workers are very hardy and active and tirelessly go about their task so much hard that soon their wings become tattered, and within a few months they become old and weak and worn out. Young workers serve as apprenticeship within the hive on indoor tasks, then they spend a few days near the hive entrance, getting their

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bearings, trying out their wings and defending the colony if necessary. Bees have no defensive soldiers as certain kinds of ants do have. In times of danger workers are drafted to fight intruders, and they usually sacrifice their lives by giving their single sting.

The interior of the hive has little waste space. The bulk of the hive consists of hanging combs of six-sided cells in vertical rows in the two, placed back to back. Between the rows in the hanging comb, are narrow passage ways, barely large enough for a bee to squeeze through. The smallest cells are used as nurseries for worker LAVAE, and pollen storage. Larger cells function as nurseries for drones, and as bins for honey. Drones are the males of the honeybee. They have no sting and gather no honey. They live on the labors of others. The largest cells are royal suites in which the future queen will born.

The workers who carry on the routine courses of the hive, each perform a special task. Some are housemaids, keeping the passage ways clean and free of litter. They also clean and polish each cell before an egg is placed in it. Others are nursemaids, taking care of the new born bees. Each of the helpless, blind, and limbless larvae, stretches its head with open mouth, waiting to be fed with pollen and honey, brought from the storage bin by the nursemaids! This never ending task is tremendous, for, the young bees have incredible appetites. Each larvae increases its weight 1500 times in six days! On the seventh day it stops eating and a cap is placed over the cell, and the larvae constructs a cocoon. (i.e. an envelope largely of silk) Then from the cocoon it will emerge as an adult bee! Other workers serve as carpenters and repairmen, building new combs and cells, as the population of the hive increases and new storage bins for mounting the influx of pollen and nectar.

The queen bee does not rule the hive in the usual sense. She is carefully looked after however, since upon her depends the future existence of the community. The queen is actually an egg-laying machine, producing hundreds of thousands of eggs in her lifetime of

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three or four years. At maximum production, she can lay about 1800 eggs a day! There is usually only one adult queen in the hive at a time.

QUOTED FROM INTERNATIONAL ENCYCLOPEDIA
AND OTHER REFERENCES

TRANSLATOR'S NOTE)

4ِ THE COLOURS OF HONEY

The colour of honey depends on the flowers from which the nectar was taken. The honey may have a dark brown colour if it is produced from buck wheat and heather nectar. The light-coloured aromatic honey is produced from clover, orange, thyme, and sage nectar. We know that colour increases beauty, shows the food or drink delicious, and incites the appetite and interest for a food.

5ِ HONEY IS A HEALING MEDICINE

Vegetables and flowers are the main sources of many medicines and drugs, and generally have some sort of curative quality, most of which are still unknown to Man. Experiences have shown that, honey too, has many medical benefits and is endowed with many preventive and curative properties:ِ Honey is easily attracted by the blood, and serves to refine it. It prevents infections in the stomach. It serves to control and regulate sleep. It is a cure for constipation. Honey cures coughing, and is used in curing ulcer of abdomen and duodenum.

Morris Metterling the author of the great work on HONEY BEE has said:ِ ``If to-day the BEES perish suddenly; their death will cause more than a million kinds of our plants, flowers, and vegetations to die and destroy! This is because honeybees are essential for the pollination of many cultivated fruits, including apple cherry, pulm, and pear. They also pollinate berries and clover.

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وَاللهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لاَ لِكَىْ يَعْلَمَ بَعْدَ عِلْم شَيْئاً إِنَّ اللهَ عَلِيمٌ قَدِيرٌ((70))

70- AND ALLAH CREATED YOU, THEN HE TAKES YOUR SOUL AT DEATH. AND THERE ARE SOME OF

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YOU WHO ARE PASSED TO THE ABJECT OLD AGE, SO THAT THEY KNOW NOTHING AFTER KNOWLEDGE. (THEY BECOME FORGETFUL) VERILY ALLAH IS ALL-KNOWING, ALL-POWERFUL.

((يَجْحَدُونَ اللهِ أَفَبِنِعْمَةِ سَوَاءٌ فِيهِ فَهُمْ أَيْمَانُهُمْ مَلَكَتْ مَا عَلَى رِزْقِهِمْ بِرَادِّي فُضِّلُوا الَّذِينَ فَمَا الرِّزْقِ فِي بَعْض عَلَى بَعْضَكُمْ فَضَّلَ وَاللهُ 71))

71- AND ALLAH EXCELLED SOME OF YOU OVER SOME OTHER IN SUSTENANCE. BUT THOSE WHO EXCEEDED WILL NOT PASS THEIR SUSTENANCE TO THOSE WHOM THEIR RIGHT HANDS POSSESS, (THEIR SLAVES) SO AS TO BE EQUAL IN IT. (WITH THEM) DO THEY THEN DENY ALLAH'S BOUNTY?

هُمْ اللهِ وَبِنِعْمَتِ يُؤْمِنُونَ أَفَبِالْبَاطِلِ الطَّيِّبَاتِ مِّنْ وَرَزَقَكُمْ وَحَفَدَةً بَنِينَ أَزْوَاجِكُمْ مِّنْ لَكُمْ وَجَعَلَ أَزْوَاجاً أَنفُسِكُمْ مِّنْ لَكُمْ جَعَلَ وَاللهُ يَكْفُرُونَ)) 72))

72- AND ALLAH HAS MADE OUT OF YOUR OWN KIND, SPOUSES FOR YOU; AND HAS MADE OF YOUR SPOUSES CHILDREN AND GRAND-CHILDREN. AND HE SUSTAINED YOU WITH GOOD SUSTAININGS. DO THEY THEN BELIEVE IN FALSEHOOD, AND BECOME THANKLESS TO ALLAH'S BOUNTY?

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THE COMMENTARY
THE SOURCE OF DIFFERENCES IN SUSTENANCE (VERSE NO. 70 - 72)

It begins with saying that:ِ ``Allah has created you, and He too will take your soul at death.'' In other word; both our life and death lays in the hand of God, and they are none of our business. Even we have no control over the length of our life, and there are some who die young, and some who are passed to the object old age, so that they lose and forget all that they knew and had learned! Among all the creatures and creation, the most wonderful one is the Man who is developed through many mysterious processes: How the sperm and ova form and join to make an egg or a seed of Man!? How the egg matures and becomes an embryo in the uterus!? During the earlier stages, the developing egg which is the product of fertilization bears no resemblance at all to the baby that is to be. The creature gradually turns to a child with all its curious organism and how she grows to intelligence and knowledge. What is its soul? How is it blown in the child, and how is it taken back at the death bed!? And what of the body that has to suffer dissolution. All these transformations in life and nature are evidences of the Infinite knowledge and power of God, our Creator.

The next verse (NO.71) implies that even our sustenance lays not under our care and control. We see many weakling and inefficient seeing men and women, who are superior in wealth and

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possessions to many sound and safe and learned persons! After all, a man with superior gift and wealth will not forget or ignore his superiority, and share a servant or slave in his wealth, rank, possession and position, so as to be equal with himself. How dare we then to compare a creature with the Creator who is the most high? How can we ignore the immense differences that exist between the Creator and the created!?

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IS THE SUPERIORITY IN SUSTENCE JUST?

To answer the above question we consider two points carefully. 1- without any doubt, parts of the difference in the wealth and income of the people depends on the differences of their abilities, potentials, and activities. This is because the physical and spiritual talents and abilities are sources of the quality and quantity of Man's endeavour and activity, be it in the fields of economics or else. Even those whom we know them to be weakling and inefficient, we see them sometimes with great wealth and flowing income, and wonder how is that! But when we carefully reflect on them, we will find them with some strong points of potential and talent. Therefore, we may conclude that the difference in incomes is due to the difference in abilities and endeavour, which is of course bestowed on them though the Grace of God. Every one is created to do a work, and the inclination of doing that, has been cast into his heart. Such differences must exist, because they are a part of the general plan of God.

2- Look at a human body or at a tree. Can these creatures have their parts and limbs all alike and without any difference? Should our retina, which is the sensitive membrane of the eye, be as thick, as strong, and as hard, as the back bone of our foot? Or the rose-leaf becomes as strong and firm, as the stem or the root of the tree? If we make all men and women, and all the trees and plants alike, do you think we have done something right and correct? Of course not. Here, by differences, our object is the natural differences, which has nothing to do with our forged and artificial ones like the racial or class differences, that Man has brought forth with the purpose of colonization and unfair exploitation. Therefore, these natural differences that exist among men are among the blessings of God, and are the foundations on which our existence is built.

The last verse above (NO.72), draws our attention to the creation of spouses, as being a great favour of our Dear Creator. Woman has been created as a helper, and as a mate for man in order to find his comfort with her, and vice verse. Ignoring the sex, both of them are of

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the same nature, the same moral and the same religious duties and rights. Therefore she is not to

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be considered as a source of evil or sin, as those Christians who escape marriage consider her. The Arabic, ``HAFADAT'' is the plural of, ``HA"FID'' which means one who helps without expecting any reward; but most of the commentators have also taken it to mean grand children, who are also to be looked upon as further blessings.

يَسْتَطِيعُونَ وَلاَ شَيْئاً وَالأَرْضِ السَّمَاوَاتِ مِنْ رِزْقاً لَهُمْ يَمْلِكُ لاَ مَا اللهِ دُونِ مِنْ وَيَعْبُدُونَ ((73))

73- AND THEY WORSHIP APART FROM ALLAH WHAT OWNS NOTHING OF SUSTENANCE FOR THEM IN THE HEAVENS AND EARTH, NOR HAVE THEY ANY POWER.

تَعْلَمُونَ لاَ وَأَنْتُمْ يَعْلَمُ اللهَ إِنَّ الأَمْثَالَ للهِ تَضْرِبُوا فَلاَ ((74))

74- SO, STRIKE NO PARABLE FOR ALLAH, (COMPARE NONE WITH HIM) THAT ALLAH KNOWS, AND YOU KNOW NOT.

THE COMMENTARY
THINK OF NO SIMILITUDE FOR GOD (VERSE NO. 73 - 74)

In a taunting language, Qura"n criticizes the polytheists; that, they worship false gods that can avail them nothing, nor they own any sustenance for them in the skies or earth. They are also powerless and can neither harm nor profit them aught. The Arabic, ``RIZGH'' which we have translated to ``SUSTENANCE'' implies all that is necessary for Man and other creature's life and growth, be it physical or spiritual.

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The second verse concludes that man could not prove any likeness for God, and compare no one with Him. The Pagan Arabs thought of God as a king on a throne, with ministers in his left and right, and many courtiers about him! They took their idols as those nearest and dearest to God, who could intercede on their behalf with them! Qura"n rejects all these childish similitudes and comparisons and strictly declares that God is far from all sorts of comparisons with His creatures. Then if for our own understanding we must use a similitude we better make use of the parables that have been struck in Qura"n by God Himself. Man should never compare God's attributes with those of a Man, because the difference between the two attributes are infinite. Man should know that nothing is similar to God, and God is not like anything.

لِلَّهِ الْحَمْدُ يَسْتَوُونَ هَلْ وَجَهْراً سِرّاً مِنْهُ يُنفِقُ فَهُوَ حَسَناً رِزْقاً مِنَّا رَّزَقْنَاهُ وَمَنْ شَيْءٍ عَلَى يَقْدِرُ لاَّ مَّمْلُوكاً عَبْداً مَثَلا اللهُ ضَرَبَ
يَعْلَمُونَ لاَ أَكْثَرُهُمْ ((75))

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75- ALLAH HAS STRUCK A PARABLE; (THAT IS) OF A SERVANT OWNED, (BY HIS MASTER) WHO HAS NO POWER ON ANYTHING; (HE CAN DO NOTHING) AND ANOTHER WHOM WE HAVE GIVEN A GOOD SUSTENANCE, SO THAT HE SPENDS OF IT (BY THE WAY OF CHARITY) SECRETLY OR OPENLY. ARE THE TWO ALIKE? PRAISE BE TO ALLAH! RATHER MOST OF THEM DO NOT KNOW.

بِالْعَدْلِ يَأْمُرُ وَمَنْ هُوَ يَسْتَوِي هَلْ بِخَيْر لاَيَأْتِ يُوَجِّهُّ أَيْنَمَا مَوْلاَهُ عَلَى كَلٌّ وَهُوَ شَيْء عَلَى يَقْدِرُ لاَ أَبْكَمُ أَحَدُهُمَا رَّجُلَيْنِ مَثَلا اللهُ وَضَرَبَ مُّسْتَقِيم صِرَاط عَلَى وَهُوَ((76))

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76- AND ALLAH HAS STRUCK (ANOTHER) PARABLE:ِ ``THAT OF TWO MEN, ONE OF THEM IS DUMB WITHOUT POWER OF DOING ANYHTING; AND WHO IS A BURDEN UPON HIS MASTER. WEHEREVER HE DIRECTS HIM, HE BRINGS NOTHING GOOD. IS HE EQUAL TO HIM WHO ENJOINS JUSTICE, AND WHO IS ON A DIRECT PATH?''

دِيرٌقَ شَيْء كُلِّ عَلَى اللهَ إِنَّ أَقْرَبُ هُوَ أَوْ الْبَصَرِ كَلَمْحِ إِلاَّ السَّاعَةِ أَمْرُ وَمَا وَالأَرْضِ السَّمَاوَاتِ غَيْبُ وَللهِ

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77- AND TO ALLAH BELONGS THE UNSEEN IN THE HEAVENS AND EARTH. AND THE MATTER OF THE HOUR, (RESURRECTION) IS NOT EXCEPT THE TWINKLING OF THE EYE, OR IT IS NEARER; (QUICKER) THAT ALLAH HAS THE POWER ON (DOING) EVERYTHING.

THE COMMENTARY
THE LIVELY SIMILITUDE OF THE FAITHFUL AND FAITHLESS (VERSE NO. 75 - 77)

In the first parable above, the likeness of the disbeliever and polytheist has been illustrated as that of a slave, who is completely under the power and control of another man; say his slave master. The slave has no power or authority of anykind in all the aspects of life. The second man of the parable is a free man who is gifted with power, wealth and authority. He can easily spend his wealth secretly or openly, to whoever, and whenever, he wills. Are these two men in the above parable alike? Of course not. A man who is the servant of God

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can never live like a man who is the servant of another man himself. Some of the commentators of Qura"n have understood the above parable in another way. They say:ِ ``In this parable some attributes of Allah have been compared with those of the idols and false gods whom the polytheists worshipped.'' The parable implies that; the dominion of the heavens and the earth, and whatever exists in them belongs to All-mighty Merciful God who is the creator of All. He

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bestows His gifts freely on His creatures as He likes.

In the second parable too, there are two men. One of them is dumb and can do nothing. He cannot even utter a word or explain a matter. He is only a burden upon the shoulder of his master, and wherever he directs him, he brings nothing useful. The second man is sound and safe and he has authority and power, and always enjoins justice, because he is a righteous man. Through the two said parables; right and wrong, truth and falsehood, faithful and faithless, Allah and false gods, have all been metaphorically, and by way of suggesting a likeness and analogy has been illustrated. Therefore we may conclude that; Almost all of us are inclined to hold fast to any little difference that may exist between us and other men. How dare of us then, to compare some imaginary deified persons or some false gods with the Gracious God who has created all of us and all of the

The God Who is most generous in bestowing out of His infinite wealth and power to whom He will. How should we put the source of all goodness, and power in one dish of the scale, and an inanimate piece of carved stone who is void of sense, power, and knowledge, in the second dish to compare the two?

THE FREE AND SLAVE

On contrary to what some people may think, Monotheism is not merely a matter of belief alone. It has wonderful effect upon all aspects of our life. In any heart to which Monotheism penetrates, it infuses the heart with a new kind of life and power, and extends the field and horizon of human sight. In the aboves verses the polytheist is said to

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be like a dumb who can do nothing. He cannot even utter a word or explain a matter. He is only a troublesome burden upon the shoulder of his guardian, and wherever he directs him to do something, he fails due to his lack of wisdom, insight and ability. He is not a free human for being a captive in the paws of superstition, and in the claws of imagination. He has his destiny in the hands of some fetishes, idols, and false gods. Wherever he goes, or he is sent to do something, he fails and brings nothing good with him.

To make it short; Monotheism is not only an idea or merely a motive. It rather is a pattern, an exemplar. It is a guide, or a model proposed for a worthy imitation. Making a passing reference to the Monotheists and polytheists in the begining of the Islamic Era, will make the values of both of the parties clear.

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((78))تَشْكُرُونَ لَعَلَّكُمْ وَالأَفْئِدَةَ وَالأَبْصَارَ السَّمْعَ لَكُمْ وَجَعَلَ شَيْئاً تَعْلَمُونَ لاَ أُمَّهَاتِكُمْ بُطُونِ مِّنْ أَخْرَجَكُمْ وَاللهُ

78- AND ALLAH BROUGHT YOU OUT OF YOUR MOTHER'S WOMBS WHILE YOU KNEW NOTHING. AND HE MADE FOR YOU EAR AND EYES AND HEART, THAT YOU MAY GIVE THANKS.

((79))يُؤْمِنُونَ لِّقَوْم لآيَات ذَلِكَ فِي إِنَّ اللهُ إِلاَّ يُمْسِكُهُنَّ مَا السَّمَاءِ جَوِّ فِي مُسَخَّرَات الطَّيْرِ إِلَى يَرَوْا أَلَمْ

79- DO THEY NOT LOOK AT THE BIRD, SUBJECTED IN THE ATMOSPHERE OF THE SKY? NO ONE HOLDS THEM UP EXCEPT ALLAH. VERILY IN THAT THERE ARE SIGNS FOR A PEOPLE WHO BELIEVE.

ارِهَاوَأَوْبَارِ أَصْوَافِهَا وَمِنْ إِقَامَتِكُمْ وَيَوْمَ ظَعْنِكُمْ يَوْمَ تَسْتَخِفُّونَهَا بُيُوتاً الأَنْعَامِ جُلُودِ مِّنْ لَكُمْ وَجَعَلَ سَكَناً بُيُوتِكُمْ مِنْ لَكُمْ جَعَلَ وَاللهُ
((80))حِين إِلَى وَمَتَاعاً أَثَاثاً وَأَشْعَارِهَا

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80- AND ALLAH HAS MADE FOR YOU A PLACE OF REST OUT OF YOUR HOUSES. AND HAS MADE FOR YOU ROOMS FROM THE SKINS OF CATTLE THAT YOU MAY FIND THEM LIGHT, THE DAY YOU BECAMP (WHEN YOU MOVE ON) AND THE DAY YOU STAY. AND OF THEIR WOOL, AND OF THEIR FUR, AND OF THEIR HAIR, (YOU MAKE TEMPORARY) FURNITURES AND PROVISIONS FOR A WHILE.

عَلَيْكُمْ نِعْمَتَهُ يُتِمُّ كَذَلِكَ بَأْسَكُمْ تَقِيكُمْ وَسَرَابِيلَ الْحَرَّ تَقِيكُمْ سَرَابِيلَ لَكُمْ وَجَعَلَ أَكْنَاناً الْجِبَالِ مِّنْ لَكُمْ وَجَعَلَ ظِلاَلا خَلَقَ مِّمَّا لَكُمْ جَعَلَ وَاللهُ
((81))تُسْلِمُونَ لَعَلَّكُمْ

81- AND ALLAH HAS MADE FOR YOU SHADE OF THE THINGS HE CREATED. (TO SHELTER YOU FROM THE SUN) AND MADE FOR YOU PLACES OF PROTECTION IN THE MOUNTAINS. AND MADE FOR YOU SHIRTS TO PROTECT YOU IN YOUR WAR. SO DOES HE COMPLETE HIS BOUNTY ON YOU, PERHAPS YOU MAY SUBMIT. (TO HIM)

((82))الْمُبِينُ الْبَلاَغُ عَلَيْكَ فَإِنَّمَا تَوَلَّوْا فَإِنْ

82- BUT IF THEY TURN AWAY, THEN YOUR DUTY IS ONLY PERSPICUOUS CONVEYANCE. (OF GOD'S MESSAGE)

((83))الْكَافِرُونَ وَأَكْثَرُهُمُ يُنكِرُونَهَا ثُمَّ اللهِ نِعْمَتَ يَعْرِفُونَ

83- THEY RECOGNIZE THE BOUNTY OF ALLAH, (HIS BLESSINGS AND FAVOURS) THEN THEY DENY IT, AND MOST OF THEM ARE UNGRATEFUL.

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THE COMMENTARY
VARIOUS PHYSICAL AND SPIRITUAL BOUNTIES (VERSE NO. 78 - 83)

The first verse of the above group alludes to the means of apprehension, and understanding. At his begining of life, Man has no knowledge at all. Whatever he knows later, he has learned and earned after his birth, through the means and instruments that Allah has given him; such as the ears, eyes, and heart, which is his main faculty of understanding, and learning. Some scholars are of the opinion that, the newly born baby has a certain amount and kind of knowledge, such as knowing his own existence, and knowing the Creator. He apprehends the fact that one part is smaller than the whole; but his knowledge has not yet been brought into effect; but he or she has the ability and talent of knowing these sort of matters. In other word when we were born, we were not aware of anything, even, our own existence; but the power and aptitude of knowing was in us.

Of course the outside world does not enter into ourself or soul. With the help of the means and instruments that are given to us, we may take pictures, draw forms, and trace things that are outside of us, and then record or register the out existing forms in our mind, memory, or soul; whatever we may name the inner store room. Thus the supply of our knowledge and understanding is formed. Then we may analyse through our wisdom and thought, so as to discover the true nature, and the inner and outer relationship of the existing things. We may then mentally separate the parts of a whole in order to reveal their relation to one another, and also to the whole.

In the second verse above, (NO.78) the ear has been mentioned prior to the eye; while we know that the role of the eye is more important in our apprehensions. This is most probably because the newly born baby makes use of his ear, before he or she opens the eyes to see.

THE BIRDS SECRETS OF FLIGHT

Without the use of such a wonderful art, knowledge, and wisdom, neither a bird can fly in the air, nor an airplane. Who then except Allah is valid to claim to have done all the wonderful artistry and workmanship based on science and knowledge, technique and wisdom, to hold the bird up there so easily!? :

``Do they not look at the bird, subjected in the atmosphere of the sky? No one holds them up except Allah. Verily in that there are signs for a people who believe.

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More About The Birds

(Almost all the birds are relatively light in weight, since weight is an important factor in the flight. Birds are short-lived creatures. Most of them mature at the end of their first year, are middle-aged when five years old, and die before they are ten years of age. Among the

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exceptional birds, pigeon live to be 30 years old. eagle 46 years, cockatoos 56, owl 68, parrot 80 years old. The body of bird is made streamlined, thus offering minimum resistance in the flight. Their head, neck, body, wings, and tail are covered with feathers, which provide protective covering, insulation and extremely light weight flight surface. Because their eyes are set on either sides of the head, birds can see better to the right and left than stright a head. Birds have no external ears so as to reduce the friction and resistance. The ear opening in them is hidden by feathers. Their very flexible neck enables the bird to turn and look in all directions. Its tail acts as a rudder while in the flight, and as a ``brake'' on alighting.

Birds are warm-blooded, and so they are able to maintain a constant body temparature of the environment. In this respect they differ from fishes. This warm-bloodness is made possible by the insulating body covering of feathers, and by a highly efficient circulating system. A relative large four-chambered heart pumps the blood rapidly through the bird's body. Blood temparature ranges from 102³F to 112³F, and the heart beat from 200 to 1000 per minute, in different species and with varying activities. Birds require large quantities of food, and a rapid digestive process to maintain their high rate metabolism. Their digestive system is adapted to meet this needs.

Flight requires highly co-ordinated senses and muscles, and as might be expected, areas of birds brain controlling these functions are well developed.

Bird's vision is exceptionally acute. Their eyes have unusual powers of accomodation, changing rapidly from near to far vision, an ability which serves them well in flight through the branches of trees. Birds also have color vision. Some birds are strightly herbivorous, some are carvivorous, but the majority are omnivorous varying their

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diet with the seasonal availability of food. A few water bird and many song and game birds are vegetarians feeding on seeds, berries, fruit and other parts of plants. The carvorous land birds are chiefly insects or rodent, eaters. The greatest value of birds to Man is their insect-eating habits. Without them to control the teeming insect population who destroy crops and spread diseases, Man could hardly survive upon the earth! Birds also eat tremendous quantities of weed seeds, in this way keeping down the spread of undesired plants. The carnivorous birds are a check on the rodent population which are a source of spreading disease.

A more obvious and direct value lies in the food products derived from poultry and water-fowl. The bird population of the world numbers about 8600 species.

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TRANSLATOR'S NOTE)

In the third verse of the above group (NO.80), the immediate reference is to another important bounty of Allah, and that is our home and hearth, and the resting place in which we may repose day or night:ۚ ``And Allah has for you rooms from the skins of cattle that you may find them light, the day you decamp and the day you stay.'' The Arabic, ``BAIT'' which is usually translated to house or home, is from the root word, ``BEITOOTEH'' which means to live and rest for the night, and hence the connotation of the word which is house, home, or room, in which man reposes his night. Then mention is made of our fixed or unfixed rooms or tents as places for the night rest. Man in his journeys will need temporary dwelling, like tents

which in the life time of our prophet, the best of the tents were made of leather or the skin of animals. Tents are most easy to carry when moving, and easy to pitch during halts. Therefore Bedouins and nomads of Arabs, and other countries, who lived in the deserts; when decamed to pasturise their animals, made use of tents, and particularly those made of leaders if they could afford. Besides the tents, the verse makes also a mention of other uses and profits of the animals:ۚ ``.... And of their wool, and of their fur, and of their hair, you make temporary furnitures and provisions for using in a limited period of time.''

The wool of sheep, the hair of goat, and the fur of camels, are woven into fabrics. Beautiful clothes are knitted from the fibers by the artistery and inventions, and discoveries of Man, but the intelligence and faculty and knowledge of Man are the direct gifts of God. In the next verse the word is on some other bounties of Allah such as the shades and shadows, the clothings and the

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mails:ِ

``And Allah has made for you shades of the things that He has created to shelter you from the sunshine, and has made for you places of protection in the mountains. He has made for you shirts to protect you from heat and chain-mail covering to protect you in your war. So does He complete His bounty on you, perhaps you may submit.'' The trees, roofs, walls, caves, and our houses, all act as shades and cast shadows along with sunshine, which is an important necessity of life. Our clothes protect us from the heat in its lower degree, or what is metaphorically called coldness, just as our chain mail may protect us in a battle field.

God's bounties are infinite and we cannot even number them. There is a physical or spiritual purpose, or both, behind each bounty, that we may easily recognize if we reflect, and for that we should give our sincere thanks. All of us can easily recognize the values of the bounties that we enjoy, but unfortunately most of us show gross ingratitudes.

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((84))يُسْتَعْتَبُونَ هُمْ وَلاَ كَفَرُوا لِلَّذِينَ يُؤْذَنُ لاَ ثُمَّ شَهِيداً أُمَّة كُلِّ مِنْ بَعَثْنَا وَيَوْمَ

84- AND THE DAY WE RAISE UP A WITNESS FROM EVERY NATION, THEN PERMISSION IS NOT GIVEN TO THOSE WHO DISBELIEVED; (TO SPEAK, BECAUSE THEIR LIMBS WILL CONFESS TO GOD TO HAVE SINNED) NOR SHALL THEY BE SUFFERED TO BEG PARDON.

((85))يُنظَرُونَ هُمْ وَلاَ عَنْهُمْ يُخَفَّفُ فَلاَ الْعَذَابَ ظَلَمُوا الَّذِينَ رَأَى وَإِذَا

85- AND WHEN THOSE WHO HAVE OPPRESSED SEE THE PUNISHMENT, IT SHALL NOT BE LESSENED FOR THEM, NOR SHALL THEY BE RESPITED.

((86))لَكَاذِبُونَ إِنَّكُمْ الْقَوْلَ إِلَيْهِمْ فَأَلْقَوْا دُونِكَ مِنْ نَدْعُو كُنَّا الَّذِينَ شُرَكَاؤُنَا هَؤُلاَءِ رَبَّنَا قَالُوا شُرَكَاءَهُمْ أَشْرَكُوا الَّذِينَ رَأَى وَإِذَا

86- AND WHEN THOSE WHO ASSOCIATED PARTNERS (WITH ALLAH) SEE THEIR PARTNERS, THEY SAY:ِ ``OUR LORD! THESE ARE OUR PARTNERS WHOM WE WERE CALLING APART FROM YOU. BUT THEY WILL THROW BACK THEIR WORD ON THEM, THAT YOU ARE LIARS.

((87))يَفْتَرُونَ كَانُوا مَّا هُمْعَنْ وَضَلَّ السَّلَمَ يَوْمَئِذ اللهِ إِلَى وَأَلْقَوْا

87- AND THEY SHALL MAKE A TENDER OF THEIR SUBMISSION TO ALLAH IN THAT DAY, AND ALL THEIR FORGERIES ARE LOST OF THEM. (ALL WILL LEAVE HIM IN THE LURCH)

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((88))يُفْسِدُونَ كَانُوا بِمَا العَذَابِ فَوْقَ عَذَاباً اهُمْزِدْنَ اللهِ سَبِيلِ عَنْ وَصَدُّوا كَفَرُوا الَّذِينَ

88- THOSE WHO DISBELIEVED AND DEBARRED (OTHERS) FROM THE WAY OF ALLAH, WE ADD THEM TORMENT UPON TORMENT, FOR THEIR MISDEEDS.

وَرَحْمَةً وَهُدىً شَيْء لِكُلِّ تِبْيَاناً الْكِتَابَ عَلَيْكَ وَنَزَّلْنَا هَؤُلاَءِ عَلَى شَهِيداً بِكَ وَجِئْنَا فُسِهِمْأَنمِنْ عَلَيْهِمْ شَهِيداً أُمَّة كُلِّ فِي نَبْعَثُ وَيَوْمَ
((89))لِلْمُسْلِمِينَ وَبُشْرَى

89- AND THE DAY (IN WHICH) WE RAISE UP IN EVERY NATION A WITNESS AGAINST THEM FROM AMONG THEM, AND WE BRING YOU AS A WITNESS AGAINST THESE. (YOUR PEOPLE) AND WE HAVE SENT DOWN THE BOOK (THE HOLY QURA"N) TO YOU WHICH MAKES EVERYTHING CLEAR, AND AS A GUIDANCE, AND A MERCY, AND A GOOD NEWS, TO THE MUSLIMS.

THE COMMENTARY
WHEN ALL THE DOORS ARE CLOSED ON THE EVIL - DOERS (VERSE NO. 84 - 89)

The beginning here is that:ِ ``In the day of Judgement We raise up a witness from every nation....'' The first thing that reflects from these words to our mind is the question that; Inspite of God's Infinite Knowledge and Power, Why should He raise a witness to prove a guilt or help His judgement? To get the correct answer, we must know that such affairs have

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spiritual effect; and the more the observers and witnesses, the more important the count of judgement will apear in the sight of the guilty and felon. There in that court of utmost justice, Allah gives no permission to a criminal to defend himself with the help of his tongue; because his other organs and limbs as his foot and hand, will testify to have sinned. That court is a place of justice, and the results of deeds, and not the deed itself. In other word, this world is the place for sowing seeds, and the last world is the place to harvest, and when a fruit is separated from the branch, it is difficult to change it to a desired thing if not impossible. So in the Day of Final Judgement the sinners cannot deny their sins, because their limbs will witness, and they cannot disclaim their connection with false gods, that the witness against them will be men from among their own people and from their kith and kin.

The punishment for the disbelievers who debars other people from the way of God shall be two-fold, or anguish upon anguish; because they have to carry their own load of sins, as well as the loads of the other people whom they have misled or debarred from the way of Allah. Then once again the argument returns to the witnesses in the Day of Doom, with some more detail:ِ ``And

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the Day in which we raise up in every nation a witness and We will bring you as a witness against these people of yours.'' There has always been truthful teachers, to teach Man how to tread the right way. These teachers who were all apostles and Messengers of our Merciful Lord, will be witnesses against those who reject God's Truth. In the Day of Judgement no more respite will be given to Man, because they had enough time to work during their life of probation in this world. In that Day of awe and anxiety, God will judge Man by his faith and deeds. And Lo! When the evil doers see the punishment that afflicts

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them, now being too late for return and repentance, they tremble with fear, and sigh with repentance, but Alas! There will be no room for plea, or asking for Mercy, and begging pardon. No one will help them or hear them, and all their false gods and evil friends disappear. As to the clause, ``Which makes EVERYTHING clear'' in the verse NO.89, that qualifies the Book, we should know that the word, ``EVERYTHING'' does not imply that QURA"N explains the physical and chemical properties of all the elements and compounds that exist because Qura"n is not a chemical or physical book or that of geography. It rather is a book to teach man how to develop spiritually, and how to behave in the field of religion and morality to conform to the right ideals or principles of human conducts. It is a light and a Mercy from God that may lead the believers in the path of truth which ends to salvation and prosperity. Sometimes in the monotheistical discussion it may refer to, or reveal some scientific law that amazes the learned and scholars, but the main object of sending down the revelation is to raise up Man in his way to evolution.

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنْ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ((90))

90- VERILY ALLAH ENJOINS JUSTICE AND DOING GOOD, AND GENEROSITY TO NEAR RELATIONS; AND FORBIDS INDECENCY, EVIL, AND REBELLION. HE PREACHES YOU, THAT YOU MAY BE MINDFUL.

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THE COMMENTARY
THE MOST COMPREHENSIVE SOCIAL PROGRAMME (VERSE NO. 90)

In the above verse an example of a highly comprehensive social and moral programme of Islam has revealed. It alludes to six important principles, three of which are positive and enjoined, while the other three are negative and forbidden:ِ ``Allah enjoins justice, doing good, and benevolence to near relative. And forbids indecency, doing evil, and rebellion.'' Justice is the pivot around which all the system of existence revolves. It is a comprehensive word that includes all virtues like

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rightfulness, right and fair behaviour, or treatment. Justice is also defined as a quality of being reasonable, recognizing the true value of somebody or something; and maintenance of merited reward or punishment.

Man's society cannot go on without observing justice, which is to put everything in its right place. The verse has connected, ``BENEVOLENCE'' with, ``JUSTICE'' because there are cases in which justice may not be enough; and being more human by doing good is far better. An instance of this is returning good for evil, or showing generosity to those who have no claim on us. As for the three opposite principles that are forbidden, i.e. FAHSHA"=INDECENCY, MONKER=EVIL, and BAGHY=REBELLION, we understand them to mean; open sin, hidden sin, and transgressing the bounds of your own rights, or that which you really deserve. Our prophet (AS) has said:ۺ ``There are two groups of people among my followers that, if they be corrupted the whole nation will be corrupted, and if they become upright, the whole nation will become upright.'' The prophet was asked who are they; and he answered:ۺ ``THE RULERS AND THE MAN OF KNOWLEDGE''

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There is also another tradition narrated from our prophet that:ۺ ``In the Day of Doom, the FIRE OF HELL will speak to three group of people; who were the rulers, the men of knowledge, and the wealthy.'' The Fire says to the ruler; God gave you power over his servants, but you did not observe the principles of JUSTICE among them. The Fire then swallows the unjust ruler, as a bird may swallow a seed. The Fire will say to the man of knowledge; God gave you knowledge by which you beautified your outward and appearance for show, but you disobeyed your Lord. The Fire then swallows the learned man as a bird awallows a seed.

The Fire will say to the wealthy:ۺ ``O, you to whom God gave an extensive welfare, and many possibilities; but you refrained from giving a small part of your wealth in charity. The Fire then swallows the wealthy as a bird swallows a seed.''

((91))تَفْعَلُونَ مَا يَعْلَمُ اللهَ إِنَّ كَفِيلا عَلَيْكُمْ اللهَ جَعَلْتُمْ وَقَدْ تَوْكِيدِهَا بَعْدَ الأَيْمَانَ تَنقُضُوا وَلاَ عَاهَدْتُّمْ إِذَا اللهِ بِعَهْدِ وَأَوْفُوا

91- AND BE FAITHFUL TO ALLAH'S COVENANT WHEN YOU MADE IT. AND BREAK NOT THE OATH AFTER CONFIRMING IT, WHILE YOU HAVE MADE ALLAH YOUR SURETY. VERILY ALLAH KNOWS THAT WHICH YOU DO.

وَلَيُبَيِّنَنَّ بِهِ اللهُ يَبْلُوكُمْ إِنَّمَا أُمَّة مِنْ أَرْبَى هِيَ أُمَّةٌ نَتَكُو أَنْ بَيْنَكُمْ دَخَلا أَيْمَانَكُمْ تَتَّخِذُونَ أَنكَاثاً قُوَّة بَعْدِ مِنْ غَزْلَهَا نَقَضَتْ كَالَّتِي تَكُونُوا وَلاَ
((92))تَخْتَلِفُونَ فِيهِ كُنْتُمْ مَا الْقِيَامَةِ يَوْمَ لَكُمْ

92- AND DO NOT BE LIKE HER WHO UNTWISTED HER YARN, AFTER SPINNING IT TO A STRONG THREAD; BY TAKING YOUR

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COVENANT AS A MEANS OF DECEPTION AMONG YOU, FOR A PARTY BEING MORE NUMEROUS THAN ANOTHER. (i.e. MAKING THE LARGE NUMBER OF ENEMY AN EXCUSE FOR BREAKING YOUR COVENANT WITH PROPHET) IT IS ONLY THAT ALLAH TESTS YOU BY IT. AND SURELY HE WILL MAKE CLEAR FOR YOU IN THE DAY OF RESURRECTION, THAT IN WHICH YOU WERE AT VARIANCE.

((93))تَعْمَلُونَ كُنتُمْ عَمَّا وَلَتُسْأَلُنَّ يَشَاءُ مَنْ وَيَهْدِي يَشَاءُ مَنْ يُضِلُّ وَلَكِنْ وَاحِدَةً أُمَّةً لَجَعَلَكُمْ اللهُ شَاءَ وَلَوْ

93- HAD ALLAH WILLED, HE WOULD HAVE MADE YOU (ALL) ONE SINGLE NATION, (WITHOUT ANY VARIANCE) BUT HE LEAVES STRAYING WHOM HE WILL, AND GUIDES WHOM HE WILL; AND SURELY YOU WILL BE QUESTIONED OF WHAT YOU HAVE BEEN DOING.

((94))عَظِيمٌ عَذَابٌ وَلَكُمْ اللهِ سَبِيلِ عَنْ صَدَدْتُّمْ بِمَا السُّوءَ وَتَذُوقُوا ثُبُوتِهَا بَعْدَ قَدَمٌ فَتَزِلَّ بَيْنَكُمْ دَخَلا أَيْمَانَكُمْ تَتَّخِذُوا وَلاَ

94- AND DO NOT TAKE YOUR OATHS AS A MEANS OF DECEPTION AMONG YOU, LEST ANY FOOT SHOULD SLIP AFTER IT HAS STOOD FIRM, AND YOU TASTE EVIL FOR HAVING DEBARRED (OTHER PEOPLE) FROM THE WAY OF ALLAH, AND YOURS BE A GREAT PUNISHMENT.

THE COMMENTARY
VERSE NO. 91 - 94

The great commentator, TABARSI, has written in his famous, MAJMA-AL-BAYA"N that when Muslims were few and their enemies many, the odds could cause them feel lonely, and make them to ignore their oaths and take no notice of their covenants. The above verses revealed to encourage them to keep on with their oaths of fidelity and to perform their promises.

YOUR FIRM OATH IS A PROOF OF YOUR FIRM FAITH.

The above verse refers to a very important Islamic instruction which is ``fidelity to promise'':۝ ``Be faithful to Allah's covenant when you have made it, and break not the oaths after confirming it.'' The phrase or clause, ``Do not take your oath as a means of deception among you.'' Has been repeated in the above verse (NO.92 and 94). In its general sense of meaning it may include a covenant, or the oath of fidelity which the prophet took at, ``AQABA'' fourteen months before the Emigration to Medina, or any other kind of oath, swear, or promise. Therefore in the firstcase the immediate reference might be to the incident of Aqaba, and in the second case it may be taken in

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general, and, as any oath or promise. But we should forget not that, every oath taken, or covenant made, is a covenant before and with surety of Allah. Therefore it should faithfully be observed.

In the next verse (NO.92) the reference is made to an Arab old woman, named, ``RA"YETEH'' who lived in the Pagan Era, and whose foolishness has remained as an example, and has become a proverb. She worked hard every morning up to noon, and spun her yarn, and in the afternoon of the same day she untwisled her yarn, after it was spun to a strong thread! This twisting and untwisting, cost her much labour

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and skill, and proved her foolishness. So is our covenant with Allah when we observe it not. It makes us socially and spiritually strong like strands of thread twisted into a ropelike mass; and if we break our covenant after confirming it, we are not better than the old foolish woman who untwisted her yarn. Our covenant with Allah is a test and trial, in order to show to us the meansure of our faith and submission to Allah. The trial is to make things clear to ourselves; that, God knows all things, and He is aware of whatever we do. In the above verses a two-fold stress has been put upon being faithful to our promises, oaths, and covenants. This is to show the importance of the virtue of, ``FIDELITY'' and the vital role it plays in our social and religious life.

The consequence of breaking our promises and taking our oaths and covenants as a means of fraud and deception, is being disgraced in this world, and untrustworthy among people, and to incur Allah's wrath in the life to come. This is because the observance of promises and being faithful to covenants is one of the most established principles of right and wrong in Man's behaviour. Therefore special emphasis has been repeatedly laid on observing oaths, promises, and covenants, in the religion of Islam. This virtue or principle, is so important in the doctrine of Mahammad (AS), that Salman Farsi his great disciple has said:ۺ ``This Islamic nation of us may be perished through Muslim's break of promises and pledges.'' Historians have written that; when Islamic army vanquished the forces of Persian kingdom, HORMOZA"N the general commander of the king's forces was taken captive and brought to OMAR the second KALIF.

OMAR said to the commander:ۺ ``You Persian repeatedly broke your solemn promises and covenants with us! Why was it so?'' After a pause, HORMOZAN said to OMAR; ``before I can answer your questions please let me have some water to drink.'' As per order of OMAR a pot of water was given to him; but he pretended to be fearful of drinking it! When he was asked

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why does he not drink the water, he said to OMAR:ۺ ``Reports were given to me, that, you Muslims slay your captives while they are drinking. Now if you do not intend that, let me have

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your promise that you won't slay me before I have drank the water!'' OMAR said to the commander:ِ ``Don't worry! You have my promise for that.'' As soon as HORMOZAN got OMAR's promise, he poured the water out over the floor! OMAR did not think that the commander did that intentionally, and therefore he ordered the guards to give him another cup of water! But the commander smiled, and said to OMAR:ِ ``I am not thirsty. I was sure that you Muslims do not break your promises, so I planned to obtain your promise, not to kill me! And now I have got it.'' OMAR said:ِ ``You have cheated me, and I did not promise not to slay you at all; and so I will kill you soon.''

ANAS one of the prophet's disciples was there and said:ِ ``OMAR! You cannot slay him unless you break your promise because he has not drank that water.'' OMAR said to the Persian General Commander; ``You did in fact deceive me, but I have the consolation of thinking that I was deceived through my expectation that I could make you a Muslim.'' There was a relatively long pause of wonder and ponder! The commander went to a deep thought of how the Muslims were so bound to fulfil their promise and how faithful were they to their Only one God and to each other in their unique and sincere brotherhood. Then HORMOZAN came to himself and said to the KALIF, I am now willing to be a Muslim as you are. He sincerely became a Muslim and was given back his freedom, and remained faithful among Muslims until he died.

THE UNACCEPTABLE EXCUSES FOR IGNORING OATHS

Some of the nominal Muslims and non-Muslim Arabs made of the large number of enemies an excuse for breaking their covenants and treaties, or ignoring their oath of fealty. As the Book says; they

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made their covenant as a means of deception among them, and by that they slipped the foot of other Muslims too. They made their religion a game of making their own sect or party numerically strong by alliances being adhered together by oaths. But as soon as a more numerous party proposed a new alliance with them, they easily broke their oath and adhered to the new alliance! Such people are not only going wrong themselves, but have set others on the wrong path too. And so do they deserve a double penalty as the Holy Qura"n has promised them. ``And do not take your oaths as a means of deception among you, lest any foot should slip after it has stood firm; and you taste evil for having debarred other people from the way of Allah, and yours be a great punishment.''

If in the Pagan Era people used to behave like that with their oaths and pledges, now in the century of informations and communications, we see the false fidelity and the real infidelity in the international politics, to have become almost a standard of national selfِrespect and

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international skill! Even some of the Islamic countries for the fear of super powers refuse to observe their covenants with other Muslim countries and Allah. This means that they prefer to adhere to the weak power of Man over the Infinite Power of the All-mighty God! They rely on other than Allah; they fear other than Allah, and in fact they worship other than Allah!

Islam teaches nobler ethics for individuals and nations. As we mentioned above; every oath taken, and every covenant which is made, it is taken or made in the sight of Allah; and Allah is the witness and Man's surety in such bindings. Therfore our oaths and promises should be looked upon as a solemn thing, and with sincerity and the intention of carrying out. A promise in the sight of Allah is a binding, even if large numbers are standing against it.

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((95))تَعْلَمُونَ كُنتُمْ إِنْ لَّكُمْ خَيْرٌ هُوَ اللهِ عِنْدَ إِنَّمَا قَلِيلا ثَمَناً اللهِ بِعَهْدِ تَشْتَرُوا وَلاَ

95- AND DO NOT SELL ALLAH'S COVENANT FOR A SMALL PRICE. VERILY THAT WHICH IS WITH ALLAH, IT IS BETTER FOR YOU, IF YOU COULD ONLY KNOW.

((96))يَعْمَلُونَ كَانُوا مَا بِأَحْسَنِ أَجْرَهُمْ صَبَرُوا الَّذِينَ وَلَنَجْزِيَنَّ بَاق اللهِ عِنْدَ وَمَا يَنفَدُ عِنْدَكُمْ مَا

96- THAT WHICH IS WITH YOU WILL VANISH, AND WHAT IS WITH ALLAH IS EVERLASTING. AND OF COURSE, WE WILL PAY THE PATIENTS THEIR REWARD, ACCORDING TO THE BEST OF WHAT THEY WERE DOING.

((97))يَعْمَلُونَ كَانُوا مَا بِأَحْسَنِ أَجْرَهُمْ وَلَنَجْزِيَنَّهُمْ طَيِّبَةً حَيَاةً فَلَنُحْيِيَنَّهُ مُؤْمِنٌ وَهُوَ أُنثَى أَوْ ذَكَر مِّنْ صَالِحاً عَمِلَ مَنْ

97- HE WHO DID A RIGHTEOUS DEED, WHETHER MALE OR FEMALE, AND HE OR SHE BEING A BELIEVER, WE WILL ASSUREDLY RAISE THEM TO LIVE A CLEAN LIFE, AND WE WILL PAY THEM THEIR REWARD ACCORDING TO THE BEST OF WHAT THEY WERE DOING.

THE COMMENTARY
OCCASION OF THE REVELATION (VERSE NO. 95 - 97)

A man came to the prophet and said:ِ ``I have a neighbour whose name is, AMR-AL-GHAIS. He has extorted a piece

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of my land. Every body knows that the piece of land is mine, but they won't help me to get it back,

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because AMR is a famous and influential man.'' The prophet called AMR-AL-GHAIS and questioned him; but he denied everything. The prophet asked him to swear it. The other party said:ۺ ``O, Messenger of God! This man has no faith, and can readily make his oath a means of deception and fraud!'' When the man came forth to swear, the prophet gave them a couple of days time, to think the matter over and to decide correctly. Then the above verses revealed to the prophet in that occasion. When the complainants returned for the judgement, the prophet rehearsed the verses to them.

When AMR-AL-GHAIS heard that, he said:ۺ ``O, Messenger of God! True is all that God has said. That which is with me will vanish, and what is with Allah is everlasting. This neighbour of mine is truthful in his claim and assertion, but I don't exactly know, how much of the land belongs to him. Let him go and take whatever of the land he thinks is his; and also more, for the benefits that I have taken out of the land so far.''

THE CLEAN LIFE IS IN PLEDGE OF WHAT?

Here again the argument goes on, blaming, those who break their covenants and fulfil not their promises. As a matter of fact breaking covenant is breaking Allah's Law, and whatever is obtained as the price of the breakage is miserable a price, because God's consent is lost for that.

Here a new reward is promised the patient believer that he or she, whould be raised to live a good clean life. When faith and righteous deeds are accompanied in a man or a woman, God's Grace will revive them to a new clean life which is of course eternal. The advantages of such a life in terms of the life to come is immense, while its very good consequences in this prest life too, is evident in the believer's clean, pure, sure, and comfortable living.

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We then come to the next verse (NO.96) and read that:ۺ ``We will pay the patients their reward according to the best of what they were doing.'' The verse may imply that patience and endurance in the path of Allah, and particularly in observing our obligations is among the best of Man's deeds. Hazrat Imam Ali (AS) has a meaningful saying in this relation, that:ۺ ``Acquire patience and endurance, because their relation with true faith, is that of a head to a body. There is nothing good in a body without a head. Similarly true faith can be of no use without endurance and patience.''

The ending of the verse is about the rewards of the good doers who will be rewarded according to the best of what they were doing.

Allah's measure for rewarding the actions of His faithful servants is the very best of their actions!

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Why should then we grasp the temporal advantages of here, which will vanish soon, and ignore our Lord's Infinite physical and spiritual bounties that await us in the life to come?

THE EQUALITY OF MAN AND WOMAN

The above verse, explicitly shuts up the mouth of those who speak nonsense in this relation; or those who believe that the woman is inferior to man in humanity:ۖ ``He who did a righteous deed, whether a man or woman and he or she being a believer, We will assuredly raise them to a clean life and We will pay them their reward according to the best of what they were doing.''

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الرَّجِيمِ الشَّيْطَانِ مِنْ بِاللهِ فَاسْتَعِذْ الْقُرْآنَ قَرَأْتَ فَإِذَا ((98))

98- WHEN YOU READ QURA"N, SEEK REFUGE IN ALLAH FROM THE ACCURSED SATAN.

يَتَوَكَّلُونَ رَبِّهِمْ وَعَلَى آمَنُوا الَّذِينَ عَلَى سُلْطَانٌ لَهُ لَيْسَ إِنَّهُ ((99))

99- VERILY FOR HIM THERE IS NO AUTHORITY OVER THOSE WHO BELIEVED, AND PUT THEIR TRUST IN THEIR LORD.

مُشْرِكُونَ بِهِ هُمْ وَالَّذِينَ يَتَوَلَّوْنَهُ الَّذِينَ عَلَى سُلْطَانُهُ مَاإِنَّ ((100))

100- ONLY HIS AUTHORITY IS OVER THOSE WHO BEFRIEND HIM, AND THOSE WHO JOIN PARTNERS WITH HIM.

How To Read Qura"n (VERSE NO. 78 - 100)

When have read through the previous verse (NO.89) that:ۖ ``We have sent down to you the BOOK that makes clear everything, and that, it is a guide and a Mercy, and glad tidings to Muslims.'' Following that information, we now come to know how should we start reading Qura"n. Elsewhere in the Qura"n it is cited that; ``NO ONE TOUCHES IT, EXCEPT THOSE WHO ARE CLEAN.'' Therefore, for touching such sacred holy words of God, we have to be clean by performing the ablution which is a ceremonial washing of the body, or the hands and face; in order to be free

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from whatever sullies or defiles. After that; we must beware of Satanic instigations and temptations that might inspire evil suggestions in us when we read QURA"N

``Then when you read Qura"n, seek refuge in Allah from the accursed Satan.'' So, when Muslims want to read Qura"n, first of all they say:ِ ``I seek Allah's protection from the accursed Satan.''

[509] Then they begin their rehearsal with saying:ِ ``In the name of Allah, the Merciful, the Compassionate.'' and then they continue reciting the Holy Book. Satan has no power over those who put their trust in Allah, but Man is weak at best, and should seek strength for his will, in Allah's help and protection. Other instructions that are strictly recommended in reciting Qura"n, includes to sing it in an expressive musical order, singing word by word in tune and with distinction. Then he who reads Qura"n must go deeply through, so as to get the meanings out and to understand the objects. He should have it in the mind that his Merciful, All-mighty, and All-knowing Lord speaks to him, when he is reading the Book, or the letters of our beloved to His lovers.

In order to understand the truth two main factors or means, will be needed. First; the truth must be revealed and apparent. Secondly there must be an eye to see the existing truth. A blind eye can see nothing of the sun, except a little heat. Caprices, imaginations, excessive enthusiasm and unreasoning zeal, and more important than these, being chained by vanity, and puffed up with pride; are all veils that cover the eye and the truth, and prevent man to see its beautiful face. So; piety is one of the most effective means for those who desire to behold the inner face and wonderful beauties of Qura"n.

يَعْلَمُونَ لاَ أَكْثَرُهُمْ بَلْ مُفْتَر أَنْتَ إِنَّمَا قَالُوا يُنَزِّلُ بِمَا أَعْلَمُ وَاللهُ آيَة مَّكَانَ آيَةً بَدَّلْنَا وَإِذَا ((101))

101- AND WHEN WE CHANGE ONE VERSE FOR ANOTHER; (ABROGATING A VERSE) AND ALLAH KNOWS THE BEST, WHAT IS HE SENDING DOWN, THEY SAY; YOU ARE NO MORE THAN A FORGER, RATHER MOST OF THEM KNOW NOT.

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لْمُسْلِمِينَلِ وَبُشْرَى وَهُدىً آمَنُوا الَّذِينَ لِيُثَبِّتَ بِالْحَقِّ رَّبِّكَ مِنْ الْقُدُسِ رُوحُ نَزَّلَهُ قُلْ ((102))

102- SAY; THE HOLY SPIRIT HAS BROUGHT IT DOWN FROM YOUR LORD IN TRUTH; SO AS TO MAKE FIRM THOSE WHO HAVE BELIEVED, AND A GUIDANCE AND GOOD NEWS FOR MUSLIMS.

مُّبِينٌ عَرَبِيٌّ لِسَانٌ وَهَذَا أَعْجَمِيٌّ إِلَيْهِ يُلْحِدُونَ الَّذِي لِسَانُ بَشَرٌ يُعَلِّمُهُ إِنَّمَا يَقُولُونَ أَنَّهُمْ نَعْلَمُ وَلَقَدْ ((103))

103- AND VERILY WE KNOW, THAT, THEY SAY:ِ ``ONLY A HUMAN TEACHES HIM. (SALMA"N FARSI

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DICTATES THE QURA"N TO HIM!!!) BUT THE LANGUGE OF THE MAN TO WHOM THEY POINT IS FOREIGNER, WHILE THIS (QURA"N) IS PERSPICUOUS ARABIC.

إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللهِ لاَ يَهْدِيهِمْ اللهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ((104))

104- THOSE WHO DO NOT BELIEVE IN THE SIGNS OF ALLAH; ALLAH WILL NOT GUID THEM, AND FOR THEM IS A PAINFUL PUNISHMENT.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لاَ يُؤْمِنُونَ بِآيَاتِ اللهِ أُوْلَئِكَ هُمْ الْكَاذِبُونَ ((105))

105- ONLY THOSE FORGE LIES WHO DO NOT BELIEVE IN THE SIGNS OF ALLAH; AND THEY ARE THE LIARS.

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THE COMMENTARY

THE DEFAMED LIE (VERSE NO. 101 - 105)

The reference here again is to some of the objections of the Pagan Arabs to the Glorious Qura"n:

``When we change one sign for another, they say; you are no more than a forger of lies....''

This was because Most of the Pagan Arabs who were almost all illitrates, knew not what was the aim of Qura"n and the object of the Messenger of God's mission. This was while Mohammad (AS) with the help of Qura"n was after establishing a community full of justice with perfect morale, and free from all sorts of oppression and transgression. So they could not understand that for a community which is in a state of transformation and development, abrogation is something necessary. Abrogating some verses, or replacing an order with another in a progressive revelation is according to a minute programme checked in all aspects. How can a doctor cure a disease in the same day and with only one single prescription?

The next verse follows the same object telling the prophet:

``(SAY TO THEM THAT YOU FORGE NOTHING) and it is the Holy Spirit who has brought it down from your Lord, to me, in truth, in order to make firm the believers and to guide the Muslims and to give them glad-tidings.''

Therefore the verses are all truth, be they abrogated or unabrogated, basics, or allegoricals. They

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are all from Allah, and each of them follow a certain reality.

The above verse (NO.102) imply that by the Revelation God intends to make the believers firm in their line and object, and to give guidance and glad tidings to the Muslims. This is because belief is in the heart, but Islam is in the appearance.

Any how, in order to strengthen the faith of people, use is made
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of long term and short term, programmes and instructions, and abrogating an order does not mean derogating it; which may mean something has been said or written wrongly, or it is inferior to something else, and it has to be corrected. God forbid that! In the side of Allah, nothing will be done by mistake or wrongly. Only a whole matter may be taught to people progressively, and part by part, or through various classes. An instance of this is the unlawfulness of alcoholic beverages that was declared step by step.

When the Pagan Arabs made sure that the most eloquent and learned men among them could not write down even a chapter the like of Qura"n; which is so eloquent, deep, and meaningful, they postulated that there must be a very learned and literate man behind the curtain, to teach and dictate the Quranic verses to Mohammad (AS).

Some commentators have understood the pointed to, teacher, must have been SALMA"N FARSI, Mohammad's very near disciple. But this does not read, because we know that SALMA"N joined Mohammad in Medina, while the verse under discussion was revealed to the prophet in Mecca.

Another man has also been said to have done that, whose name was, ``BALA"M'' who lived in Mecca. He was a sword maker, and a native of Rome. He was not well versed in Arabic language:

``And verily We know that they say; only a human being teaches him this Qura"n. But the language of the man to whom they point, is foreigner, while this Book is perpicuous Arabic. Say the Holy Spirit (GABRIEL) has brought it down from your Lord in truth to make the believer firm, and guide the Muslims and give them good-news.''

It is indeed true that, such a book of wonderful eloquency and strange depth of meaning, cannot flow out from the tongue of a man, specially illiterate and unable to read and write. Even the most learned and literate men throughout the ages have failed to bring a chapter the like of Qura"n. This proves that the book has been sent down to
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Mohammad, as he himself has said, from God, the All-knowing, who knows the secrets and

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mysteries of the universe, that are beyond human comprehension.

More ridiculous than what the Pagan Arabs have said; is that which some of the USSR materialists and communists, announced in their Eastern Congress in 1954. They came to the conclusion that:

``Such a Book as Qura"n, cannot flow out of the brain of one single man like Mohammad. It rather must have been the fruit of some deep studies and long strives of a group of learned scholars; and we doubt the whole Qura"n to have been compiled and composed in Arabian Peninsula!!! Most assuredly, parts of Qura"n has been written outside the Arabian territory!!''

The next verse (NO.104) threatens, that, those who do not believe in the signs of Allah, will not be guided by God, and they will taste a painful punishment.

This is because the wicked people accuse the man of God of foring lies, while they themselves are liars and beliers.

عَذَابٌ وَلَهُمْ اللهِ مِّنْ غَضَبٌ فَعَلَيْهِمْ صَدْراً بِالْكُفْرِ شَرَحَ مَّنْ وَلَكِنْ بِالأِيمَانِ مُطْمَئِنٌّ وَقَلْبُهُ أُكْرِهَ مَنْ إِلاَّ إِيمَانِهِ بَعْدِ مِنْ بِاللهِ كَفَرَ مَنْ عَظِيمٌ((106))

106- HE WHO DISBELIEVED ALLAH, AFTER HIS BELIEF; EXCEPTING HIM WHO IS COMPELLED (TO DISBELIEF) WHILE HIS HEART IS SURE. AND HE WHOSE BREAST IS EXPANDED BY DISBELIEF, ON THEM IS A WRATH OF ALLAH, AND FOR THEM IS A GREAT PUNISHMENT.

الْكَافِرِينَ الْقَوْمَ يَهْدِي لاَ اللهَ وَأَنَّ الأخِرَةِ عَلَى الدُّنْيَا الْحَيَاةَ اسْتَحَبُّوا بِأَنَّهُمْ ذَلِكَ((107))

107- THAT IS BECAUSE THEY LOVED THE LIFE OF THIS WORLD
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MORE THAN THE LIFE TO COME, AND ALLAH WILL NOT GUIDE THE PEOPLE WHO ARE UNBELIEVERS.

الْغَافِلُونَ هُمْ وَأُوْلَئِكَ وَأَبْصَارِهِمْ وَسَمْعِهِمْ قُلُوبِهِمْ عَلَى اللهُ طَبَعَ الَّذِينَ أُوْلَئِكَ((108))

108- THEY ARE THOSE ON WHOSE HEARTS ALLAH HAS SET A SEAL; AND ON THEIR EARS AND EYES, AND THEY ARE THOSE WHO ARE NEGLIGENT.

الْخَاسِرُونَ هُمْ الأخِرَةِ فِي أَنَّهُمْ جَرَمَ لاَ((109))

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109- TO THIS EFFECT THEY ARE LOSERS AT THE END.

((110))رَحِيمٌ لَغَفُورٌ بَعْدِهَا مِنْ رَبَّكَ إِنَّ وَصَبَرُوا جَاهَدُوا ثُمَّ فُتِنُوا مَا بَعْدِ مِنْ هَاجَرُوا لِلَّذِينَ رَبَّكَ إِنَّ ثُمَّ

110- THEN VERILY TO THOSE WHO EMIGRATED AFTER BEING SEDUCED (WERE DRAWN ASTRAY BY FORCE) AND WERE PATIENT, AFTER THAT, YOUR LORD IS ALL-FORGIVING, COMPASSIONATE.

((111))يُظْلَمُونَ لاَ وَهُمْ عَمِلَتْ مَّا نَفْس كُلُّ وَتُوَفَّى نَّفْسِهَا عَنْ تُجَادِلُ نَفْس كُلُّ تَأْتِي يَوْمَ

111- THE DAY IN WHICH EVERY SOUL WILL PLEAD FOR HIMSELF (NO ONE THINKS OF OTHERS), AND EVERY SOUL SHALL BE REQUITED FOR HIS DEEDS, AND THEY ARE NOT OPPRESSED.

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THE COMMENTARY

OCCASION OF THE REVELATION (VERSE NO. 106 - 111)

This verse (NO.106) was revealed on the occasion, that, some Muslims were severely persecuted, but they stood firm and patient. Among them were AMMA"R, and his father YA"SER, and his mother SUMAYYE, and also BALA"L, SOHAIB and KHOBA"B, who were all wildly persecuted. None of them recanted, and Amma"r's mother (SOMAYYE) was the first martyr of Islam. Amma"r himself was too young to endure such persecutions, particularly when he saw how dreadfully his parent were slew in his sight, and thus the young man was compelled to utter the words that the idolaters dictated, and his remarks were wrongly construed as recantation. This was while his heart was full of belief in Allah and His Messenger; and he never wavered in his faith. When Amma"r was released for his utterance some of the Muslims blamed him for being apostate. He came to the prophet after that, and the Messenger of God consoled him for his sufferance and confirmed his faith saying:

``I know Amma"r better than all. He is full of faith from his tip to toe, and belief is mingled with his flesh and blood.''

THE APOSTATE IN ISLAM (VERSE NO. 106)

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Here the immediate reference is to two groups of people on account of their faith and fidelity:

1- Those who are arrested and persecuted by their cruel enemy, and in order to rescue themselves from the deadly tortures, only with the tip of their tongue, they utter what the enemy dictates, which might be construed as recantation and rejection of faith. This is while heart is sure and stable in their faith, and they have not wavered the least. There is no blame on them, and their action is even praiseworthy, because in Islamic terms, it is called, ``DISSEMBLANCE'' which is a religious virtue. It is to conceal the real fact, motive, or feeling, by pretence for the protection of a higher object and purpose.

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2- The second group are those who deliberately have opened the windows of their heart on the evil and blasphemy and have changed their course and direction on purpose. These have incurred the wrath of Allah upon themselves. They are deprived of God's Grace and Mercy.

The next verse (NO.107) gives reason for their being apostate by saying:

``That is because they loved the life of this world more than the life to come.''

And how should Allah guide a people who prefer to be unbeliever, and delibrately reject God's Mercy of Guidance? When they converted, and joined Islam, perhaps they lost a little of their secular privileges, and for that trifle, they recanted! This recantation of them, made Allah to set a seal upon their hearts and put a veil upon their ears and eyes, so that they lost their sense of sight and hearing of truth. This was a penalty for their negligence. In other word, the seal and veil was the natural effect of their sins and rebellion.

Then there comes the next verse (NO.110), to make clear the fate of those apostate who repent and return:

``Then, verily to those who emigrated after being seduced and they then strived (IN JIHAD) and showed patience; after that, your Lord is all forgiving, compassionate.''

This verse implies that an apostate can be forgiven if he repents and returns to belief and good deeds.

كَانُوا بِمَا وَالْخَوْفِ الْجُوعِ لِبَاسَ اللهُ فَأَذَاقَهَا اللهِ بِأَنْعُمِ فَكَفَرَتْ مَكَان كُلِّ مِنْ رَغَداً رِزْقُهَا يَأْتِيهَا مُطْمَئِنَّةً آمِنَةً كَانَتْ قَرْيَةً مَثَلا اللهُ وَضَرَبَ
يَصْنَعُونَ((112))

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112- AND ALLAH HAS STRUCK A PARABLE; THAT OF A TOWN WHICH WAS SECURE AND SURE, ITS SUSTENANCE COMING TO IT ABUNDANTLY FROM EVERY PLACE. THEN IT BECAME UNGRATEFUL TO THE BOUNTIES OF ALLAH. THEN ALLAH
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WORE IT THE CLOTHING OF HUNGER AND FEAR, FOR WHAT THEY WROUGHT.

ظَالِمُونَ وَهُمْ الْعَذَابُ فَأَخَذَهُمْ فَكَذَّبُوهُ مِّنْهُمْ رَسُولٌ جَاءَهُمْ وَلَقَدْ ((113))

113- AND THERE CAME TO THEM A MESSENGER FROM THEMSELVES, BUT THEY BELIED HIM. THEN THE AGONY (TORMENT) SEIZED THEM WHILE THEY WERE OPPRESSORS.

تَعْبُدُونَ إِيَّاهُ كُنْتُمْ إِنْ اللهِ نَعْمَتَ وَاشْكُرُوا طَيِّباً حَلاَلا اللهُ رَزَقَكُمْ مِمَّا فَكُلُوا ((114))

114- THEREFORE, EAT OF THE SUSTENANCE THAT ALLAH HAS PROVIDED FOR YOU, LAWFUL AND CLEAN, AND BE THANKFUL FOR ALLAH'S BOUNTY IF YOU ARE TO WORSHIP HIM.

THE COMMENTARY

THOSE WHO WERE UNGRATEFUL WERE AFFLICTED (VERSE NO. 112 - 114)

This chapter is that of the bounties of Allah, either physical or spiritual. In the above verse we read the result of ingratitude for God's sustenance through an expressive similitude:ۚ

``And Allah has struck a parable; that of a town which was secure and sure. Its sustenance coming to it in abundance from every where....''

The inhabitants of the town, at length, became thankless ignoring the true source of the bounties; while their Messenger had told them all about the truth which they falsified.

Therefore, you Muslims, be not ungrateful like them, and give thanks to Allah who is the true source of all bounties:ۚ

``Then eat of the sustenance that Allah has provided for you, lawful and clean, and be thankful.''

Being thankless to Allah's sustenance, may include eating and drinking unlawfuls, such as, the

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flesh of swine, or the alcoholic
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beverages; wasting or misusing, refusing to give alms-tax, (ZAKA"T) which is a rightful share of the poor and the needy in the other's wealth, and falsely ascribing to Allah any prohibition, or making superstitious taboos.

IS THAT A SIMILITUDE OR NARRATIVE?

The parable may be taken in general, but because the verbs in the verse are all in the past tense it might be that the similitude refers to an event that has happened in the past.

Some commentators see here a reference to the city of Mecca, as a land which cannot produce food and fruit for being mountainous all around, where its sustenance comes from other places. But in the history of Mecca such an event has not been recorded.

Hazrat Imam Sadiq (AS) was of opinion that the immediate reference here is to an Israelite group who were living in abundance, and through their thanklessness were seized by famine and misery.

On the other hand the history of Mankind is full of such incidents that a nation, or a group of people, or a town, lived in abundance; and when they bacame thankless to God's bounty, they tasted hunger and terror after security and abundant supplies.

((115))رَّحِيمٌ غَفُورٌ اللهَ فَإِنَّ عَاد وَلاَ بَاغ غَيْرَ اضْطُرَّ فَمَنِ بِهِ اللهِ لِغَيْرِ أُهِلَّ وَمَا لْخِنْزِيرِ | وَلَحْمَ وَالدَّمَ الْمَيْتَةَ عَلَيْكُمْ حَرَّمَ إِنَّمَا

115- HE HAS ONLY FORBIDDEN YOU (TO SERVE) CARRION, BLOOD, FLESH OF SWINE, AND THAT WHICH HAS BEEN CONSECRATED TO OTHER THAN ALLAH. BUT HE WHO IS CONSTRAINED (TO EAT OF THESE) NOT BEING REBEL, NOR TRANSGRESSOR; (THERE IS NO BLAME ON THEM, BECAUSE,) ALLAH IS ALL-FORGIVING, COMPASSIONATE.

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((116))يُفْلِحُونَ لاَ الْكَذِبَ اللهِ عَلَى يَفْتَرُونَ الَّذِينَ إِنَّ الْكَذِبَ اللهِ عَلَى تَرُوا لِتَفْ حَرَامٌ وَهَذَا حَلاَلٌ هَذَا الْكَذِبَ أَلْسِنَتُكُمْ تَصِفُ لِمَا تَقُولُوا وَلاَ
))

116- AND DO NOT SAY BY WHAT YOUR TONGUES DESCRIBE FALSELY; THIS IS LAWFUL AND THIS IS UNLAWFUL, FORGING LIE AGAINST ALLAH; THAT, THOSE WHO FORGE LIE AGAINST ALLAH WILL

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NOT PROSPER.

((117))أَلِيمٌ عَذَابٌ وَلَهُمْ قَلِيلٌ مَتَاعٌ

117- A LITTLE OF ENJOYMENTS, FOLLOWED BY A PAINFUL PUNISHMENT.

((118))يَظْلِمُونَ أَنفُسَهُمْ كَانُوا وَلَكِنْ ظَلَمْنَاهُمْ وَمَا قَبْلُ مِنْ عَلَيْكَ قَصَصْنَا مَا حَرَّمْنَا هَادُوا الَّذِينَ وَعَلَى

118- AND AS TO THE JEWS, WE HAVE FORBIDDEN THEM WHAT WE HAVE RELATED TO YOU BEFORE; AND WE OPPRESSED THEM NOT, BUT THEY OPPRESSED THEMSELVES.

((119))رَحِيمٌ لَغَفُورٌ بَعْدِهَا مِنْ رَبَّكَ إِنَّ وَأَصْلَحُوا ذَلِكَ بَعْدِ مِنْ تَابُوا ثُمَّ بِجَهَالَةٍ السُّوءَ عَمِلُوا لِلَّذِينَ رَبَّكَ إِنَّ ثُمَّ

119- THEN VERILY YOUR LORD TO THOSE WHO DID WRONG BY IGNORANCE; THEN REPENTED AFTER THAT, AND BECAME RIGHTEOUS; YOUR LORD IS AFTER IT, ALL-FORGIVING, COMPASSIONATE.

THE COMMENTARY

LIARS WILL NEVER PROSPER (VERSE NO. 115 - 119)

Following the verses about the lawful and clean good food, created for Man to eat; mention is made of food-stuff that are unclean and forbidden:

The first of the above group of verses (NO.115) implies that Allah has forbidden only four articles of food, which are;

1) dead meat (CARRION). 2) blood. 3) flesh of swine. 4) that which has been consecrated to other than Allah.

For the reasons of the above prohibitions please refer to volume one, page 183 of this book.

The said four articles of food that are forbidden, are the roots and main food-stuff in this respect; but there are also others among the land, air, and sea creatures, that are forbidden to eat in the sight of Islam.

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But even the forbidden food-stuff can be served in the emergency cases; where Man is compelled to eat, and who has not the intention of continuing with the food.

Then a warning has been given to Man, in that, he should not create taboos for selfish ends, and enforce them in the name of Allah by imagination and caprices; saying this is lawful, and that is unlawful:

``And do not say by falsely turning your tongues; this is lawful, and that is unlawful, thus forging lie against Allah; that those who forge lie against Allah, will not prosper.''

Such a liar may have a little enjoyment, down here in this world; but very soon a painful punishment would follow their enjoyment.

Carrion is dead meat, or the carcass of cattle that it is not officially and religiously slaughtered for market, with pronouncing Allah's name on them.

The next verse (NO.118) implies that some of the prohibitions to
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the Israelites was a punishment for their hardness of heart, and not a favour. Due to their inequities and oppressions, and their hindering people from the straight path of truth, they themselves were prevented the use of some good things that were formerly lawful to them.

And in the last verse (NO.119) Allah leaves open the doors of repentance and amendment for those who seek to get rid of misery and misfortune. Those who did evil deeds through ignorance, but repented and returned, and stationed among the righteous, they will find Allah All-forgiving, Compassionate.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتاً لِلَّهِ حَنِيفاً وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ ((120))

120- VERILY ABRAHAM WAS A NATION, OBEDIENT TO ALLAH, PURE IN FAITH, (WITHOUT THE LEAST OF PERVERSION) AND HE WAS NOT OF THE POLYTHEISTS.

شَاكِراً لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ((121))

121- (HE WAS ALSO) THANKFUL FOR HIS BOUNTIES. HE CHOSE HIM, AND GUIDED HIM TO THE STRAIGHT PATH.

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الصَّالِحِينَ لَمِنْ الاْخِرَةِ فِي وَإِنَّهُ حَسَنَةً الدُّنْيَا فِي وَآتَيْنَاهُ ((122))

122- AND WE GAVE HIM IN THIS WORLD GOODNESS, (PROSPERITY) AND IN THE WORLD TO COME, HE IS OF THE RIGHTEOUS.

الْمُشْرِكِينَ مِنْ كَانَ وَمَا حَنِيفاً إِبْرَاهِيمَ مِلَّةَ اتَّبِعْ أَنْ إِلَيْكَ أَوْحَيْنَا ثُمَّ ((123))

123- THEN WE INSPIRED TO YOU, TO FOLLOW THE CREED OF ABRAHAM, PURE IN FAITH, (AS HE WAS) AND HE WAS NOT OF THE POLYTHEISTS.

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يَخْتَلِفُونَ فِيهِ كَانُوا فِيمَا الْقِيَامَةِ يَوْمَ بَيْنَهُمْ لَيَحْكُمُ رَبَّكَ وَإِنَّ فِيهِ اخْتَلَفُوا الَّذِينَ عَلَى السَّبْتُ جُعِلَ إِنَّمَا ((124))

124- THE SABBAT WAS ORDAINED (BUT TURNED TO A PUNISHMENT) FOR THOSE WHO DIFFERED IN IT. AND YOUR LORD WILL JUDGE AMONG THEM IN THE RESURRECTION DAY, IN WHAT THEY WERE DIFFERING.

THE COMMENTARY

ABRAHAM, ALONE, WAS A NATION (VERSE NO. 120 - 124)

Once again mention is made of the champion of Monotheism, and the fountain-head of truth, HAZRAT ABRAHAM (AS):

``Verily ABRAHAM was a nation....''

Then five qualifications are attributed to the Arch Prophet of God, namely; 1) He was a nation. 2) He was obedient to Allah. 3) He was sincere and pure in faith. (HANIF) 4) He never was a polytheist. 5) He was thankful to God's bounty.

The Arabic, ``UMMAT'' means nation, but it has also some connotations, and other shades of meaning such as; model, pattern, example for imitation and following.

FERDOWSI in one of his epical poems has: ``In the battle-field, a single veteran warrior equals a field full of men'' And so was ABRAHAM a nation himself standing alone against his world. He has

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always been a corner-stone of unity and truth and he will be so for ages. He was and he is a fountain-head and the best model for the world of Monotheism, because he never worshipped anything, and any body, other than his only one Lord God.

In the last verse (NO.124) the reference is to Sabbath Day and those who differed in it:

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``The Sabbath was ordained, but turned to a punishment for those who broke it and differed in it.''

According to some Islamic traditions, SABBATH has nothing to do with ABRAHAM. He observed FRIDAY for the weekend holiday. and Moses too, at first, enjoined the same; but the Israelites differed and objected, and preferred to hold Saturday for what the Hebrews called SABBATH or Day of Rest. Now this is the seventh day of the week in the Jewish calendar.

So was it ordained with Law of Moses, but the Israelites inspite of seeing all those wonderful miracles of Moses, disobeyed him and disputed with him, so that their hearts were hardened as a stone! Then a group of them transgressed their own accepted Sabbath Day for which Allah turned them to APES! They were despised and disgraced, so as to be an example and a lesson for their generation, and those who would come after them. But again and again the people of Scriptures differed in the Sabbath and violated its regulations. A group of the Christians stood with the Jews in observance of Sabbath; but other Christins differed, and observed SUNDAY as their day of rest and worship. Their differences will exist up to the Resurrection Day, in which, God will judge on it and they will come to know how far have they gone astray from the path and creed of Abraham.

((بِالْمُهْتَدِينَ أَعْلَمُ وَهُوَ سَبِيلِهِ عَنْ ضَلَّ بِمَنْ أَعْلَمُ هُوَ رَبَّكَ إِنَّ أَحْسَنُ هِيَ بِالَّتِي وَجَادِلْهُمْ الْحَسَنَةِ وَالْمَوْعِظَةِ بِالْحِكْمَةِ رَبِّكَ سَبِيلِ إِلَى ادْعُ
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125- CALL TO THE WAY OF YOUR LORD BY WISDOM AND GOOD PREACHING, AND DISPUTE WITH THEM IN A MANNER WHICH IS THE BEST; THAT YOUR LORD KNOWS BEST WHO HAS STRAYED FROM HIS PATH, AND HE KNOWS BEST THOSE WHO ARE GUIDED.

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126- AND IF YOU PUNISHED, THEN PUNISH THE LIKE OF WHAT YOU HAVE BEEN PUNISHED; AND IF

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YOU BE PATIENT (FORGIVING) IT IS INDEED BETTER FOR THE PATIENTS.

((127))يَمْكُرُونَ مِمَّا ضَيْق فِي تَكُ وَلاَ عَلَيْهِمْ تَحْزَنْ وَلاَ بِاللهِ إِلاَّ صَبْرُكَ وَمَا وَاصْبِرْ

127- AND BE PATIENT. AND YOUR PATIENCE BE NOT EXCEPT FOR ALLAH. AND DO NOT GRIEVE OVER THEM, NOR DISTRESS YOURSELF OF WHAT THEY PLOT. (AGAINST YOU)

((128))مُحْسِنُونَ هُمْ وَّالَّذِينَ اتَّقَوْا الَّذِينَ مَعَ اللهَ إِنَّ

128- VERILY ALLAH IS WITH THOSE WHO ARE PIOUS AND THOSE WHO DO GOOD.

THE COMMENTARY

Ten Important Moral Instructions (VERSE NO. 125 - 128)

This SUREH (NO.16) ends in ten commandments to instruct how should we deal with our enemies, and how should we preach and call people to the way of God. Here are the ten principles of good preaching and good behaviour:

1- Call to the way of your Lord by wisdom,

2- And with fine preaching,

3- And dispute in a manner which is the best.

The principles of good religious teaching and preaching is cited here which can be used everywhere and in all ages. We must invite Mankind to follow the way of God, by teaching His universal will and plan. But we must know that there is no compulsion in the religion of God. Man's Free-Will must always be respected and considered.
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Therefore in our preaching we must use wisdom, discretion, knowledge and reasoning, and as Qura"n wants, in a manner which is the best. We must always be kind, gentle, and considerate to God's servants. Our words should not be dogmatic and dictatorial. Our motive in every action

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must be the love of God and the love of Man.

4- And if you punished; then punish the like of what you have been punished.

We are not entitled to give a heavier blow than we have received. It is even far better for us to restrain ourself and be patient;

5- And if you be patient and forgiving it is the best.

This verse (NO.126) is said to have been revealed in the occasion of Ohud in which HAZRAT HAMZIH was martyred, and then mutilated. When so; our prophet came to the point where his beloved uncle who is titled the, LION OF GOD, and also the, MASTER OF THE MARTYRES was mutilated. When the Messenger of God saw his faithful uncle so wildly torn into pieces, he was filled with anger and said:

``I have not ever met with such a disaster in my life. Gabriel told me that HAMZIH is scrolled in the heavens as the lion of God. If I get power over the pagans, I shall have thirty of them mutilated like that.''

When the prophet said so, the above (NO.126) revealed. And when it came down, the prophet changed his mind:

``And if you punished, then punish the like of what you have been punished. And if you be patient (forgiving) it is better for you.''

He therefore addressed Muslims saying:

``None of you should ever mutilate anyone, for it is unlawful in the sight of God.''

6- To be always patient and forgiving

Patience, which is indeed bitter must be only for the sake of God; if it is to bear sweet fruit. And almost in all cases it is very hard or not possible, to be patient unless we seek God's help.

Forgiveness too, which is the twin-brother of patience must be for the sake of God, or else saying: ``I can forgive but I cannot forget, is only another way of saying I can't forgive.''

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7- When all the endeavours and strifes in the way of Allah give not the expected results, a Muslim

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should not lose hope and courage, nor should he grieve on that and say what is the use of teaching these stubborn people. They give no ear to my preaching and warnings. A Muslim should never yield to such thoughts. He who does his duty should not worry about the results. Who knows how the seed of the word of God may grow into a huge tree and bear sweet fruit!?

8- Don't worry about their conspiracy because Allah looks after you.

9- Of course the stubborn enemy will not yield that easy, and may continue obstinately with his plots and plans against the man of God. So the godly should not be distressed of the intrigues, and meanwhile should be careful on that.

10- Being pious and good-doer.

The ending of the SUREH gives the consolation of thinking that God is always with the pious who avoid evil and with those who do good deeds. Therefore the believers should go on with constancy, doing good for the sake of God to all His servants and even to all His creatures.

THE END OF SUREH BEE (16)

THE END OF PART ۱۴

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سوره اســراء

ASRA" (THE NIGHT JOURNEY)

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحِيمِ

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IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

1))الْبَصِيرُ السَّمِيعُ هُوَ إِنَّه آيَاتِنَا مِنْ رِيَهُلِنُ حَوْلَهُ بَارَكْنَا الَّذِي الأَقْصَى الْمَسْجِدِ إِلَى الْحَرَامِ الْمَسْجِدِ مِّنَ لَيْلا بِعَبْدِهِ أَسْرَى الَّذِي سُبْحَانَ
))

1- GLORY BE TO HIM WHO TOOK HIS SERVANT IN A NIGHT FROM THE HOLY MOSQUE (WHICH IS IN MECCA) TO THE FARTHEST MOSQUE (WHICH IS IN JERUSALEM), THE ENVIRONMENT OF WHICH WE HAVE BLESSED; IN ORDER TO SHOW HIM SOME OF OUR SIGNS, THAT HE IS THE ALL-HEARING, ALL-SEEING.

THE COMMENTARY

THE ASCENSION OF THE HOLY PROPHET (VERSE NO. 1)

The reference here is to the famous night journey of Mohammad (AS) who was taken from Mecca to Jerusalem; and from there to the
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heavens, while the whole journey took place in one night!

By the journey, Allah intended to show his prophet and faithful servant, some of His signs to show His greatness.

Almost all Muslim scholars have understood that the journey was not a vision, nor a dream, and neither a spiritual passage from here to there. It rather was a proper bodily journey in wakefulness. In his ascension the prophet saw GABRIEL for the second time in his real form and how he really is! (S53: 13ِ18)

The Christians too, believe in the ascension of Jesus-Christ. They say the occasion was 40 days after his Resurrection, when Jesus parted from his disciples, and a cloud received him out of their sight. (ACTS 1:9) So the Ascension Day is accordingly celebrated annually on the sixth thursday after Easter.

Superstitious ideas have mingled with that of the prophet's ascension; particularly in the books written by the Western writers who do not care much about the truth. As an instance GIVERGIVE

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in his famous book about Mohammad has written:

``In his ascension Mohammad reached a place where he could hear the voice of God's Pen, and could see that God was busy in registering the services of people? We Muslims do not know from where has he taken his information about God's Pen, which must be wooden in order to make noise when moving upon God's paper! This is where we Muslims believe that, Allah is far beyond space and time, and material pen and paper has no meaning in Him. Allah is far beyond the qualifications that Man attributes to Him.

Of course the ascension has taken place with special means to overcome the natural resistances, gravity, and attractions and repulsions. There has been provided special vehicles and facilities of transport by the Omnipotent and All-mighty Lord of Mohammad. Man may come to know the secrets of the ascension gradually and in time.

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THE HOLY TEMPLE IN JERUSALEM

(The Holy Temple of Jerusalem is the greatest problem of our age that has now-a-days (FEBRUARY 2002), turned to a bloody and dreadful conflict between the Jews and Muslims. So it is worthy to cast a look in brief, in the historical events of the place, which follows:

The Temple is said to have been built at first by the instigation of SOLOMON (AS), throughout the reign of whom it served as the central sanctuary for the whole Israelite nation. After Solomon's death, when the kingdom had split in two parts, it was used only by the Southern Kingdom of Judah. Then the Temple was plundered and damaged once or twice by the enemies, but it stood until 445 B.C., when the Babylonian's army under NEBUCHADNEZZAR burnt down Jerusalem and also its Temple. In the Bible; 2 KINGS25 the incident has been written thus:

``In the reign of king Nebuchadnezzar, his advisor and commander of his army, NEBUZARADAN, attacked Jerusalem and burnt down the Holy Temple, the place, and houses of all important people in Jerusalem, and his soldiers ruined the city walls. They took with them to Babylonia those skilled workmen who were not killed, and left in Judah some of the poorest people who owned no property; putting them to work in the vineyards and fields.

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The Babylonians broke in the bronze column and the carts that were in the temple, together with the large bronze tank and took the pieces of bronze with them. They also took away everything that was made of Gold and silver, as well as the bronze objects that king SOLOMON had made for the Temple.''

The Temple was then rebuilt under NEHEMIAH and EZRA as per order of the Persian King ARTAXERXES between 515 and 250 B.C. Nehemiah was then in SUSA the capital city of Iran. He lived among the courtiers of the king and was respected by his majesty.

Reports came to Nehemiah that those who had returned to Jerusalem from their exile in Babylonia lived in a great misfortune and difficulty, and that the walls of Jerusalem and the Holy Temple were still ruined.

Nehemiah was a true man of God and a Jewish official at the Persian court. When he heard of the bad situation of his home town;
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he sat in supplication and praying to God, the Lord of Abraham, for several days, asking Allah to forgive the Israelites and also to make the heart of the King of Persian Merciful to him. So his prayer was answered, and soon after he was sent by the king as governor to Jerusalem with all the needed support. There with the help of EZRA, another religious leader he revived the Jewish community and established biblical Law as the constitution. (O.T. NEHEMIAH, 1◌4)

In 167 B.C. the Temple was turned into a heathen idol temple by ANTIOCHUS, one of Alexander's successors. In 63◌B.C., POMPEY THE GREAT forced his way into the Temple but he took no plunder.

In 19 B.C. HEROD THE GREAT decided to rebuilt the Temple without interrupting the services of worship and did well. This Temple stood so, until 70 A.D., when the Roman troops under general TITUS destroyed it by fire at the end of his war with the Jews.

Throughout the centuries after Christ, Jerusalem was one of the sieges and conquests, by many foreign powers, like, Arabs, crusaders, Turks and British.

In 132 A.D. a Jewish revolt led by Simon Barkokhba, the Jews captured the town, along with the whole of Judae, and held it until 135 A.D., when, the Romans killed Barkokhba and suppressed the revolt. On the ruins of Jerusalem, Romans built a new colony, and Jews were forbidden to enter the Town and Temple. This ban was enforced upto 324 A.D.

In the 4th century under Emperor Constantine, Jerusalem reassumed its ancient name and its

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religious importance. In the mid5th century, through the efforts of the Roman Empires EUDOCIA, wife of Theodosius the second, the Jews were officially permitted to resettle in Jerusalem.

In the 7th century the Persians supported by the Jews waged a war against the Romans in the Palestine. The Jews were allowed for a time to re-establish a government making Jerusalem their religious center in 614 A.D.

The Persians captured the city, destroyed much including the Holy Temple. Shortly after they granted the control of Jerusalem to the Christians.

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There has revealed a Sureh in the Qura"n, named, RUM or Ruman Empire, the immediate reference of which is said to have been the said event of Persians in Jerusalem. The beginning of the Sureh is as follows:

``The Roman have been defeated; In a land nearby. (i.e. in Palestine). But soon after this defeat of theirs the Romans will be victoriouswithin a few years. With Allah was the decision of past and future. On that Day (in which Roman gain victory) the believers will rejoice.''

The Roman Rule over Jerusalem was restored for a brief time in 629 A.D. When Emperor Heraclius defeated the Persians and the Jews, as it is foretold in the above S 30:14

So exhausted were both the Roman and Persian armies by this war, that, in 638 A.D. they were both defeated by the Muslims during the reign of UMAR the second Caliph.

UMAR did not disturb the Christian churches, and also permitted a number of Jews to return.

In 661 A.D. the Muslim Caliph ABD-AL-MALAK built the Doom of the Rock.

In the first Crusade, led by Godfery of Bouillon in 1099 A.D. Jerusalem was captured and Muslims were put to sword, and Jews were burnt in their synagogus!

In 1187 A.D. the crusaders were defeated by SULTAN SALAH-AL-DIN-AYYUBI, and Muslims recaptured Jerusalem.

In 1229 the Holy Roman Emperor Frederick-2 leading the sixth crusade, procured all Jerusalem except the Temple area from the reigning AYYUBIDS SULTAN, and for more than a decade both Muslims and Christians worshipped in the city.

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In 1244, Jerusalem was captured by the TURKISH KHA"RAZMIANS, and put an end to Christian rule for about 675 years.

Throughout this era which Jerusalem was in the hands of Muslims, Christian shrines were respected, and the Jews exiled in Europe were allowed to return, in order to escape persecution.

TRANSLATOR'S NOTE)

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وَكِيلا دُونِي مِنْ تَتَّخِذُوا أَلاَّ إِسْرَائِيلَ لِبَنِي هُدىً وَجَعَلْنَاهُ الْكِتَابَ مُوسَى وَآتَيْنَا ((2))

2-AND WE GAVE MOSES THE BOOK, (TOWRA"T) AND MADE IT A GUID TO THE ISRAELITES THAT RELY ON NO ONE OTHER THAN ME.

شَكُوراً عَبْداً كَانَ إِنَّهُ نُوح مَعَ حَمَلْنَا مَنْ ذُرِّيَّةَ ((3))

3- (O, YOU WHO ARE THE) OFFSPRING OF THOSE WHOM WE CARRIED WITH NOAH! (KNOW THEN THAT) HE WAS A THANKFUL SERVANT.

كَبِيراً عُلُوّاً وَلَتَعْلُنَّ مَرَّتَيْنِ الأَرْضِ فِي فْسِدُنَّلَتُ الْكِتَابِ فِي إِسْرائِيلَ بَنِي إِلَى وَقَضَيْنَا ((4))

4- AND WE MADE KNOWN TO THE ISRAELITES IN THE BOOK, THAT, TWICE SHALL YOU DO CORRUPTION IN THE LAND AND YOU WILL TRANSGRESS A GREAT TRANSGRESSION.

مَّفْعُولا وَعْداً وَكَانَ الدِّيَارِ خِلاَلَ فَجَاسُوا شَدِيد بَأْس أُولِي لَّنَا عِبَاداً عَلَيْكُمْ بَعَثْنَا أُولاَهُمَا وَعْدُ جَاءَ فَإِذَا ((5))

5- THEN WHEN THERE CAME TO PASS ONE OF THE TWO PROMISES, WE RAISED AGAINST YOU SERVANTS OF US (WHO WERE) VIGOROUS WARRIORS, AND THEY SEARCHED THE HOUSES; AND IT WAS A DEFINITE PROMISE.

نَفِيراً أَكْثَرَ وَجَعَلْنَاكُمْ وَبَنِينَ بِأَمْوَال وَأَمْدَدْنَاكُمْ عَلَيْهِمْ الْكَرَّةَ لَكُمْ رَدَدْنَا ثُمَّ ((6))6- THEN WE PASSED TO YOU THE TURN (TO PREVAIL) OVER THEM. (THE HIGH TIDE BECAME YOURS) AND WE AIDED YOU WITH PROPERTIES AND CHILDREN, AND WE MADE YOU A MORE NUMEROUS PEOPLE.

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مَا وَلِيُتَبِّرُوا مَرَّة أَوَّلَ دَخَلُوهُ كَمَا الْمَسْجِدَ وَلِيَدْخُلُوا وُجُوهَكُمْ لِيَسُوءُوا الآخِرَةِ وَعْدُ جَاءَ فَإِذَا فَلَهَا أَسَأْتُمْ وَإِنْ لِأَنفُسِكُمْ أَحْسَنتُمْ أَحْسَنتُمْ إِنْ تَتْبِيراً عَلَوْا ((7))7- IF YOU DID WELL, YOU DID WELL FOR YOURSELF, AND IF YOU HAVE DONE EVIL,

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(IT TOO) WAS FOR YOURSELF.

THEN WHEN THE NEXT PROMISE CAME TO PASS, SO AS TO SADDEN YOUR FACES (AGAIN), AND THEY TO ENTER THE HOLY TEMPLE AS THEY ENTERED IT (VIOLENTLY) AT THE FIRST TIME; AND TO DESTROY WHAT WOULD FALL IN THEIR POWER WITH UTTER DESTRUCTION!

((8))عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيراً

8- IT MAY BE THAT YOUR LORD WILL HAVE MERCY ON YOU, BUT IF YOU RETURN, WE (TOO) SHALL RETURN; AND WE HAVE MADE THE HELL A PRISON FOR THE UNBELIEVERS.

THE COMMENTARY

TWO GREAT STORMS (VERSE NO. 2 - 8)

Following the prophet's night journey to the Holy Temple in Jerusalem, the argument once again turns to the Israelites bad behaviours, and miserable fate.

God gave them the TOWRA"T, as a book of guidance through their prophet Moses, and said to them not to rely on any other power other than that of their Lord, with whom they had made a covenant; but they ignored God's favour, and broke their promises and became thankless and disobedient! As a matter of fact, they were the offspring of those
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who were carried in the ARK, with NOAH (AS). Therefore they had every reason to be thankful and godly, if they would only think; but they followed their own passions and caprices, and plunged to ingratitude, idolatry, and sin. They even forgot the sincere devotion of NOAH, and their own godly and virtuous forefathers like; ABRAHAM. JACOB, ISAAC, MOSES and AARON.

Then in the next verse (NO.4) Allah reminds them of two dreadful historical events, which were the outcomes of their own deeds, and afflicted them for their sins and disobedience.

Perhaps the two occasions referred to, are the destruction of the Holy Temple by NEBUCHADNEZZAR, the king of Babylonia; when the Jews were carried into captivity; and when, GENERAL TITUS in 70 A.D. destroyed the Temple by fire at the end of his fearful and bloody war with the Jews. For more information, please refer to translator's note on page 518 of volume 3, of this book.

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As to the clause of the verse NO.5; ``We raised against you servants of us'' usually in Qura"n the word SERVANTS applies to both, believers and unbelievers. Therefore it might be that they were called here the servants of God in the sense that they were means by which Allah poured His wrath upon the Jews.

In the next verse, NO.6, it is said that Allah had His Mercy on the Jews and turned the tide to their benefit by aiding them with children, wealth, an making them numerous.

This might have been their return from captivity about 520 B.C. and rebuilt of the Holy Temple. It was when a truthful religious leader of them called NEHEMIAH, could attract the attention and support of Persian King, Artaxerxes; who appointed him as the governor of Jerusalem, with all the needed support and supply. There in Jerusalem; with the help of Ezra, another Jewish high priest, he revived the Jewish community, and established the Biblical Law as the constitution.

The last verse implies that God is needless of our worship and prayer, or whatever we may do good deeds:ۏ

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``If you did well it is to your own benefit, and if you did evil it is to your own loss.''

If anyone does a good deed it will result to his own benefit; Similarly evil deed will bring evil result. God will never oppress His servants the least. He who does something good will have a good reward, tenfold of that, and he who does something bad will have an equally bad reward for that, and no more than that! We read in the S6:160:ۏ

``He who does good, will have ten time as much to his credit. But he who does evil will not be recompensed except the like of it, and they will not be oppressed.''

Our Good Gracious God, rewards a good deed of man by a multiplication of ten times which is far above merits, but to the evil the punishment is no more than the evil, while the doors of repentance and pardon too is always open!

((9))كَبِيراً أَجْراً لَهُمْ أَنَّ الصَّالِحَاتِ يَعْمَلُونَ الَّذِينَ الْمُؤْمِنِينَ وَيُبَشِّرُ أَقْوَمُ هِيَ لِلَّتِي يِيَهْدِ الْقُرْآنَ هَذَا إِنَّ

9- VERILY THIS QURA"N GUIDES TO THAT (WAY) WHICH IS THE MOST UPRIGHT, AND GIVES GLAD-TIDINGS TO THE BELIEVERS; THOSE WHO DO RIGHTEOUS DEEDS, THAT FOR THEM AWAITS A

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GREAT REWARD.

وَأَنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاْخِرَةِ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً ((10))

10- AND THAT, THOSE WHO BELIEVE NOT IN THE WORLD TO COME, WE HAVE PREPARED FOR THEM A PAINFUL PUNISHMENT.

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وَيَدْعُ الاْنسَانُ بِالْخَيْرِ دُعَاءَهُ بِالشَّرِّ وَكَانَ الاْنسَانُ عَجُولا ((11))

11- AND MAN PRAYS FOR EVIL, AS HE PRAYS FOR GOOD, AND MAN IS HASTY.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلا ((12))

12- AND WE HAVE MADE THE NIGHT AND DAY AS TWO SIGNS. THEN WE CAUSED THE SIGN OF NIGHT TO DISAPPEAR, AND MADE THE SIGN OF DAY VISIBLE, SO THAT YOU MAY SEEK GRACE FROM YOUR LORD, AND TO KNOW THE NUMBER OF THE YEARS AND RECKONING. AND EVERYTHING WE HAVE EXPLAINED IT IN DETAIL.

THE COMMENTARY

THE MOST UPRIGHT WAY TO PROSPERITY (VERSE NO. 9 - 12)

The aformentioned verses were about the Israelites who were given the Book, ``TOWRA"T'' in which was light and guidance, as well as glad-tidings; but the Jews left it unattended, or altered its words so as to conform with their caprices, and trifling advantages; and thus they were perverted from the straight path of truth.

Here in the above verses, the reference is to the Holy Qura"n which guides man to a way which is the most upright to prosperity. The way through which Qura"n leads Man to his Merciful Lord, and originator in creation is very straight, plain, evident, the shortest, and very reasonable. QURA"N'S social and political programmes cover all aspects of Man's physical and spiritual life, by being moderate and avoiding the extremes. Its instruction and laws are everlasting and the
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best, because it is the last and seal of the Divine Books.

The next verse (NO.11) implies that Man is very hasty by nature. He is usually impatient and has quick temper, while patience in the religion, is similar in position to the head in a body. In this respect Shakespeare has a beautiful verse, saying:

``How poor are they that have no patience!

What wound did ever heal, but by degree.''

Then let us not be so hasty as to pray for evil as pray for good. We better rejoice in what has been given us and be not so hasty about things which Allah in His wisdom and Universal Plan, has thought it better to withhold from us. HAZRAT IMAM SADIQ (AS) has said:

``Know the way to your rescue and peril, lest you ask God for something that will bring you destruction; while you may think that your rescue is in it.'' This is because Allah has said in His Book; ``Man prays for evill as he prays for good, and he is hasty.''

The next verse (NO.12) refers to the importance of Day and Night, as two different signs of God's Grace and Mercy. Darkness and light; shadow and sunshine are both, very important signs of God, that alternately one appears when the other disappears. Night and Day are both gifts of God; one for rest and repose, and the other for work and study. The regular sun rise and sun set gives us the possibility of reckoning the week, month, and year:

``And We have made the night and day as two signs.... so that you may seek Grace from your Lord, and to know the number of the years and reckoning.''

((13))مَنشُوراً يَلْقَاهُ كِتَاباً الْقِيَامَةِ يَوْمَ لَهُ وَنُخْرِجُ عُنُقِهِ فِي طَائِرَهُ أَلْزَمْنَاهُ إِنسَان وَكُلَّ

13- AND WE HAVE BOUND THE FATE (FORTUNE) OF EACH MAN ABOUT HIS NECK. (HIS LIFE IS WHAT HE MAKES IT) AND WE TAKE OUT FOR HIM, IN THE RESURRECTION DAY, A BOOK WHICH HE FINDS IT WIDE OPEN.

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((14))حَسِيباً عَلَيْكَ الْيَوْمَ بِنَفْسِكَ كَفَى كِتَابَكَ اقْرَأْ

14- READ OUT YOUR BOOK (WHICH IS A RECORD OF YOUR DEEDS). YOU ARE SUFFICIENT TO-DAY,

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BEING A RECKONER AGAINST YOURSELF.

((15)) رَسُولا نَبْعَثَ حَتَّى مُعَذِّبِينَ كُنَّا وَمَا أُخْرَى وِزْرَ وَازِرَةٌ تَزِرُ وَلاَ عَلَيْهَا يَضِلُّ فَإِنَّمَا ضَلَّ وَمَنْ لِنَفْسِهِ يَهْتَدِي فَإِنَّمَا اهْتَدَى مَّنِ

15- HE WHO IS GUIDED, HE IS ONLY GUIDED FOR (THE BENEFIT OF) HIMSELF; AND HE WHO IS STRAYED, HE ONLY STRAYS AGAINST HIMSELF. AND NO CARRIER WILL CARRY THE BURDEN (OF THE SINS) OF ANOTHER. AND WE WERE NOT TO PUNISH UNTIL WE RAISE A MESSENGER.

THE COMMENTARY

FOUR IMPORTANT ISLAMIC PRINCIPLES (VERSE NO. 13 - 15)

Here the immediate reference is to Man's deeds, the result of which is attached to his neck, so that he cannot get rid of it; and will see it openly in the Day of final Judgement.

In the other verse (NO.15) four important Islamic Principles have been put forward which are as follows:

1- He who accepts guidance, is guided to his own benefit.

2- He who is strayed, he only strays against himself.

3- No carrier will carry the heavy load of sins of some one else.

4- God will not punish His servant until He explains to him and gives him a warning through His Messengers.

The Arabic, ``TAIR'' literally means, ``BIRD'' but it also connotes fate, bad omen, fortune, and also the results of Man's deeds.

To the Arabs, when a bird approached them from the left or

from the right, his approach was of good or bad omen.

``Even to-day when an owl sings on our roof, in the sight of some of my towns folk, the bird has a bad news! TRANSLATOR''

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This is when all such superstitious ideas are strictly rejected by Islam, enjoining that, Man should always put his trust on God.

In fact; our fate, to a larg extent, depends on our intention and endeavour; and our life is what our hand has made it. Our deeds that fly out of us like birds, are all recorded on a scroll, and fastened to our neck. In the Day of God's Judgement, the scroll will be opened for us to read it and judge for ourself.

About omen and augury from the stand point of Islam, enough detail has been given in commenting S7:131 volume 2 of this book.

The last of the above verses (NO.15) of which we extracted the said four Islamic principles, includes the basis of ethics too:

``He who is guided he is only guided for the benefit of himself, and he who is strayed, he only strays against himself.''

In other word; whatever of good or bad you do, you do it to yourself. So, the basis of ethics is the reflection of deeds and the reaction of all actions, that turn back to the doer.

This verse in another way condemns the doctrine of vicarious atonement:

This is to say; a wicked cannot be bought, to escape his punishment at the price of punishing an innocent. It is indeed far from justice for a man to bear the sinful load of another man.

The verse (NO.15) ends in that; God never punishes anyone unless due warning is some how conveyed to him, because punishment without explanation is out of justice.

Not knowing a law perfectly, differs with, knowing and rejecting it. Similarly, negligence due to ignorance is different from disobedience.

Of course we ought to know that; in the universal plan of creation there is a natural reaction for every action. This universal law is prevalent, and is every where and every time effective.

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((16))وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيراً

16- AND WHEN WE INTENDED TO PERISH A TOWN, WE (FIRST OF ALL) WARNED THOSE REVELERS

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IN IT; BUT THEY DEBAUCHED THERE IN (REJECTED THE NOTICE), AND DESERVED THE WORD (OF PUNISHMENT), THEN WE DESTROYED IT UTTERLY.

بَصِيراً خَبِيراً عِبَادِهِ بِذُنُوبِ بِرَبِّكَ وَكَفَى نُوح بَعْدِ مِنْ الْقُرُونِ مِنَ أَهْلَكْنَا وَكَمْ ((17))

17- AND HOW MANY OF GENERATIONS WE DESTROYED AFTER NOAH. AND ENOUGH IS YOUR LORD FOR BEING AWARE OF, AND SEEING THE SINS OF HIS SERVANTS.

The Four Stages Of God's Puunishment (VERSE NO. 16 - 17)

In the previous verse (NO.15) it was said that, God is not to punish His servants, unless he conveys some sort of warning or notice, through His Messengers, to the sinners and rebels. This is because through His Infinite Mercy, the compassionate Lord, gives every chance to the wicked to cease and return, but whenever evil overcomes all good, and the punishment is rendered inevitable, even then, Allah shows no haste! He will warn and give notice to the leaders of sin, and wealthy and powerful revellers of the town, who are plunged into merry making, and pleasure seeking, through their rank and wealth.

They are first warned and given notice, so as to forge excuses of

ignorance and unawareness. Then God's wrath seizes them out of a sudden, and they will find no way to escape it.

If we study the above verse (NO.16) carefully; we find four sequential stages for God's punishment to afflict a people:

1. Warning and notice.

2. Disobedience and debauchery.

3. Deserving punishment.

4. Punishing and perishing.

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The high up revellers of the town, are warned and given notice before the punishment, because they are usually the main pivots of the society and population. Almost all the wealthy people are the sources of corruption in all the communities, for being plunged in sin, passions, and disobedience.

In the next verse the Flood of Noah has been marked as an epoch of punishing disbelievers. Then the ending of the verse (NO.17) teaches that the wicked should not think that, his wickedness is left unnoticed and he can escape the penalty. God is aware and sees whatever his servants do, and He is enough to witness that, and no other evidence is needed to prove the matter:

``.... And enough is your Lord for being aware of, and seeing the sins of his servants.''

((18))مَّدْحُوراً مَذْمُوماً يَصْلاَهَا جَهَنَّمَ لَهُ جَعَلْنَا ثُمَّ نُّرِيدُ لِمَنْ نَشَاءُ مَا فِيهَا لَهُ عَجَّلْنَا الْعَاجِلَةَ يُرِيدُ كَانَ مَّنْ

18- HE WHO WANTS THIS HASTY (WORLD), WE HASTEN FOR HIM THEREIN; GIVING WHAT WE WILL TO WHOM WE INTEND. THEN WE PREPARE THE HELL FOR HIM TO JOIN IT, REPROACHED AND REJECTED.

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((19))مَّشْكُوراً سَعْيُهُمْ كَانَ فَأُوْلَئِكَ مُؤْمِنٌ وَهُوَ سَعْيَهَا لَهَا وَسَعَى الأْخِرَةَ أَرَادَ وَمَنْ

19- AND HE WHO INTENDS THE NEXT WORLD, AND STROVE HIS STRIFE FOR IT, BEING A BELIEVER, THEN THEY ARE THOSE WHOSE STRIFE SHALL BE THANKED.

((20))مَحْظُوراً رَبِّكَ عَطَاءُ كَانَ وَمَا رَبِّكَ عَطَاءِ مِنْ وَهَؤُلاَءِ هَؤُلاَءِ نُّمِدُّ كُلاًّ

20- WE HELP ALL THESE AND ALL THOSE BY THE GIFT OF YOUR LORD. AND THE GIFT OF YOUR LORD HAS NOT BEEN PROHIBITED (FROM ANY ONE).

((21)) تَفْضِيلا وَأَكْبَرُ دَرَجَات أَكْبَرُ وَلَلاْخِرَةُ بَعْض عَلَى بَعْضَهُمْ فَضَّلْنَا كَيْفَ انظُرْ

21- SEE HOW HAVE WE MADE SOME OF THEM TO EXCEL SOME OTHER, AND FOR THE NEXT WORLD, GRADES ARE GREATER, AND SO ARE (THE DIVERSITY) OF ITS RANKS.

THE COMMENTARY

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THE WAY OF THOSE WHO SEEK HERE AND HEREAFTER (VERSE NO. 18 - 21)

The first verse refers to those who are only after the enjoyments of this fast-moving mortal life, ignoring the life to come. They prefer the transient and temporary things here, over the permanent and everlasting thing in the Hereafter. God has infinite Mercy and Grace, and will not prevent them their wishes, as far as it is allowed by His universal plan.

In the whole existence, TIME is a relative matter, and eternity and infinite duration prevails. Therefore, transitory things of this life down here, in which we live on a probation, are of little worth and value. And worst of that; is, to abtain the fleeting enjoyments, and momentary
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pleasures, at the price of an eternal misery, and deprivation of God's Grace.

Besides the Hell, which is the abode of those who do their best to obtain the advantages of this quick-passing life; They shall also be reproached by their own conscience, and by all.

Contrary to the above verse (NO.18), is the next one which refers to those whose eyes are fixed upon the next world which is everlasting and of infinite duration:

``And he who intends the life to come, and strives doing his best for it, being a believer, they are of those whose strife shall be thanked.''

They too shall have their share of God's Bounty in this life, and yet their endeavours which are aimed at the life to come, are all accepted by Allah.

They try hard, because they know that mere wish and sheer desire, is not enough to obtain salvation. They have to back up their intention with labour and strife.

It is worthy of note, that, the endeavour of the first secular group is said to lead them to Hell, while that of the second group will be thanked by God. In other word, our Merciful Lord will be thankful for the righteous deeds of the believers!

Of course, this world and its transitory things have not been reproached or undervalued by the Glorious Qura"n.

In the sight of Islam, this material world is as important as the physical and spiritual life to come; supposing that we use this world as a means and not as a goal. This world is a good instrument by

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which we may obtain the prosperity of the life to come. This world is a farm land for sowing seeds, and to harvest it in the next world. So those who choose the transient enjoyments of here, as their aims and not as a means; their loss shall be immense, because the temporary life here is not comparable with the everlasting life after death.

The verses also imply that Man's endeavours play a vital role in his life, both here and in hereafter. We all ought to know that, life gives nothing to mortals except through labour and strife. Labour is said to have a bitter root, but a sweet fruit, and work and endeavour is the mother of pleasure.

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The next verse (NO.20) implies that God's Grace and Favour is like the rain or such as the sunshine that showers down upon all His creatures:

``We help all these and all those by the gift of your Lord, and the gift of your Lord has not been prevented from anyone.''

Those who deserve it, and those who deserve it not; will have their share of God's bounty, but the shares are not the same and equal in measure. There are so many grades here as well as in the Hereafter. But the grades are far greater in the world to come, and so are the diversity of the ranks there!

لاَ تَجْعَلْ مَعَ اللهِ إِلَهاً آخَرَ فَتَقْعُدَ مَذْموماً مَّخْذُولا ((22))

22- DO NOT ASSOCIATE WITH ALLAH OTHER GOD, TO SIT DOWN REPROACHED, (AND) ABANDONED.

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُلْ لَّهُمَا أُفّ وَلاَ تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلا كَرِيماً ((23))

23- AND YOUR LORD HAS DECREED, THAT, YOU WORSHIP NO ONE EXCEPT HIM; AND TO DO GOOD TO PARENTS. IF ONE OF THEM OR BOTH ATTAIN OLD AGE WITH YOU, DO NOT SAY TO THEM; ``FIE'' (i.e. EXPRESS NOT DISGUST), AND DO NOT SHOUT AT THEM, AND SAY TO THEM HONORABLE WORD.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً ((24))

24- AND LOWER TO THEM WING OF HUMILITY OUT OF MERCY, AND SAY; ``MY LORD! HAVE

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MERCY ON THEM AS THEY NURTURED ME WHEN I WAS SMALL.''

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((25))غَفُوراً لِلْأَوَّابِينَ كَانَ فَإِنَّهُ صَالِحِينَ تَكُونُوا إِنْ نُفُوسِكُمْ فِي بِمَا أَعْلَمُ رَبُّكُمْ

25- YOUR LORD KNOWS BEST WHAT IS IN YOUR MINDS. IF YOU BECOME RIGHTEOUS THEN HE IS FORGIVING TO THOSE WHO TURN TO HIM. (IN REPENTANCE)

THE COMMENTARY

A SERIES OF ISLAMIC COMMANDMENTS

MONOTHEISM AND RESPECT OF PARENTS

VERSE NO. 22 - 25

The above verses are a prelude to a series of important Islamic Commandments. It begins with the MONOTHEISM, which is the main source of energy for all sorts of good actions and righteous deeds. It begins thus:

``Do not associate with Allah other GOD, and sit down reproached and helpless.''

The verse implies that associating partners to God, will cause weakness and disgrace. It renders the polytheist blameworthy, and finally the true Lord God will leave his affairs to be disposed by his false gods; and will help him not, in his bad conditions and emergency cases.

No one is ever worthy of being worshipped except Allah, Who has created the whole universe without any partners. He is the Lord and Cherisher of all the creatures, Who maintains and sustains them all. If we foolishly turn to false objects of worship, we not only will be reproached by our conscience and innerself, but we shall have no support to answer our call in our emergency cases.

It is the heart and the secrets of our innerself, and our motives by which God will judge us; and not by the words that we have then on the tip of our tongue.

Then in the second verse (NO.23) we have a very important

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commandment in which Allah strictly enjoins us to respect our parents, and be kind to them always.

This is particularly when they attain old age with us. We must be careful not to shout at them. Not even utter a word of disgust such as, ``FIE''. We are enjoined to be humble to them, and pray to God to have His Mercy on them:

``And lower the wing of humility out of Mercy and say; My Lord! Have Mercy on them, as they nurtured me when I was small.''

Father and mother deserve our humble respect and kindness, because they cherished us in childhood, and always loved us tenderly. It is therefore a must, to love them in response.

*****

WORSHIP GOD ALONE, AND RESPECT YOUR PARENT

(The two commandments that are issued in the above verses (22 23), are found among the ten commandments for which our Lord made a convenant at the Mount Sinai, with all the children of Israel:

1- I am YAHOVAH the Lord your God. Worship no god but Me.

5- Respect your Father and Mother.

It is also written in O.T.DEUTERONOMY 27:16;

``God's curse on anyone who dishonours his mother or his father.''

And in the O.T.EXODUS 21:15 we read;

``Whoever hits his mother or his father is to be put to death.''

It is also written in the N.T.COLOSSIANS 3:20 21;

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``O, children! It is your Christian duty to obey and respect your parent always, for that is what pleases God.''

So also in N.T.EPHESIANS 6:1ِ4, it is cited;

``O, children! It is your duty to obey your parent, for this is the right thing to do. (Respect your father and mother) is the first commandment which has a promise added to it; (so that all may go well with you and you may live long in the land)''

TRANSLATOR'S NOTE)

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((26))تَبْذِيراً تُبَذِّرْ وَلاَ السَّبِيلِ وَابْنَ ينَوَالْمِسْكِ حَقَّهُ الْقُرْبَى ذَا وَآتِ

26- AND GIVE TO THE NEAR KIN HIS DUE, AND ALSO TO THE NEEDY, AND WAYFARER, AND SQUANDER NOT LAVISHLY.

((27))كَفُوراً لِرَبِّهِ الشَّيْطَانُ وَكَانَ الشَّيَاطِينِ إِخْوَانَ كَانُوا الْمُبَذِّرِينَ إِنَّ

27- VERILY THE SQUANDERERS WERE THE BROTHERS OF SATAN AND SATAN WAS UNGRATEFUL TO HIS LORD.

((28))مَّيْسُوراً قَوْلا لَّهُمْ فَقُلْ تَرْجُوهَا رَّبِّكَ مِنْ رَحْمَة ابْتِغَاءَ عَنْهُمُ تُعْرِضَنَّ وَإِمَّا

28- AND EVEN IF YOU HAVE TO TURN AWAY FROM THEM FOR SEEKING A MERCY FROM YOUR LORD WHICH YOU EXPECT IT; (i.e. AT THE MOMENT, YOU HAVE NOTHING HANDY TO PAY IN CHARITY, BUT YOU EXPECT TO RECEIVE SOON) THEN SPEAK TO THEM KINDLY.

((29))مَّحْسُوراً مَلُوماً فَتَقْعُدَ الْبَسْطِ كُلَّ تَبْسُطْهَا وَلاَ عُنُقِكَ إِلَى مَغْلُولَةً يَدَكَ تَجْعَلْ وَلاَ

29- AND DO NOT MAKE YOUR HAND CHAINED TO YOUR NECK, NOR STRETCH IT IN FULL; (i.e BE NEITHER MISERLY NOR PRODIGAL) SO AS TO BE BLAMEWORTHY AND DESTITUTE.

((30))بَصِيراً خَبِيرا بِعِبَادِهِ كَانَ إِنَّهُ وَيَقْدِرُ ءُيَشَ لِمَنْ الرِّزْقَ يَبْسُطُ رَبَّكَ إِنَّ

30- VERILY YOUR LORD EXPANDS THE SUSTENANCE FOR WHOM HE WILL, AND RESTRICTS IT, (FOR WHOM HE WILL) THAT HE IS AWARE OF HIS SERVANTS, SEEING THEM.

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THE COMMENTARY

OBSERVE MODERATION (VERSE NO. 26 - 30)

The above verses denote that our near kins, the poor and needy, and the wayfarer, all have a right to our help, when we can afford. So we must pay them their due.

The Arabic, ``TABZIR'' translated to ``squandering'' means to spend lavishly or wastefully. HAZRAT IMAM SADIQ (AS) has said:

``He who spends anything out of the realm of God's obedience, is a squanderer.''

In the next verse (NO.27) the squanderers have been qualified as the, ``BROTHERS OF SATAN'' who was ingrateful to his Lord!

The assertion is indeed true; at least, in our own case. The extravagant expenses at wedding, funerals, feasts, and banquets, which are merely for ideal show has turned to a misfortune of our day. These are done in emulation and vying with one another, while we read in our holy book that in the sight of our Lord the squanderers are the brothers of Devil. God gave Satan extraordinary wisdom, faculties, and power, but he misused all that, and thus became thankless to his Lord.

Satan may have innumerable brothers among Man and Jinn; who follow him, and in their manner and deeds they are incarnation of devil. Each man may have a mate of devil when he forgets Allah.

The next verse (NO.28) points to some natural obstructions that may hinder man to pay his due alms and charitable gifts:

``And even if you have to turn away from them....''

You may sometimes have to turn away from the poor and needy for not being able to pay them their rights. Your possibilities are not enough at the moment, but you expect to receive the wherewithal in near future. In such a case, you should at least speak kindly and hopefully to them giving good-news of near future:

``When you have nothing handy to pay in charity, but you do expect to receive the wherewithal,

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then speak to them kindly.''

And finally there comes the injunction of being moderate in
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expenditure and generosity (V.NO.29):

``And do not make your hand chained to your neck, nor stretch it in fool.... be neither miserly nor prodigal.''

In other word we should not be so lavish to spend all that we have in our purse to make ourself destitute and impoverished, nor to withhold our gracious hand from the just needs of those who have a right to our help. We should neither live miserly, nor be given to extravagant and reckless spending.

((31))كَبِيراً خِطْئاً كَانَ قَتْلَهُمْ إِنَّ وَإِيَّاكُمْ نَرْزُقُهُمْ نَّحْنُ إِمْلاَق خَشْيَةَ أَوْلاَدَكُمْ تَقْتُلُوا وَلاَ

31- AND DO NOT KILL YOUR CHILDREN FOR FEAR OF POVERTY; WE SUSTAIN THEM AND YOURSELVES. VERILY KILLING THEM WAS A GREAT SIN.

((32))سَبِيلا وَسَاءَ فَاحِشَةً كَانَ إِنَّهُ الزِّنَى تَقْرَبُوا وَلاَ

32- AND DO NOT APPROACH FORNICATION, THAT IT IS INDECENCY AND SO BAD A WAY.

((33))مَنصُوراً كَانَ إِنَّهُ الْقَتْلِ فِّي يُسْرِفْ فَلاَ سُلْطَاناً لِوَلِيِّهِ جَعَلْنَا فَقَدْ مَظْلُوماً قُتِلَ وَمَنْ بِالْحَقِّ إِلاَّ اللهُ حَرَّمَ الَّتِي النَّفْسَ تَقْتُلُوا وَلاَ

33- AND DO NOT TAKE ANY LIFE THAT ALLAH HAS FORBIDDEN, EXCEPT FOR A RIGHT CAUSE. AND HE WHO IS KILLED UNJUSTLY, WE HAVE GIVEN HIS HEIR THE AUTHORITY (FOR RETALIATION); BUT HE SHOULD NOT EXCEED (THE LIMITS) IN KILLING, THAT HE WAS SUPPORTED.

((ولا34مَسْئُ كَانَ الْعَهْدَ إِنَّ بِالْعَهْدِ وَأَوْفُوا أَشُدَّهُ يَبْلُغَ حَتَّى أَحْسَنُ هِيَ بِالَّتِي إِلاَّ الْيَتِيمِ مَالَ تَقْرَبُوا وَلاَ

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34- AND DO NOT APPROACH THE PROPERTY OF THE ORPHAN, EXCEPT IN A MANNER WHICH IS THE BEST (FOR HIM) UNTIL HE OR SHE IS MATURED. AND BE FAITHFUL TO (YOUR) PROMISE, THAT PROMISE WILL BE QUESTIONED.

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((35))وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلا

35- AND GIVE FULL MEASURE WHEN MEASURING; AND WEIGH WITH A STRAIGHT (CORRECT) BALANCE. THIS IS BETTER, AND THE BEST AT THE END.

THE COMMENTARY

SIX MORE COMMANDMENTS (VERSE NO. 31 - 35)

Here, by the above five verses, six more commandments have been issued, which are explained in an agreeable and beautiful language. These are as follows:

1- A dreadful crime which is among the most heinous sins, was being committed by the Arabs of Pagan Era. They committed the extremely offensive crime of female infanticide before the advent of our prophet. In sight of the Pagan Arabs, son was a source of power and honour, but daughter was a source of shame and disgrace, particularly in the warfare. (PLEASE READ COMMENTS ON S16:56 60 ABOUT FEMALE INFANTICIDE)

Mohammad (AS) declared child infanticide strictly unlawful, and a cruel unjust act, and a great sin; and since then no report have we received of such criminals.

Among the Pagan Arabs were also some poor and ignorant people who slayed their children for fear of poverty. In the above verse, (NO.31) Allah has forbidden child infanticide in general, and particularly for economical reasons:

``And do not kill your children for fear of poverty. We sustain them and yourselves. Indeed killing your children is a great sin.''

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2- The second major sin that has been seriously forbidden by Islam; is fornication in general, and adultery in particular:

``And do not approach fornication, that, it is indecency and so bad a way.''

The verse says; do not approach it, instead of saying do not do it. This is because gloating in the lust, nudeness, sexual pictures, and shows, are all means of pulling Man and Woman to

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fornication, and then to adultery. Adultery may open many new roads of evil to Man. It will spoil Man's self-respect, or his respect for others. It will shake and sometimes destruct, the bases and pillars of the family life; and if it become prevalent and common in a community, no father will feel any responsibility for any child, because he cannot make sure that he is the real father of the child!

Experiences have proved that fornication is the easiest way of transferring dangerous sexual diseases, such as; GONORRHOEA, SYPHLIS, and AIDS.

3- The third commandment is to respect the blood of Man, and to avoid taking the life of others without a rightful and just cause. In the verse S5:35 after narrating the story of Cane who killed his brother Abel; Allah has decreed:

``.... On that account; We ordained for the children of Israel that; if anyone slew a person, unless it be for murder, or spreading corruption in the land; it would be as if he slew the whole population (all people). And if anyone saved a life, it would be as if he has saved the life of the whole people.''

As a matter of fact, killing a person merely for keeping an idea, is to kill all the people who uphold that belief. Then there comes the matter of retaliation, the authority for which is in the hand of the deceased's heir. But he should not go to excess and extremes:

``And he who is killed unjustly, we have given his heir the authority for retaliation, but he should not exceed.''

The heir is given the right to demand the life of his murdered, through the law of retaliation, and why should he exceed and go out of bound, when he is supported by the law!?

4- The next verse (NO.34) applies to the importance of protecting the properties of the orphans:

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``And do not approach the properties of the orphans unless....''

Eating the orphan's property is to eat fire, and is spiritually very dangerous. If it should be approached at all, it should make it the best, or the better. Hard precautionary measures must be taken until the orphan is matured, and attains the full age of understanding.

5- The next commandment is to observe promises, which is no less important than the other commandments:

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``And be faithful to your promises, because the promises will be questioned.''

Most of the social, economical, and political affairs of Man turn about the pivot of promises and pledges. A promise is a declaration which gives to the person to whom it is made a right, to expect, and claim the performance of the promised act. In other word, as the Qura"n has said; ``The promises will be questioned.''

Many a time the promise might be supported by oath, or affirmed by its form of expression. In any way, the promise is Man's word of faith. Nice a verse has William Shakespeare in this respect:

``I will take thy word for faith, not ask thine oath;

Who shuns not to break one, will sure crack boath.''

6- And the last and sixth of these commandments, is to observe measure, and to use scale and balance justly. Giving right and correct measure, and observing justice in the weight will ultimately give the best of spiritual and material advantages to the person who gives it. For example; when the customers see that a shopkeeper is righteous in giving the rights of people, when he weigh or measures something, it serves to increase the trust of the customers, and will make up the seller's good salesmanship.

Qura"n has frequently attacked the use of short weight and dealing with fraud, or giving too little and taking too much. In S 83:1-4 we read:

``Woe unto the stinter who deals in fraud! When they measure something to take it from people, they take full measure; but when they have to give by measure or scale to men, they give less than due! Do they not think that they will be called to account, on a day in which Man has to stand before the Lord of the worlds.''

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((36))مَسْئُولا عَنْهُ كَانَ أُوْلَئِكَ كُلُّ وَالْفُؤَادَ وَالْبَصَرَ السَّمْعَ إِنَّ عِلْمٌ بِهِ لَكَ لَيْسَ مَا تَقْفُ وَلاَ

36- AND DO NOT FOLLOW THAT, OF WHICH YOU HAVE NO KNOWLEDGE. VERILY THE EAR, THE EYE, AND THE HEART, WILL ALL BE QUESTIONED OF IT.

((37))طُولا الْجِبَالَ تَبْلُغَ وَلَنْ الأَرْضَ تَخْرِقَ لَنْ إِنَّكَ مَرَحاً الأَرْضِ فِي تَمْشِ وَلاَ

37- AND DO NOT WALK ON THE EARTH PROUDLY, THAT, YOU WILL VEVER CLEAVE THE EARTH;

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NOR REACH THE MOUNTAINS IN HEIGHT.

((38))مَكْرُوهاً رَبِّكَ عِنْدَ سَيِّئُهُ كَانَ ذَلِكَ كُلُّ

38- THE SIN OF ALL THOSE ARE HATEFUL IN THE SIGHT OF YOUR LORD.

((39))مَّدْحُوراً مَلُوماً جَهَنَّمَ فِي فَتُلْقَى آخَرَ إِلَهاً اللهِ مَعَ تَجْعَلْ وَلاَ الْحِكْمَةِ مِنْ رَبُّكَ إِلَيْكَ أَوْحَى مِمَّا ذَلِكَ

39- THOSE (INJUNCTIONS) ARE A PART OF THE WISDOM THAT YOUR LORD HAS INSPIRED TO YOU. AND DO NOT ASSOCIATE WITH ALLAH OTHER GOD, LEST YOU SHOULD BE CAST INTO THE HELL, BLAMEWORTHY AND REJECTED.

((40))عَظِيماً قَوْلا لَتَقُولُونَ إِنَّكُمْ إِنَاثاً الْمَلاَئِكَةِ مِنْ وَاتَّخَذَ بَنِينَبِالْ رَبُّكُمْ أَفَأَصْفَاكُمْ

40- HAS YOUR LORD PREFERED FOR YOU SONS, AND TAKEN FROM AMONG THE ANGELS FEMALES (FOR HIMSELF AS DAUGHTERS)? INDEED YOU ARE SAYING A (SINFULLY) GREAT WORD!

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THE COMMENTARY

FOLLOW WITH KNOWLEDGE (VERSE NO. 36 - 40)

The moral precepts, and acts of directing, commanding, and prohibiting, as parts of Islamic wisdom are still continued here. The first verse (NO.36) implies:

``Do not follow that which you know it not.'' In other word, follow things which you well, and you are sure of your knowledge about them, because the ear, the eye, and the mind are all responsible, and have to answer for what they do.

The prohibition of doing things without knowledge, has a vast meaning, and many fields of applications; such as in personal and social affairs, judgement, testification without enough knowledge of matter, and etc. Knowledge and enough information is the best means of taking the right and correct decision in any matter. What can we reason but from what we know? In the sight our prophet, a man without knowledge is comparable to the one that is dead. Knowledge is power and as Rumi has composed in a famous verse:

`` O, Brother! You are only what you know;

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And for the rest, you are but bone and flesh.''

AN IMPORTANT LESSON FOR ESTABLISHING SOCIAL ORDER

The above instruction (V.NO.36) is so important that ignoring it, will result in social chaos and anarchy! If it observed well; so many difficulties which may arise out of gossips, and from much ado about nothing, hasty and early judgements, and baseless suppositions and suspicions, will all vanish from Man's life. Being without the necessary information, and following conjectures which is not based upon firm knowledge, will avail nothing of truth. Man is not allowed to utter all that comes to the tip of his tongue with lack of knowledge, that may

even ruin the reputation of other people. Acting without enough knowledge, will slay the spirit of research and investigation in Man. It is in fact a source of pessimism, the effect of which may depress every one involved.

To make it short, we may end our discussion of knowledge by a beautiful Persian proverb, which is very meaningful too:

He who knows not, and knows not that he knows not, he is a fool, let him live in his double ignorance.

He who knows, and knows not that he knows, he is asleep wake him up.

He who knows not, and knows that he knows not, deserves beating beat him.

But he who knows, and knows that he knows, he is a wise man get to know him.

DON'T BE PROUD

The next verse, (NO.37) is a fine touch to those who are arrogantly puffed up with pride:

``Walk not in the earth with pride, that you won't cleave the earth, or reach the mountain in height.''

Pride is something rejected and blamed in the sight of all nations. It dines on vanity and sups on contempt, and as William Wordsworth has composed:

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Pride goes before destruction,

And an haughty spirit before a fall.

The verse has not directly pointed to pride and vanity, which is

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among the most evil characteristics of the unbelievers. It rather implies that the effects of pride will appear in the actions and behaviours of the proud and arrogant. It can be seen even in their manner and style of walking. Qura"n forbids Man to walk with pride, and wants him to be humble in all his physical and spiritual movements. When our prophet himself was riding a mount, he would never permit anyone of his disciples to walk besides him. He always sent them before, and then he rode after them. Hazrat Imam Ali (AS) too, swept the room himself, and carried water to his house!

The last verse objects the superstitious motives of the polytheists, who believed that the angels were the daughters of Allah, and this was when in their population daughters were considered as some sort of a disgrace, and even their lives were strictly under question!

((41))نُفُوراً إِلاَّ يَزِيدُهُمْ وَمَا لِيَذَّكَّرُوا الْقُرْآنِ هَذَا فِي صَرَّفْنَا وَلَقَدْ

41- WE HAVE USED VARIOUS WAYS (IN EXPLAINING MATTERS) IN THIS QURA"N, THAT THEY MAY TAKE ADMONITION; AND IT INCREASES THEM NOT, EXCEPT AVERSION!

((42))سَبِيلا الْعَرْشِ ذِي إِلَى لاَبْتَغَوْا إِذاً يَقُولُونَ كَمَا آلِهَةٌ مَعَهُ كَانَ لَّوْ قُلْ

42- SAY; ``IF THERE HAD BEEN (OTHER) GODS WITH HIM, AS THEY SAY; IN THAT CASE THEY WOULD CERTAINLY HAVE SOUGHT OUT A WAY TO THE LORD OF THE THRONE.

((43))كَبِيراً عُلُوّاً يَقُولُونَ عَمَّا وَتَعَالَى سُبْحَانَهُ

43- GLORY BE TO HIM. HE IS HIGH ABOVE ALL THAT THEY SAY; GREAT A HEIGHT.

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((44))غَفُوراً حَلِيماً كَانَ إِنَّهُ تَسْبِيحَهُمْ تَفْقَهُونَ لاَّ وَلَكِنْ بِحَمْدِهِ يُسَبِّحُ إِلاَّ شَيْء مِّنْ وَإِنْ فِيهِنَّ وَمَنْ وَالأَرْضُ السَّبْعُ السَّمَاوَاتُ لَهُ تُسَبِّحُ

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44- GLORIFY HIM THE SEVEN HEAVENS AND THE EARTH, AND WHOEVER IS IN THEM. AND THERE IS NOT A THING THAT DOES NOT CELEBRATE HIS PRAISE, BUT YOU DO NOT UNDERSTAND THEIR CELEBRATION. VERILY HE IS FORBEARING, MOST FORGIVING.

How Do They Escape From The Truth (VERSE NO. 41 - 44))

The first verse here refers to the obstinacy of some of the polytheists and idolaters, that inspite of all that evidences and miracles that were shown to them, they continued with their denial rejection:

``We have used various ways of explaining matter in this Qura"n, and it increased them nothing except aversion!''

Matters have been explained in Qura"n in all aspects of literature, through speech, story, parable, and figure and fact, but it increased them aversion! Belief in the life to come, and piety, are the keys of the apprehension of God's language in Qura"n.

Here one may ask; if the various methods and styles of saying in Qura"n has given a reverse result, what is then the result of saying so?

Evidently Qura"n is not sent to a certain group of people, or to certain period of time. It rather is a BOOK sent down to guide people of all ages and all places up to the Resurrection Day. True that all the people are the same KIND, and Mankind; but they are not all the same
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in the spiritual and physical character. There are many people throughout ages who like to listen to everything, and to select the best from among them, to follow up.

The next verse (NO.42) gives a reason to prove the Oneness of God, Who is the Lord of the Throne of power:

``Had there been other gods besides Him, they would have sought out a way to the Lord of the Throne.''

This may mean a way to overcome Him, or to overthrow His Throne of Power. It also could mean

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that the gods, if they really existed, would try to get nearer to him, so as to attain a higher position. But Allah is most high above all that they say. Glory be to Him:

``Glorify Him seven heavens and the earth, and whoever is in them. And there is not a thing that does celebrate His praise, but you do not understand their celebration.''

The above verse implies that, all the creatures, be they animate or inanimate, even the skies and the earth and whatever is in them; all glorify God, and celebrate His praise.

Therefore the universe is full of activity of singing the praise of Allah. There is not a thing that does not celebrate the praise of God, but we do not understand it. Of course there are men of God, who can hear that, and listen to the lively and lovely melodies of the song of Praise.

Some commentators are of opinion that the very existence of every creature is a sign and a witness to God's power, wisdom, Oneness, and goodness. As an example, a beautiful painting and fine drawing of the nature or anything else is a sign and a witness of the skill, art, talent and ability of its artist.

In fact everything celebrate the praise of God; even the wall when splits and makes a noise. Its noise is the celebration of God's praise. No bird or beast is hunted, or fallen, except that he has stopped
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glorifying God. When the birds sing, they sing the praise of their Creator, and pray for His sustenance!

((45))مَّسْتُوراً حِجَاباً بِالاْخِرَةِ يُؤْمِنُونَ لاَ الَّذِينَ وَبَيْنَ بَيْنَكَ جَعَلْنَا الْقُرْآنَ قَرَأْتَ وَإِذَا

45- AND WHEN YOU RECITE QURA"N, WE PLACE BETWEEN YOU AND THOSE WHO BELIEVE NOT IN THE LIFE TO COME, A HIDDEN BARRIER.

((46))نُفُوراً أَدْبَارِهِمْ عَلَى وَلَّوْا وَحْدَهُ الْقُرْآنِ فِي رَبَّكَ ذَكَرْتَ وَإِذَا وَقْراً آذَانِهِمْ وَفِي يَفْقَهُوهُ أَنْ أَكِنَّةً قُلُوبِهِمْ عَلَى وَجَعَلْنَا

46- AND WE PUT A COVER ON THEIR HEART NOT TO APPREHEND IT, AND IN THEIR EARS A HEAVINESS.

AND WHEN YOU MENTION YOUR LORD IN THE QURA"N TO BE THE ONLY ONE, THEY TURN THEIR BACKS IN AVERSION.

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نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلاَّ رَجُلا مَّسْحُوراً ((47))

47- WE KNOW BEST, THAT WHAT FOR THEY LISTEN, WHEN THEY LISTEN TO YOU; AND WHEN THEY WHISPER TO EACH OTHER. WHEN THE OPPRESSORS SAY:ِ ``YOU FOLLOW NOT, EXCEPT A MAN WHO IS BEWITCHED.

انظُرْ كَيْفَ ضَرَبُوا لَكَ الأَمْثَالَ فَضَلُّوا فَلاَ يَسْتَطِيعُونَ سَبِيلا ((48))

48- SEE HOW DID THEY STRIKE SIMILITUDE FOR YOU! AND SO WERE THEY STRAYED THAT COULD NOT FIND A WAY.

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THE COMMENTARY

OCCASION OF THE REVELATION (VERSE NO. 45 - 48)

The verses came down on account of some idolaters who threw stones on the prophet when he stood in the Sacred Mosque, KAABA, for his night prayer and reciting Qura"n. In instances, two of the pagans stood at the prophet's right side, and two other in the left, and all at once began to whistle, and made other noises, in order to disturb the Messenger of God in his prayer, and confuse him mentally! Once Abujahl, Abusofya"n, and the prophet's disbeliever uncle, Abulahab, came among the prophet's audience: Abujahl whispered to Abusofya"n and Abulahab, saying; ``I can't follow what this man is saying at all!''. I only see him moving his lips up and down! Abusofya"n whispered to him saying:ِ ``I think there are some points of truth in some of his words!'' The uncle Abulahab said, not so! He is a magician, and well versed in poetry!

THE HIDDEN BARRIER

In the first verse here we read:ِ

``When you recite Qura"n, We place between you and those who believe not in the life to come, a HIDDEN BARRIER!''

The barrier is nothing but their own obstinacy and selfishness, their ignorance and being dogged. It is their pride and vanity that bars them from apprehension and understanding the life giving Message of their Creator. They think that they are left alone, and unbridled, and that they are free

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to do whatever they want. In fact, the said cover on the heart of the unbelievers which prevents them from understanding the truthful Message of God is due to their deliberate rejection of the truth. On this respect when Our Lord is mentioned as the only one and true Lord, they turn their backs in aversion.

The next verse (NO.47), refers to some of the unbelievers who joined the prophet's audiences for evil purposes:

``We know best, that, what for they listen to you....''

They came to the audience, and listened to the recital of Qura"n, but not with the purpose of learning something. Their main purpose
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was to scoff at, and to raise objection on it. Then in their private meetings, they confessed to each other that, their listening to the prophet was only for show and dissimulation; and they knew the man (The Messenger of God) to be bewitched!

((49))دِيداًجَ خَلْقاً لَمَبْعُوثُونَ أَئِنَّا وَرُفَاتاً عِظَاماً كُنَّا أَءِذَا وَقَالُوا

49- AND THEY SAID: ``WHEN WE BECAME BONES, DECAYED AND SCATTERED; SHALL WE BE RAISED UP AGAIN IN A NEW CREATION?''

((50))حَدِيداً أَوْ حِجَارَةً كُونُوا قُلْ

50- SAY (TO THEM); BE YOU STONES OR IRON.

عَسَى قُلْ هُوَ مَتَى وَيَقُولُونَ رُءُوسَهُمْ إِلَيْكَ فَسَيُنْغِضُونَ مَرَّة أَوَّلَ فَطَرَكُمْ الَّذِي قُلْ يُعِيدُنَا مَنْ فَسَيَقُولُونَ صُدُورِكُمْ فِي يَكْبُرُ مِّمَّا خَلْقاً أَوْ
((51))قَرِيباً يَكُونَ أَنْ

51- OR A CREATION OF THE KIND WHICH SEEMS GREAT (VERY HARD TO DO) IN YOUR MIND. THEN VERY SOON THEY WILL SAY: ``WHO BRINGS US BACK?''

SAY: ``HE WHO CREATED YOU THE FIRST TIME.'' THEN VERY SOON THEY BEND THEIR HEADS DOWN TO YOU, (IN WONDER) AND SAY: ``WHEN IS THAT?'' SAY: ``PERHAPS IT IS NEAR''

((52))قَلِيلا إِلاَّ لَّبِثْتُمْ إِنْ وَتَظُنُّونَ بِحَمْدِهِ جِيبُونَفَتَسْتَ يَدْعُوكُمْ يَوْمَ

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52- THE DAY IN WHICH HE WILL CALL YOU UP (FROM YOUR GRAVES) AND YOU WILL ANSWER WITH CELEBRATING HIS PRAISE; AND THINKING TO HAVE NOT TARRIED BUT A LITTLE.

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THE COMMENTARY

RESURRECTION DAY WILL DEFINITELY COME (VERSE NO. 49 - 52)

Resurrection Day is always a complementary to Monotheism. In these verses, three questions or objections, of the skeptics are answered:

Their first and second question was that; ``When we became bones, decayed and scattered, is it possible at all to be raised up to life once again, and if so, who can do that!?''

The question implies that our prophet has always insisted upon a corporeal Resurrection, that Man will be raised after his death, both in body and soul.

The stone, iron, or anything that may seem greater to you, the All-mighty and All-knowing Creator, who created us at first will recreate us once again, and will raise us from the graves!

The skeptics considered not that, God has created us from nothing at first, why then should he fail to renew us or make us once again? We may say; having some materials of bones and dusts to use in the second creation, is better than having nothing at all, as it was the case with first creation. Yet, this sort of reasoning in God is absurd, because to Him nothing is impossible. This is because, for anything that He likes to create, He has the handy and wonderful tool of saying, ``BE'', and, ``IT WILL BE!'' and that is all He may want to do!

As to the third question, when the sceptic is driven to the corner by strong reasoning he may say, ``O.K.; let us think that Resurrection is apt to happen, and God will do that; but, when is that going to happen?''

To say the truth, the relativity of time and space prevents anyone to predict the exact happening time of the Resurrection.

When death separates out the body of Man from his soul, he shall live out of time and space! There in that wonderful world, a minute, an hour, and a year, are all equal and with the same length! So is the case when Man falls in a deep asleep! Therefore no one can say
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the actual time, when the deads are raised up, because there is no time there!

In the new creation, eyes are opened to the truth. So, no one will be in doubt and delusion as regards the reality of God, and therefore, every one after his raise from the grave will celebrate the praise of Allah! Glory be to HIM.

((53))مُبِيناً عَدُوّاً لِلْإِنسَانِ كَانَ انَالشَّيْطَ إِنَّ بَيْنَهُمْ يَنزَغُ الشَّيْطَانَ إِنَّ أَحْسَنُ هِيَ الَّتِي يَقُولُوا لِّعِبَادِي وَقُلْ

53- AND TELL MY SERVANTS, TO SAY THAT WHICH IS THE BEST; THAT SATAN SOWS DISCORD AMONG THEM. VERILY SATAN HAS ALWAYS BEEN A MANIFEST ENEMY FOR MAN.

((54))وَكِيلا عَلَيْهِمْ أَرْسَلْنَاكَ وَمَا يُعَذِّبْكُمْ يَشَأْ إِنْ أَوْ يَرْحَمْكُمْ يَشَأْ إِنْ بِكُمْ أَعْلَمُ رَّبُّكُمْ

54- YOUR LORD KNOWS YOU THE BEST. HE WILL HAVE MERCY ON YOU IF HE WILL, OR HE SHALL PUNISH YOU IF HE WILL; AND WE HAVE NOT SENT YOU ON THEM AS A DISPOSER. (OF THEIR AFFAIRS)

((55))زَبُوراً دَاوُودَ وَآتَيْنَا بَعْض عَلَى النَّبِيِّينَ بَعْضَ فَضَّلْنَا وَلَقَدْ وَالأَرْضِ السَّمَاوَاتِ فِي بِمَنْ أَعْلَمُ كَوَرَبُّ

55- AND YOUR LORD KNOWS BEST, THOSE WHO ARE IN THE HEAVEN AND THE EARTH.

AND VERILY WE HAVE EXCELLED SOME OF THE APOSTLES OVER SOME OTHER; AND WE GAVE TO DAVID THE PSALMS.

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((56))تَحْوِيلا وَلاَ عَنكُمْ الضُّرِّ كَشْفَ يَمْلِكُونَ فَلاَ دُونِهِ مِّنْ زَعَمْتُمْ الَّذِينَ ادْعُوا قُلْ

56- SAY;ِ ``CALL THOSE WHOM YOU THINK (ARE GODS) BESIDES HIM, (AND YOU WILL SEE THEM) THAT HAVE NO POWER TO REMOVE AN AFFLICTION FROM YOU; NOR (CAN THEY) MAKE A CHANGE.''

((57))مَحْذُوراً كَانَ رَبِّكَ عَذَابَ إِنَّ عَذَابَهُ وَيَخَافُونَ رَحْمَتَهُ وَيَرْجُونَ أَقْرَبُ أَيُّهُمْ الْوَسِيلَةَ رَبِّهِمْ إِلَى يَبْتَغُونَ يَدْعُونَ الَّذِينَ أُوْلَئِكَ

57- THEY ARE THOSE WHO THEMSELVES CALL TO FIND SOME MEANS (TO APPROACH THEM) TO THEIR LORD; WHOEVER OF THEM BE NEARER. AND THEY HOPE (TO HAVE) HIS MERCY, AND FEAR HIS PUNISHMENT. VERILY THE PUNISHMENT OF YOUR LORD IS TO BE AVOIDED.

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THE COMMENTARY

LOGICAL ENCOUNTER WITH ALL (VERSE NO. 53 - 57)

The first verse here, may teach us the good method of speaking to each other and in particular to our opposers:

``Tell my servants to say that which is the best....''

The commandment here bids us to speak fair and politely to all mankind. Devil always tried to create discord and enmity among us. Our tongue is the most capable means of kindling the fire of hatred and hostility among men. A false or unkind word, or a lie may easily destruct a firm building of friendship and brotherhood. On the other hand politeness costs nothing and may gain everything. There is a Persian proverb that says: ``The red tongue will give the green head to the wind.'' William Shakespeare has in his King Lear:

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``Mend your speech a little, lest it may mar your fortune.''

The next verse (NO.54) implies that Muslims should not think that they are the only people of God who will have salvation, and the other people are all doomed:

``Allah knows you the best. He will have Mercy on you if He will, and shall punish you if He will.''

God will never make a mistake, and knows best what to do, and what to leave. If He has been Graceful to some one that you consider him not to deserve that Gift, or has He punished some one, some how, that you think him to be guiltless; you must blame your own knowledge, and not God's righteous plan, which is above all human wisdom.

The next verse (NO.55) elevates the word upper, that, not only your Lord knows you the best, but also those who are in the heavens; such as the angels, and prophets, and saints, and those who have remained down on the low earth, are well known to Him. So if He has excelled some of the apostles over some other or has given titles of position to some of them such as ABRAHAM, the friend of God, or MOSES the Interlocutor to whom God spoke on mount Sinai, or Jesus Christ the Holy Spirit of God, or Mohammad the Beloved of God, we should not set up false standards for

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judgement. Their merits, and titles are granted to them according to the needs of the world, and the time, in which they lived. In the life time of Moses, sorcery was very advanced and he was given the miracle of the duality of stick / snake.

When Jesus Christ came, the Medical Profession had progressed a lot, and in the advent of Mohammad the Messenger of God, literature had come on top among the Arabs.

An example of the gifts given to the apostles is said here to be, ZOBUR, or PSALMS granted to David. Among the Divine Books the Psalms have their own speciality and distinguishing marks of song and music, which is intended to be sung for the worship of Allah and celebration of his praise.

In the Psalm NO.37, which is all about the destiny of the wicked and of the good, there is an important promise, that there shall be a
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good time coming, in which the wicked will disappear, like grass that dries up, and that, those who trust in the Lord will possess the land. The Lord takes care for those who obey Him, and the land will be theirs for ever.

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THE PSALMS

(The book of ``PSALMS'', which is also called, ``PSALTERS'' is the hymn book and prayer book of the Bible. The present form is different from the original that was sent down to David, because the scholars and doctors of the Bible have all confessed that the present book of Psalms has been composed by different authors over a long period of time. These hymns and prayers have been collected and used by people of Israel in their worship, and eventually this collection was included in the scriptures.

With regard to the origin and authorship, modern researches have determind only that the book was compiled in the period after the exile, from the writings of many different authors, covering a long span of history.

These religious songs of adoration, are of many kinds: there are hymns of praise and worship of God; prayers for help, protection, and salvation; pleas for forgiveness, songs of thanks giving for

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God's blessing, and petitions for the punishment of enemies. These prayers are both personal and national. Some of them portray the most intimate feeling of one person, while others represent the needs and feelings of all the people of God.

The Psalms were used by Jesus Christ, quoted by the writers of the New Testament, and became the treasured book of worship of the Christian church from its beginning, and the second only to the Pentateuch, in the estimation of Jews.

They are all together 150 Psalms grouped into five collections.

TRANSLATOR'S NOTE)

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((58))مَسْطُوراً الْكِتَابِ فِي ذَلِكَ كَانَ شَدِيداً عَذَاباً مُعَذِّبُوهَا أَوْ الْقِيَامَةِ يَوْمِ قَبْلَ مُهْلِكُوهَا نَحْنُ إِلاَّ ةقَرْيَ مِّنْ وَإِنْ

58- AND THERE IS NOT A TOWN UNLESS WE DESTROY IT BEFORE THE RESURRECTION DAY, OR WE PUNISH IT SEVERELY. THAT WAS WRITTEN IN THE BOOK.

((59))تَخْوِيفاً إِلاَّ بِالاْيَاتِ نُرْسِلُ وَمَا بِهَا فَظَلَمُوا مُبْصِرَةً النَّاقَةَ ثَمُودَ وَآتَيْنَا الاْوَّلُونَ بِهَا كَذَّبَ أَنْ إِلاَّ بِالاْيَاتِ نُّرْسِلَ أَنْ مَنَعَنَا وَمَا

59- AND NOTHING HAS PREVENTED US TO SEND DOWN THE SIGNS, EXCEPT THAT THE FOREMOST PEOPLE BELIED THEM; AND WE BROUGHT TO THAMUD (THE GREAT SIGN OF) THE SHE-CAMEL, TO OPEN THEIR EYES BUT THEY OPPRESSED HER. AND WE DO NOT SEND THE SIGNS EXCEPT FOR FRIGHTENING.

إِلاَّ يَزِيدُهُمْ فَمَا وَنُخَوِّفُهُمْ الْقُرْآنِ فِي الْمَلْعُونَةَ وَالشَّجَرَةَ لِّلنَّاسِ فِتْنَةً إِلاَّ أَرَيْنَاكَ الَّتِي الرُّؤْيَا جَعَلْنَا وَمَا بِالنَّاسِ اطَأَحَ رَبَّكَ إِنَّ لَكَ قُلْنَا وَإِذْ
((60))كَبِيراً طُغْيَاناً

60- AND (REMEMBER) WHEN WE SAID TO YOU THAT, ``YOUR LORD HAS ENCOMPASSED PEOPLE. AND THE DREAM WHICH WE SHOWED YOU WAS NOT EXCEPT A TRIAL FOR PEOPLE; AND THE CURSED TREE IN QURA"N (IS ALSO A TRIAL). AND WE FRIGHTEN THEM, BUT IT INCREASES THEM NOTHING BUT GREAT INSOLENCE.

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THE COMMENTARY

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YIELD NOT TO THOSE WHO SEEK EXCUSES (VERSE NO. 58 - 60)

The first of the verses here consists of a wakening advice or warning, that this present world in which we live now; is not a permanent abode for us. It will be perished and destroyed, any how; and the everlasting abode for Man to live in, will be the world and the life to come:

``There is not a town unless we destroy it before the Resurrection Day, or We punish it severely....''

Eventually this world will come to end, giving its place and to a new one, with a new creation; and this is destined in the Book of Creation, which is in fact God's infinite knowledge, and general plan. Therefore those who reject faith and truth, should know that even if they live long up to the end of this world, they at last will have to perish and prepare for a new creation.

The disbeliever may say: ``O.K., we are willing to convert, but on condition that we may observe the signs and miracles that we ask for.'' The answer to this in Qura"n is:

``God can do anything. Nothing is impossible for him. But experiences have shown that miracles have not proved so effective and promoting in the past:

``Nothing has prevented us to send down the signs, except that the foremost people belied it. As an instance we brought to the people of Thamud the she-camel but they oppressed her!''

The foremost generations treated the signs and miracles presented by God's apostles, with contempt and insolence. An example of this, was the she-camel that the people of Thamud hamstrung her, and thereby incurred the wrath of Allah upon themselves! For more about the incident of the she-camel, please refer to volume2 of this book, S 7:73

In the last verse (NO.60) we read that; God surrounds all people, and implies that His forbearance which arises from His Mercy and Compassion, should never be thought as a sign of His weakness, or diminishing of His infinite power.

We must indeed fear the losing of such a Merciful, Compassionate, All-grace and beauty Lord, who is our real friend, protector, and guardian.

Then mention is made of the prophet's dream, and the CURSED TREE.

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Some of the great commentators, either Sonni or Shiite, such as FAKHR-AL-RAZI, GHARTABI, TABARSI, and FAIZ KA"SHA"NI have written in their famous commentary books, that, our prophet dreamt a curious dream, that, some monkeys were ascending and descending his pulpit! When the prophet woke up, he was very sad; so much so, that he rarely smiled after that dream!

Those monkeys were interpreted to have been the OMMAYID DYNASTY, who usurped our prophets pulpit of power, and turned it to a throne of kingship, or better to say, Dictatorship.

Among them was the cruelest, and the most inhuman and merciless of kings, whose name was YAZID. Perhaps this is why the verse which we discuss (NO.60), ends in this figurative phrase; ``FA, MA" YAZID,OHOM ELLA TOGHYA"NAN KABIRA"''

YAZID was the dictator king who sat on the throne of Mohammad, and killed the prophet's most beloved grandson, HAZRAT IMAM HUSSAIN (AS)! They carried his head upon a spear from KARBALA" to DAMISHGH their capital city! He took the grand daughter ZAINAB (AS), as captives!

YAZID FORBADE the household of our prophet from access to water! They were so cruel that, when Imam Hussain (AS) asked them to give a drink of water to his six month old son (ALI-ASGHAR), who was starving in that hot Arabian summer; they mocked at Hazrat Imam Hussain, and shot the baby at his throat and slew him!

As to the CURSED TREE, No commentator has said anything to be more becoming than the tree too, alludes to Ommayid Dynasty, and those monkeys who ascended the prophet's pulpit in his dream. The cursed tree, the commentators say, is a figurative word written in a metaphorical way, to connote the said monkeys, or the accursed Ommayid Dynasty, and in particular their champion of cruelty and inhumanity, YAZID.... and soon the oppressors will come to know in what sort of a change, have they changed!

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وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لِاَدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِيناً ((61))

61- AND WHEN WE SAID TO THE ANGELS; ``PROSTRATE YOURSELVES BEFORE ADAM.'' THEY ALL PROSTRATED EXCEPT IBLIS. HE SAID; ``SHOULD I PROSTRATE MYSELF FOR HE WHOM YOU CREATED FROM DUST?''

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لاَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلا ((62))

62- HE SAID (AGAIN); ``ARE YOU SEEING THIS (CREATURE) WHOM YOU HAVE HONOURED ABOVE ME? IF YOU LET ME LIVE UP TO THE RESURRECTION DAY, I WILL ASSUREDLY ROOT UP HIS

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DESCENDENTS EXCEPT A FEW. (i.e. I BRING ALL OF THEM UNDER MY SWAY)

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُوراً ((63))

63- HE SAID; ``GO ON! THEN HE WHO FOLLOWED YOU OF THEM, VERILY THE HELL SHALL BE YOUR REWARD....AN AMPLE REWARD.''

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ فِي وَشَارِكْهُمْ فِي الأَمْوَالِ وَالأَوْلاَدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوراً ((64))

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THEM. AND SATAN WILL PROMISE THEM NOTHING BUT VANITY.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلا ((65))

65- BUT, AS FOR MY SERVANTS; YOU HAVE NO AUTHORITY OVER THEM, AND ENOUGH IS YOUR LORD FOR A DISPOSER.

THE COMMENTARY

The Snares Of Iblis (VERSE NO. 61 - 65)

These verses refer to the disobedience of IBLIS, and his refusing to prostrate himself before Adam.

Satan is a full example of arrogance, blasphemy, and jealousy, and these characteristics of him caused his fall. His followers too are treading his path, and proved his promise to be carried out. He said to our Lord:

``I will root up Adam's offspring, with the exception of only a few of them who are pure in faith and sincere in act.''

The first verse in this group (NO.61) asks Man to consider SATAN'S refusal and rejection:

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``And when We said to the angels; prostrate yourselves before Adam. They all prostrated except Iblis....''

The purpose of prostration here is showing courtesy and respect, and being humble; and this was because Man has been honoured and excelled over many of God's creatures, and for this great gift he owes thanks and higher responsibilities.

When Iblis found himself rejected and discharged from the Divine court, due to his own arrogance and jealousy; he did not care to repent and return, and to redress his misfortune! He rather insisted upon his assertion, saying:

``Are you seeing this creature that you have honoured him above me? If you let me live up to the Resurrection Day, I will prove that he is void of any value, and does not worth that honour of you. If you respite me I will
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root up his descendents and lead them all astray, except a few of them who are pure in faith and sincere in act. I can easily bridle them all, and pull them wherever I want.

Therefore, to create a field of trial for man to show his talent, and to put to work his faculties, and to be baked in the furnace of incidents and experiences, in order to attain his deserved development; God, agreed with Satan's request. Allah respited him not, as he had asked, up to Resurrection Day, but for the time being during which Man may live on probation. Following the respite, Allah said to Satan;

``Go on! But know that he who follows you of them, the Hell shall be your reward, and theirs too. So stir you, whoever of them you can, by your voice of seduction, deception, and lie. Send against them your hosts, and share with them their wealth and children, and promise them though your promise is nothing but vanity and vain!''

Qura"n has put stress upon the fact that Satan has not any authority or effective power upon Man, unless he deliberately follows him. In particular, Satan can do nothing to those who are pure in faith and sincere in act, and put their trust in God. He lays his various traps in the way of Man. He may seduce some one with his speech, or tempt some one with allurment.

To say it in a metaphorical way; he has his hosts of cavalry and infantry here and there, and various kinds of weapons that he may use. He may make use of the beauty of a woman, or the glory of rank, or the attraction of wealth, to entice his prey. Devilish armed forces have many a time been a dangerous means in the hands of the cruel invaders, and inhuman dictators of the history of Man, such as Nerone, Hitler, and other wild conquerors, and blood-thirsties.

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Satan may frighten his followers from poverty, illness, and death. Some commentators have understood that Satan's sharing Man in wealth and children is through usury and giving birth to unlawful children; but we are of opinion that the words have wider meanings which includes obtaining any sort of unlawful wealth and children.

((66))رَحِيماً بِكُمْ كَانَ إِنَّهُ فَضْلِهِ مِنْ لِتَبْتَغُوا الْبَحْرِ فِي الْفُلْكَ لَكُمْ يُزْجِي الَّذِي كُمْرَبُّ

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66- YOUR LORD IS HE WHO IMPELS FOR YOU THE SHIP ON THE SEA, SO THAT YOU MAY SEEK OF HIS GRACE, THAT, HE HAS ALWAYS BEEN COMPASSIONATE TO YOU.

((67))كَفُوراً الاْنِسَانُ وَكَانَ أَعْرَضْتُمْ الْبَرِّ إِلَى نَجَّاكُمْ فَلَمَّا إِيَّاهُ إِلاَّ تَدْعُونَ مَنْ ضَلَّ الْبَحْرِ فِي الضُّرُّ مَسَّكُمْ وَإِذَا

67- AND WHEN A TROUBLE TOUCHES YOU ON THE SEA, ALL THOSE WHOM YOU CALL (OTHER THAN GOD) WILL LEAVE YOU IN THE LURCH, EXCEPT HIM. THEN WHEN HE SAVES YOU (AND BRINGS YOU BACK) TO LAND, YOU TURN AWAY. AND MAN HAS ALWAYS BEEN UNGRATEFUL.

((68))وَكِيلا لَكُمْ تَجِدُوا لاَ ثُمَّ حَاصِباً عَلَيْكُمْ يُرْسِلَ أَوْ الْبَرِّ جَانِبَ بِكُمْ يَخْسِفَ أَنْ أَفَأَمِنتُمْ

68- DO YOU THEN FEEL SECURE THAT HE WILL NOT MAKE A PART OF THE EARTH, TO TAKE YOU IN? OR TO SEND AGAINST YOU A STORM OF SAND (TO BURY YOU), AND YOU FIND NO ONE TO PROTECT YOU?

((69))تَبِيعاً بِهِ عَلَيْنَا لَكُمْ تَجِدُوا لاَ ثُمَّ كَفَرْتُمْ بِمَا فَيُغْرِقَكُمْ الرِّيحِ مِّنَ قَاصِفاً عَلَيْكُمْ فَيُرْسِلَ أُخْرَى تَارَةً فِيهِ يُعِيدَكُمْ أَنْ أَمِنتُمْ أَمْ

69- OR DO YOU FEEL SECURE THAT, HE WILL NOT SEND YOU BACK (TO THE SEA) ONCE AGAIN, TO SEND AGAINST YOU A VIOLENT WIND TO DROWN YOU FOR YOUR INGRATITUDE; THEN NO ONE IS FOUND (EVEN) TO CLAIM YOUR BLOOD-MONEY (MULCT) FROM US.

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THE COMMENTARY

INGRATITUDE AGAINST SO MUCH MERCY (VERSE NO. 66 - 69)

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Here the immediate reference is to the gains that Man may earn through sailing a ship on the sea. In such voyages, Man earns material gain by commerce; social, cultural, and scientific gain, by contact and communications with other nation; but in spite of all the gifts and graces of God that he enjoys, he is not a thankful creature!

It is evident that for the sail of a ship upon the sea many systems and networks should have a joint venture. The water has to be a smooth, calm, and a suitable path. The density of water, and the ratio of mass to the volume must be apt; so that some material may float on the water according to Archimedes Law. On the other hand a motor-power is needed which in the past was the wind, and in our age there are various sources of energy in use, such as steam, petrol, atomic power, and etc.

Ships have always been the largest of transport means for Man, and to-day too, we do have Gigantic ships that are as large as a movable town.

In spite of all his knowledge and technical skill, power, faculties, and plans, Man is very weak a creature!:

``When a trouble touches you on the sea, all those whom you call for help, other than God will leave you in the lurch!''

In fact Man is no where safe except by the protection of God. An earthquake, a tornado, a shower of rain, a fall of a meteor, a sudden accident, and the invasion of a few microbs.... and then the relationship of man with life and with everything is over, and done with! In such cases the destructing power gives no time to the victim to utter a request for help or even a farewell to a beloved:

``Do you then feel secure that He will not make a part of the earth to take you in? Or to send against you a storm of sand to bury you, and you find no one to protect you?''

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So if Man flees from the wrath of God, he has no where to go, but, to God Himself, riding the mount of repentance and return.

((70))وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلا

70- AND VERILY WE HAVE HONOURED THE SON OF MAN AND CARRIED THEM (BY TRANSPORTS)

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ON LAND AND SEA, AND SUSTAINED THEM WITH GOOD CLEAN (FOODS AND DRINKS) AND EXCELLED THEM OVER MANY OF WHOM WE CREATED; WITH A HIGH EXCELLENCE.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُوْلَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلاَ يُظْلَمُونَ فَتِيلا ((71))

71- (REMIND THEM OF) THE DAY IN WHICH WE CALL EVERY GROUP OF PEOPLE WITH THEIR LEADER (IMA"M); THEN HE WHO IS GIVEN HIS BOOK TO HIS RIGHT HAND; THEY READ THEIR BOOK (WHICH IS THE RECORD OF THEIR DEEDS), AND THEY WILL NOT BE OPPRESSED (EVEN THE AMOUNT OF) A SINGLE DATE-THREAD.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلا ((72))

72- AND HE WHO WAS BLIND HERE (IN THIS WORLD), THEN HE SHALL BE BLIND IN THE WORLD TO COME TOO, AND MORE ASTRAY FROM THE WAY.

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THE COMMENTARY

MAN THE MASTER - PIECE OF CREATION (VERSE NO. 70 - 72)

The argument is now about the nobility and grandeur of Man who is the masterpiece of creation. Here Man's eminence has been illustrated through three important gifts that God has bestowed on him. These are as follows:

1. We have enabled him to transport himself from place to place on land and sea, (and also on air).

2. We have sustained them with good, clean food and drink.

3. We have excelled Man spiritually and physically over many kinds of our creatures.

Mount and means of transport, are among the most important gifts of God, because, almost all the blessings and bounties are obtained by movement.

Each group of the creatures have their dominion, on a certain part of the sea, land, or air. It is only Man who has supreme authority over the whole Globe; if we may ignore him recently invading the space and other planets!

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Commentators have various ideas and understandings, as to how has Allah honoured man over the other creatures!?

Some of them point at Man's wisdom and thought as the pivot of his eminence. Some other believe that Man's faculty of reasoning, speech, decision, and etc. are the principles, that have established his authority and governorship over the other creature. But we are of opinion that all these, and many more are caused Man to become the vicegerent of God upon the earth. In other word; Allah has honoured man over almost all His creatures by endowing him with a Holy Spirit blown in him, and also with intelligence, thought, and various spiritual and physical faculties. God has enabled man to transport himself from here to there, by land, sea, and air, with a wonderful speed which has
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ever increased. This is why, Man has to recognize his own great position among other creatures, and prepare himself for his real and eternal life which is yet to come!

Some commentators, in explaining the last phrase of the verse NO.70, which says:

``We have excelled Man over MANY of our creatures have understood that the angels are superior to Man.''

But we are of opinion that the word MANY in this case means All, the creatures including the angels; because in Arabic literature, as well as in Qura"n, we find so many examples, and instances in which the word, ``MANY'' has been used to mean ``ALL''.

On the other hand if the angels were superior to Man, Allah would not command them to prostrate themselves before Adam.

HAZRAT IMAM ALI (AS) has said:

``God has created three kinds of creatures, namely the angels, man, and, animal.

Angels are of mere wisdom, and void of passion and anger. Animals have passion and anger, but they have no wisdom. Man has both faculties; Wisdom as well as passion and anger. When a Man's wisdom overcomes his passion, he is higher than the angels.

When Man's passion overcomes his wisdom, he is lower than the animals.

Therefore if Man puts to work his wisdom, and brings into effect his faculties, he will excel all the creatures including the angels

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The last verse in the above group, (NO.72) implies that those who are blind in this world, shall be blind in the life to come, too,:ِ

``He who is blind here in this world, shall be blind in the world to come too, and more astray from the way!''

Those who cannot see the beautiful face of truth in this world, and are not willing to find a way to salvation; in the life to come, which is the real life, will not receive the necessary light to see the Grace and Mercy of God; because they have always moved farther and farther from the path of truth.

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If the creation of the skies and earth, and differences of night and day, and the regular movement of the sun and the moon; and the amazing order of the solar system, do not lead some one behind the curtain and veil of the nature, to see the mysterious All-mighty All-knowing hand of He who controls everything; in the world to come he shall be more astray than that.

The Arabic, ``FATIL'' that we have translated here to, ``DATE-THREAD'' is a thin small skin in the cleft of date-stone which does not worth a mention for having no value.

((73))خَلِيلا لأَتَّخَذُوكَ وَإِذاً غَيْرَهُ عَلَيْنَا لِتَفْتَرِي إِلَيْكَ أَوْحَيْنَا الَّذِي عَنْ لَيَفْتِنُونَكَ كَادُوا وَإِنْ

73- THEY WERE NEARLY TO ENTICE YOU FROM THAT WHICH WE INSPIRED TO YOU, HOPING THAT YOU WOULD FORGE AGAINST US SOMETHING ELSE. AND IN THAT CASE THEY WERE (WILLING) TO TAKE YOU A FRIEND.

((74))قَلِيلا يَئِسْتَ إِلَيْهِمْ تَرْكَنُ كِدْتَّ لَقَدْ ثَبَّتْنَاكَ أَنْ وَلَوْلاَ

74- AND HAD WE NOT CONFIRMED YOU; YOU WERE ABOUT TO INCLINE TO THEM A LITTLE.

((75))نَصِيراً عَلَيْنَا لَكَ تَجِدُ لاَ ثُمَّ الْمَمَاتِ وَضِعْفَ الْحَيَاةِ ضِعْفَ لأَذَقْنَاكَ إِذاً

75- IN THAT CASE; WE WOULD MAKE YOU TO TASTE A DOUBLE PUNISHMENT OF LIFE, AND A DOUBLE PUNISHMENT OF DEATH, AND THEN YOU WOULD FIND NO ONE TO HELP YOU AGAINST US.

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THE COMMENTARY

VERSE NO. 73 - 75

Our prophet was so very eager to convert the Pagan Arabs, and lead them to righteous acts and good morals. Almost all the Pagans were polytheists and some sort of an idolaters. They wanted the prophet to respect their idols instead of their acceptance of Islam and taking the prophet to their circle as a friend and intimate. They once asked the prophet, to leave at least one or two of their important idols unbroken, either the one called, ``HOBAL'' or that one which was erect on top of the hill, ``MARVEH''. Once a group of the tribe of SAGHIF asked the prophet to omit and violate the commandment of prostration and bowing down in daily prayers. In answer to them the prophet said:

``There is no use in a prayer that consists not of prostration''

It was after revelation of the above verses that the prophet very often prayed to his Lord saying:

``My Lord! Do not leave me to myself for a twinkle of an eye.''

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ALLUREMENT AND THREAT

(Perhaps the following incident of the life of our prophet, which is narrated by almost all the historians, may help to get the meaning of the above verses (NO.73 75) the better and easier:

As the Muslims gradually gained power in Mecca, they despised the idols and false gods more severly, and as a result, the idolaters were filled with rage. The big problem of the worshippers of idols was then, ABUTALIB, who supported the son of his brother, Mohammad (AS) infinitely. ABUTALIB, the prophet's uncle was the chief of his clan called HA"SHIMITES, who were the most important group of the tribe of QURAISH. He was the custodian of the sacred shrink, ``KAABEH'', and was a man of high eminence and reputation among the inhabitants of Mecca.

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Once the idolaters came to ABUTALIB, with some attractive offers and proposals. They said to ABUTALIB:ۺ ``We can suffer your nephew no more! He despises our gods, mocks at our religion and faith, and insults our fathers
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for being the worshippers of idols. Tell your nephew; if he drives towards wealth, we may make him the richest one in Mecca. If he wants rank and position, we will elect him to the highest rank which is possible among us. We also shall give him in marriage any daughter of us whom he may choose.''

In return we want him to stop contempting our idols, and leave us free with our forefathers religion, and if you continue to support your brother's son, we know no other way but to fight against you and to slay your nephew.

ABUTALIB called Mohammad (AS) and informed him of what the heads of Ghoraish had said; and added that the time had come that Mohammad had to be very careful and cautious for his own life, and for the life of his friends and kith and kin!

For a while Mohammad thought that, perhaps the uncle was afraid of the threats, and that, he was losing his support. He therefore, very politely said to the uncle:ۺ ``Upon Allah my Lord; if the heretics keep the sun on my right shoulder, and the moon on my left, I will not stop following my cause, until I either die for it, or my Lord may grant me victory over them, (and their false gods).'' Then Mohammad's eyes were overflowed with tears, and thinking perhaps the faithful uncle too was leaving his support, he said good by, and proceeded to go out.

ABUTALIB called the prophet back, before he could have gone out of the house, and said to him:ۺ

``Dear son! Go on, and do as you are commanded by your Lord, and make sure that your uncle will never leave you alone. I shall help and support you as far as I breathe, and my heart beats up and down.''

This incident proves that; even if Mohammad (AS) could show no other evidences such as, splitting the moon, and raising the dead, and making the stones and trees to speak, and his wonderful Glorious Qura"n; his constancy and his firmness of mind, his deep faith in his Divine Mission, and his patience were enough for reason, that he was indeed the real Messenger of our God. He always insisted that he was an elect of God for His Messenger to His servants, and never wavered, and never showed the least amount of doubt, in his deeds, words, and claims.

TRANSLATOR'S NOTE)

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((76))وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنْ الأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذاً لاَ يَلْبَثُونَ خِلاَفَكَ إِلاَّ قَلِيلا

76- THEY SOUGHT TO UPROOT YOU FROM THE LAND, IN ORDER TO EXPEL YOU FROM IT. IN THAT CASE THEY WOULD NOT REMAIN AFTER YOU BUT A LITTLE. (GOD'S WRATH WOULD DESTROY THEM ALL)

((77))سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلاَ تَجِدُ لِسُنَّتِنَا تَحْوِيلا

77- (SUCH WAS OUR) METHODICAL WAY (IN DEALING) WITH THE MESSENGERS WHOM WE SENT BEFORE YOU; AND YOU WILL NOT FIND ANY CHANGE IN OUR METHODICAL WAY.

THE COMMENTARY

ANOTHER EVIL PLOT (VERSE NO. 76 - 77)

The heathens of Mecca conspired to get rid of the prophet some how; possibly to exile, or imprison, him in an isolated place; so as to prevent him going any further in his spiritual revolution:

``They sought to uproot you from the land of Mecca and either to exile you or keep you some where in jail and if not possible to stop your endeavour to slay you. In that case, they themselves would not remain long after you, and God would punish them severely.''

In the case of our prophet Mohammad (AS) and those apostles who were sent before him, the heathens planned to uproot them from their lands, or to stop their progress some how by having them killed, or expelled. In doing that, they considered not the plans of God, and in fact were digging their own graves. As the above verses imply, if they

could succeed in their evil plan they would not remain long after frustrating their apostles.

In the case of our prophet, the Pagans of Quraish were fortunate enough that the prophet himself had decided to emigrate, in order to change his field of combat, because a great many of the inhabitants of YASRIB had been converted and sincerely believed in his Message. On the other hand, the Meccans, never dared to proceed to slay the prophet, although they frequently

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threatened to do that. This was because the HASHIMITES, in Mecca were the most powerful clan among the other tribes. The prophet himself too, among his followers and disciples, though not many; were so important as to be taken highly in account; because they were very sincere and faithful to the Messenger of God. Almost everybody knew that, killing Mohammad, would be vengeful a crime, and could cause a fearful bloodshed. So the pagans only did their best to neutralize the effects of the prophet's teachings and preaching, and frightening his ordinary followers, like BALA"L, YA"SIR, AMMA"R, and his mother. Their harsh persecution was not applied to important Muslims like ABUBEKR, OTHMA"N, and OMAR. In spite of that precautions observed by the pagans, when the prophet found himself compelled to leave his home town and emigrate to Medina, it took no long after his escape or exile, that all those who had an important role in the prophet's emigration, were all either killed, badly injured, or were taken as captives in the Battle of Badr; and the promise of God came to pass, that:ۖ

``They sought to uproot you from the land (MECCA), in order to expel you from it.'' In that case, they would not remain after but a little. (AND GOD'S WRATH WOULD SEIZE THEM)

مَشْهُوداً كَانَ الْفَجْرِ قُرْآنَ إِنَّ الْفَجْرِ وَقُرْآنَ اللَّيْلِ غَسَقِ إِلَى الشَّمْسِ لِدُلُوكِ الصَّلاَةَ أَقِمِ ((78))

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78- PERFORM THE PRAYER AT THE DECLINE OF THE SUN, UP TO THE DARKENING OF THE NIGHT, AND THE RECITAL OF DAWN; THAT THE RECITAL OF DAWN IS OBVIOUS.

مَّحْمُوداً مَقَاماً رَبُّكَ يَبْعَثَكَ أَنْ عَسَى لَّكَ نَافِلَةً بِهِ فَتَهَجَّدْ الَّيْلِ وَمِنَ ((79))

79- AND KEEP AWAKE SOME OF THE NIGHT (IN PRAYER) AS AN EXTRA (WORSHIP) FOR YOU, THAT YOUR LORD MAY PROMOTE YOU TO A PRAISE-WORTHY POSITION. (AS A REWARD)

نَّصِيراً سُلْطَاناً لَّدُنْكَ مِنْ لِّي وَاجْعَلْ صِدْق مُخْرَجَ وَأَخْرِجْنِي صِدْق مُدْخَلَ أَدْخِلْنِي رَّبِّ وَقُلْ ((80))

80- AND SAY:ۖ MY LORD! ENTER ME THE ENTRANCE OF TRUTH, AND MAKE MY EXIT FROM THAT OF THE TRUTH; AND GRANT ME FROM YOUR PRESENCE, A HELPFUL AUTHORITY.

زَهُوقاً كَانَ الْبَاطِلَ إِنَّ الْبَاطِلُ وَزَهَقَ الْحَقُّ جَاءَ وَقُلْ ((81))

81- AND SAY:ۖ ``TRUTH CAME AND FALSEHOOD VANISHED, THAT FALSEHOOD WAS APT TO VANISH.''

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THE COMMENTARY

EVENTUALLY FALSEHOOD WILL VANISH (VERSE NO. 78 - 81)

The commandment in the above verse (NO.78) includes in brief, the performing time of the five daily canonical prayers. It starts with noon prayer which is to be performed at the declination of the sun from the Zenith. Then the next three prayers are done up to the darkening of the night. The verse ends in the, ``RECITAL OF DAWN'' which is the time for the morning prayer.

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In Qura"n no detail is given as to the form and words, or parts of the canonical prayers, and the know how has been taught practically by the prophet himself.

The last clause of the verse dictates that;۝ ``The recital of dawn is obvious.'' Some commentators have understood that the word. ``OBVIOUS'' refers to the angels of day and the angels of night guardians, who change their shift at dawn in the morning. Both groups of the angels will see those who perform their morning prayer.

In the next verse, (NO.79) the prophet has been addressed to perform an extra after midnight prayer. It is obvious from the phrase, ``EXTRA FOR YOU'' in this verse that; this particular prayer which is known as, NA"FILAH, or TAHAJJUD, was incumbent upon the prophet himself; but it is only recommended for the believers to perform, and not necessarily a part of their religious duty, like the canonical daily prayers.

In the next verse (NO.80) Allah wants us to pray for entry and exit with truth in all stages of life. In other word; all our works, carriers, and movements should start with truth and should end with truth, veracity and genuineness. Truth, correctness, and fidelity, must always be the main factor of doing all our duties; and this is the secret and the code of all sorts of victory in the various fields and stages of life.

According to some Islamic tradition, the extra prayer of after midnight, is so important a precept, that those who perform it are among the best of Muslims. Leaving it, is a great loss. Committing sin and lying may prevent a Muslim to perform it. The prayer is said, it increases our physical health. The honour and glory of a believer is said to depend on how he performs the prayer.

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((82)) خَسَاراً إِلاَّ الظَّالِمِينَ يَزِيدُ وَلاَ لِلْمُؤْمِنِينَ وَرَحْمَةٌ شِفَاءٌ هُوَ مَا الْقُرْآنِ مِنْ وَنُنَزِّلُ

82- AND WE SEND DOWN (SOME) OF THE QURA"N WHICH IS A REMEDY, AND A MERCY FOR THE BELIEVERS; AND IT INCREASES NOT THE OPPRESSORS EXCEPT IN LOSS.

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THE COMMENTARY

QURA"N; THE HEALING PRESCRIPTION (VERSE NO. 82)

In the above verse, the phrase, ``OF THE QURA"N'' is taken by some of the commentators to imply that, certain verses of the Qura"n have the healing qualification, and not all the verses and the whole Book.

Other commentators have understood that all the verses do have the said curing effect, and in other word, the verse may mean:

``We have sent down the Qura"n gradually, and any verse or passage that has been revealed, has some sort of a healing effect, and mercy, for the believers.''

Among the verses of Qura"n we find remedies for our mental and spiritual diseases. Some of the verses induce hope in us. Some of them infuse new energy and new life in the believer. Its glad-tidings on account of the life to come, and the promise of God's Mercy and forgiveness, fill our heart with a mysterious happiness.

It is only the oppressors and the rebels against God's Law, who will suffer loss. This is because the building material of the unbelievers whom Qura"n has called them the oppressors; has taken another form, and a second nature, due to their blasphemy, discord, and hypocrisy. They try to put off the light of truth, and cover the facts and realities of life by holding the spirit of rebellion in themselves.

The physical and spiritual diseases of Man are some how similar, and in connection to one another. Both are fatal, and want a physician to cure. Both kinds might be contagious and may become uncurable.

Qura"n is a healing and reviving prescription for those people who want to fight against their ignorance, pride and vanity, jealously and hypocrisy. Qura"n is the remedy and curing medicine

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for those who are sick in love with the material world and passions, and its allurements.

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A good example to prove the healing effect of Qura"n, is to compare the Arabs of the Pagan Era, with those Arabs who, a little later became Muslims. Consider how they overcame and overthrew the supper powers of the time! (Persians and Romans)

Of course the said prescription can only be effective when it is sincerely followed, and has been put to action.

If the patient do not use the medicine prescribed by the doctor, he is far from cure.

((83))يَؤُساً كَانَ الشَّرُّ مَسَّهُ وَإِذَا وَنَأَبِجَانِبِهِ أَعْرَضَ الاْنسَانِ عَلَى أَنْعَمْنَا وَإِذَا

83- AND WHEN WE BESTOW FAVOUR ON MAN, HE TURNS AWAY, AND KEEPS ALOOF WITH PRIDE; BUT WHEN EVIL TOUCHES HIM, HE ABANDONS TO DESPAIR.

((84))سَبِيلا أَهْدَى هُوَ بِمَنْ أَعْلَمُ فَرَبُّكُمْ شَاكِلَتِهِ عَلَى يَعْمَلُ كُلٌّ قُلْ

84- SAY: ``EVERY ONE ACTS ACCORDING TO HIS OWN MANNER, AND YOUR LORD KNOWS BEST, THAT, WHO IS THE MOST GUIDED ONE ON THE WAY.

THE COMMENTARY

EVERY ONE FOLLOWS HIS OWN NATURE (VERSE NO. 83 - 84)

The two above verses apply to a deeply rooted ethical disease of uneducated and unbeliever people. These are pride and despair. When Man finds himself free of want and independent; he inclines to rebel, and likes to transgress the established bounds! Soon shall he become puffed up with pride, and turns away from his Lord, instead of being
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more and more grateful to Him.

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On the contrary a believer knows that, everything comes from God. He is therefore, thankful and humble when he is free of want. On the other hand when he suffers a misfortune, he is sure that God will remove his affliction and is a sure refuge and help. Why should he then give himself up to despair and lose hope!?

He rather has his bridle cut out or broken from the hands of wisdom and knowledge, and has given up to passion, anger, caprices, fancies, and etc., that make out his natural manner and methods; and yet, all these differ from Man's instinct which he is compelled to follow.

((85))قَلِيلا إِلاَّ الْعِلْمِ مِّنَ أُوتِيتُمْ وَمَا رَبِّي أَمْرِ مِنْ الرُّوحُ قُلْ الرُّوحِ عَنِ وَيَسْأَلُونَكَ

85- AND THEY ASK YOU, CONCERNING THE SPIRIT? SAY:ۖ ``THE SPIRIT IS OF THE ORDER OF MY LORD, AND YOU ARE NOT GIVEN OF KNOWLEDGE, EXCEPT A LITTLE.''

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THE COMMENTARY

What is The Spirit (VERSE NO. 85)

Commentators have had very long discussions about this verse (NO.85) in general, and about Man's ``SPIRIT'', or what is called the, ``SOUL'' in particular.

In our comments we shall begin to explain the literal meaning of the word, then we shall see how the word is used in Qura"n; and finally will give our comments:ۖ

1ۖ The Arabic, ``ROOH'' and, ``RIH'' which means, ``WIND'' both are from the same root. It has many connotations and shades of meaning, like, RA"HAT=COMFORT, HAPPINESS, KINDNESS, INSPIRATION, HOLY SPIRIT, GOD'S AID, FINE, MERCURY and etc.

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Therefore, if the Spirit of Man which is an independent, and incorporeal created essence is called ROOH, it is due to its similarity with the wind, in movement, life inducing, invisibility, and etc.

2

A) The word, ``ROOH'' has been used in Qura"n in a various way to bear a diversity of meanings:

In S 2:253, it is used to show the HOLY SPIRIT which came from God to strengthen the Apostles in their missions;

``And those Messengers We have exalted; some above the athers. Among them are some to whom Allah spoke. (MOSES THE INTERLOCUTOR) Others He raised in grades, and We gave Jesus the son of MARY, evidences, and We strengthened him with the Holy Spirit.''

B) In some passages it is used to mean SPIRITUAL POWER by which Allah strengthens the believers, e.g. in S 52:22;

``They are those on whose heart, the faith is written, and Allah has strengthened them with a SPIRIT from Himself.''

C) Sometimes it is used in Qura"n to illustrate the angel of inspiration as in, S 26:193:

``This is a revelation from the Lord of the world, with which comes down the Trustworthy Spirit.''

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D) In other cases it is used to imply an Arch angel such as Gabriel, as we read in S 97:4:

``There comes down in the night of Ghadr, the angels and the SPIRIT, by Allah's permission, on every affair.''

The verse implies that the Spirit (GABRIEL) does not come down of his own accord. He, in accompany with the other angels, come down to dispose every affair of Man.

E) And finally the word may mean the soul, or the life bearing Spirit which God has blown it to Man. An instance of this is found in S 32:9:

``He fashioned Man in due proportion and breathed into him of His Spirit.''

3 We now come to know what the word, ``ROOH'' that is translated to, ``SPIRIT'' may mean in

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the verse under our discussion. (NO.85) In other word, find the answer that what sort of a ROOH was the object of their question from our prophet?

All evidences prove that the questioners wanted to know what sort of a creature is the SPIRIT, or the SOUL of Man, which distinguishes him from other animals. What is the intelligent power which is the main source and the foundation of all our faculties, such as the wisdom, memory, knowledge, seeing, hearing, decision, love, faith, and etc.?

The Spirit has a structure which is different from that of our material body, and the laws and regulations that govern the Spirit are not similar to the laws that govern the body, and what we know about our soul is indeed very little, to compare it to what we must come to know.

Therefore our prophet is instructed to answer:

``The Spirit is of the order of my Lord, and you are not given of knowledge, but a little.''

So the Spirit is one of the high mysteries which cannot be explained in our physical and material terms. Imam Sadiq (AS) has said: ``Rooh is a creature created by God, which has power and can see. It belongs to the kingdom of heavens.''

Although our Spirit is nearer to us than everything else, we know
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very little about it. Our knowledge of past and present have not given us enough information about our ownself and soul. We cannot yet answer even to some of the fundamental question about our Spirit like; Of what sort of material is it made of. Or how is its structural form?

Inspite of all the mysteries of the Spirit, and so many unanswered questions about it, we are not very stranger with the matter, that no one denies that a fact or an entity which is named Spirit exists in us, or we exist in it.

*****

OUR SOUL, THE IMMATERIAL ENTITY

HAZRAT AYATULLAH-AL-OZMA" MAKA"REM has a long discussion about Man's Soul in his great Example Commentary, a summary of which I have quoted and translated in the above passage.

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The whole commentary needs a great amount of knowledge to understand, and a high skill to translate.

On the other hand, my style in this translation and all the books that I have written and published, has been to write the most complex matters that I may understand, in the simplest possible language. This is because my aim is to write for the common people, and not for the learned and scholars. I therefore left the translation of the article about Spirit for an expert and skilled translator that I hope will in future translate the complete work of his holiness. But in order to fill up the vacancy of the matter, in the following Translator's Note, our dear readers will have the results of my own studies in the field of the Spirit, and the views of some of the Persian Great scholars and philosophers, like FARABI and AVICENNA.

(1)

Our soul is an inmaterial entity, distinguishable from, and superior to our body. It is the animating principle, and actuating cause of life, manifested in thinking, willing, and knowing. The Soul is a
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substance of the spiritual world, which takes no form, and cannot be pointed out. It has no motion or repose. It can perceive that which is lost, and conceive that which is expected. The Soul goes to sightseeing in the kingdom of heavens. We do not know much about it, as the knowledge that has been vouchsafed to us is only a little. The wisdom may reach the Soul, but imagination never.

(2)
THE SOUL IS IMMORTAL AND SEPARABLE FROM THE BODY

There are so many reasons by which we prove that Man's Soul is immortal and separable from his body. Some of the reasons that are given to prove the proposition by Persian Scholars Like FARA"BI and AVICENNA; SHAIKH ESHRA"GH, and other philosophers are as follows:

A No one can forget his own very self, which is his soul; but every one does forget his body, and most of his organs. There are some organs in our body, that we may never know them in the whole life; but we know the self all the times, and we can never forget that we are, and we exist,

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in any condition! This fact proves that the Soul and the Body are two different and two separate entities.

B۞ Our material body has some function that matter and material is not able to accomplish them. Our intellect, and understanding, for instance, are not the function of Matter. How can a stone or a piece of gold or any other material understand, think, and distinguish and finally decide!? Therefore it follows that the Soul is something other than the body.

C۞ The body changes all the time. No one is like his childhood. The body changes all the time but the self never changes! Yes! You old man are that boy who....

There are millions of billions of cells in our body. The red blood cells number to some twenty-five trillions, and yet each one of us has been originated as a single cell, or what they call it a fertilized egg. It was from this single egg that all our cells were then derived by a
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process of cleavage, or division!

Cells are continually dying and being replaced in our body. Millions of dead cells are washed from the surface of the skin, every time we bathe. It has been scientifically estimated that during every second of our life ten millions of our red cells die, and are replaced by the new ones!

It follows therefore, that our body is periodically dying a natural death, and is then revived! Thus far in your life, you have died a natural death so many times, and your old body has been perished, and replaced with a new one, and you have always been yourself without any change!

Doesn't this change of our body prove that we are not the body, and that our body is only a veil upon us, or something like our clothes that are easily replaced?

D۞ If all the organs of the body; like the heart, the head, the lungs, the limbs and etc., be replaced with that of another person, still the self and personality of the donor and acceptor will remain fixed and unchanged!

E۞ A material body will never take a new form, unless the old form is destroyed. But the mind

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takes one form upon another up to millions of new forms, and retains the original forms as they are introduced to it.

Millions of forms of knowledge, memories, poetries, and observances, are stored, and piled up, in your mind with their original forms all preserved; and you may remember and distinguish them whenever you want. This also proves that the mind and the material body are different substances.

F◌ No material body can comprehend itself, but the self of Man does! A hand, for example, can never know its condition of being hot or cold, long or short, white or black; but, the soul does comprehend its existence; which is a proof that the soul is something other than the body.

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G◌ Too much work wears out every material instrument, and in particular the body organs, but will refresh the soul and renew its power for continuous working. Gaze at the sun for a while; and your eyes shall get temporarily blind, but the more you think, the more you will know, and the stronger your mental power shall become! This also can prove that our mind and body are two different substances.

(3)
HYPNOSIS

By hypnosis one easily prove that the ``self'' is not the body.

Hypnosis is a psychological state of altered attention and awareness in which the individual is usually receptive and responsive to suggestions.

The outstanding characteristic of the hypnotic state is the suggestibility of the object. He readily accepts and responds to ideas offered by the hypnotist. He may even carry out suggestions offered to him while in hypnosis sometimes after he emerges from the hypnotized state!

Psychiatrists use hypnosis to enable the patients to recall early painful or happy experiences that he may otherwise not recall.

Hypnosis has also been used in surgery. It is also used to overcome undesirable habits such as smoking, overeating, and nail-biting.

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I have seen myself, hypnotizers who have made their objects absolutely soul-less! They concentrated all the sensations and emotions of object into another pieces of a material body. Therefore, when the body of their object was severely pinched or harmed, by say a pin, or a nail, the object felt no pain! But when the material body, say a handkerchief, in which the object's soul was concentrated, was pinched or pinned, the object really suffered the pain!

I have also seen myself persons that practise asceticism such as the Indian Fakirs. They do incredible things! For instance they thrust nails and bars in every point of their bodies, including their heads and
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their faces! And even in their eyes. They then drive the nail out, and prevent any blood shed with the help of their spit! When you ask them about it they answer:◌ ``We do not live with our body. We rather live with our God, and our soul. It is the self that makes our body. The body does not make the self.''

(4)
TELEPATHY

The thought transference which is known as TELEPATHY, is another reason to show that the body and mind are two different substances. Telepathy is apparent communication from one mind to another, otherwise than through the channel of senses. There are many persons who can transfer their thoughts to some other who is far away. There are also persons who can see the absent, or who can read the others mind.

(5)
TRUE DREAMS

True dreams that are conformable to facts and reality, are among the reasons to prove the distinction of the soul from body. As a matter of fact, the soul leaves the body during sleep, and participates in the dream activity.

That, which Freud considered the dream to be an expression of our suppressed wishes, or the outcome of unresolved problems arising in real life, does not explain the existence of True Dreams; or the dreams that come to pass exactly as they were dreamt.

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Many a time, a person dreams of something unknown to him, and yet the dream comes to pass a couple of years later more or less.

Once I myself dreamt of a house of three stories, situated in another city with such a special form that I had never thought of. There were two young girls in a certain place of the house, one of them known and the other unknown to me. I tried to catch the one I knew but I failed.

Two years later it happened that I went to that city, and to that
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very house, and things happened to be as I saw them in my dream a hundred percent true!

Almost all people have had some sort of a true dream that have come to pass. In QURA"N, it is narrated that Joseph explained the Pharaoh's dream of seven fat cows being eaten by seven lean cows, as a prophecy of seven years of famine following seven good years.

(6)

A۔ Prophets, apostles, saints and all the men of God, have been convinced that the soul is immortal and separable from the body. Such godly persons never tell lies and are truthful and trustworthy, and we better deny them not.

B۔ ``Self'' is indivisible, but the body is divisible and therefore they should be different entities.

C۔ The Soul is attracted by morals, philosophy and divine phenomenons, and knowledge. It must therefore be of the divine nature, as the birds of a feather fly together, or flock together.

TRANSLATOR'S NOTE)

((86))وَكِيلا عَلَيْنَا بِهِ لَكَ تَجِدُ لاَ ثُمَّ إِلَيْكَ أَوْحَيْنَا بِالَّذِي لَنَذْهَبَنَّ شِئْنَا وَلَئِنْ

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56- IF WE WILL WE CAN TAKE AWAY THAT WHICH WE HAVE INSPIRED IN YOU, THEN YOU WILL FIND NO ONE TO DEFEND YOU AGAINST US.

كَبِيراً عَلَيْكَ كَانَ فَضْلَهُ إِنَّ رَبِّكَ مِّنْ رَحْمَةً إِلاَّ ((87))

87- EXCEPT A MERCY FROM YOUR LORD; THAT HIS GRACE TO YOU HAS BEEN GREAT.

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THE COMMENTARY

WHATEVER YOU HAVE IS A BLESSING OF HIS MERCY (VERSE NO. 86 - 87)

Here Allah addresses His prophet saying:

``It is We who have inspired you with all that knowledge and wisdom that you have, in order to lead and to guide my servants. We can easily take them back and make you forget all that you knew, and no one can help if we do so except our own Mercy.

If we take the verse in a wider sense; all our knowledge come to us from God, and through His Grace and Mercy.

If He takes them back, no one else can teach them to us, except his own Mercy. So was also the case with our prophet, who never read nor he wrote anything for being illiterate, and yet all the learned and scholars bow their heads to him for his great knowledge and wisdom! Indeed the Grace of God to His Messenger, Mohammad (AS) has been great.

ظَهِيراً لِبَعْض بَعْضُهُمْ كَانَ وَلَوْ بِمِثْلِهِ يَأْتُونَ لاَ الْقُرْآنِ هَذَا بِمِثْلِ يَأْتُوا أَنْ عَلَى وَالْجِنُّ الأِنسُ اجْتَمَعَتِ لَّئِنِ قُلْ ((88))

88- SAY: ``IF MAN AND JINN GATHER TOGETHER, SO AS TO BRING THE LIKE OF THIS QURA"N, THEY WILL NOT BRING THE LIKE OF IT, EVEN IF SOME OF THEM BACK UP SOME OTHER.''

كُفُوراً إِلاَّ النَّاسِ أَكْثَرُ فَأَبَى مَثَل كُلِّ مِنْ الْقُرْآنِ هَذَا فِي لِلنَّاسِ صَرَّفْنَا وَلَقَدْ ((89))

89- AND VERILY WE HAVE EXPLAINED FOR PEOPLE, EVERY KIND OF SIMILITUDE IN THIS QURA"N; YET MOST OF THE PEOPLE ACCEPT NOTHING BUT PROFANITY.

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THE COMMENTARY

NO ONE CAN EVER PRODUCE THE LIKE OF QURA"N

EXCEPT ALLAH

VERSE NO. 88 - 89

The above verse is a prelude to the next discussion which is about the flimsy pretexts and vain excuses of the idolaters, to imply that Qura"n is the everlasting wonderful miracle of our prophet, if they could only apprehend. Here the prophet is commanded to tell the unbelievers that:ۚ

``If man and Jinn gather together, so as to bring the like of this Qura"n, they will not be able to do it, even if some of them back up some other.''

Here the Jinn and Man, are challenged to produce a book the like of Qura"n; and Qura"n has claimed that all endeavours to reach this goal, will fail in every time and in every place! Qura"n is the only Divine Scripture which has stood pure and unchanged throughout ages.

The second verse (NO.89) refers to the perfection of Qura"n, which is another miraculous aspect of this wonderful book:ۚ

``And verily We have explained for people every kind of similitude in this Qura"n.''

Anything that is good for the guidance of Man to prosperity and salvation, has been eloquently explained in this Book through stories, commands, prohibitions, similitude, examples, warnings, and etc.

The Arabic, ``KAFUR'' translated to, ``PROFANITY'' may mean to violate or treat with irreverence, obloquy, or contempt a truth, a fact, or something that is regarded as sacred.

يَنْبُوعاً الأَرْضِ مِنَ لَنَا تَفْجُرَ حَتَّى لَكَ نُؤْمِنَ لَنْ وَقَالُوا ((90))

90- THEY SAID:ۚ ``WE WILL NEVER BELIEVE YOU UNTIL YOU MAKE A SPRING FOR US TO GUSH

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OUT OF THE LAND.

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((91))تَفْجِيراً الأَنْهَارَ فَتُفَجِّرَ وَعِنَب نَّخِيل مِّنْ جَنَّةٌ لَكَ تَكُونَ أَوْ

91- OR THERE SHOULD BE YOURS A GARDEN OF DATE-PALM AND GRAPE, AND YOU GUSH OUT STREAMS TO FLOW IN THEIR WHOLE INTERIOR.

((92))قَبِيلا وَالْمَلاَئِكَةِ بِاللهِ تَأْتِيَ أَوْ كِسَفاً عَلَيْنَا زَعَمْتَ كَمَا السَّمَاءَ تُسْقِطَ أَوْ

92- OR MAKE THE SKY TO FALL DOWN ON US, AS YOU THINK SO, IN PIECES; (IN METEORES); OR BRING ALLAH AND ANGELS FACE TO FACE (WITH US).

بَشَراً إِلاَّ كُنتُ هَلْ رَبِّي سُبْحَانَ قُلْ نَقْرَؤُه كِتَاباً عَلَيْنَا تُنَزِّلَ حَتَّى لِرُقِيِّكَ نُؤْمِنَ وَلَنْ السَّمَاءِ فِي تَرْقَى أَوْ زُخْرُف مِّنْ بَيْتٌ لَكَ يَكُونَ أَوْ
((93))رَسُولا

93- OR YOU OWN A HOUSE ADORNED WITH GOLD; OR ASCEND TO THE SKY. AND WE WILL NEVER BELIEVE YOUR ASCENSION UNTIL YOU BRING DOWN FOR US A BOOK THAT WE MAY READ!

SAY:ِ``GLORY TO MY LORD! AM I (ANY ONE) OTHER THAN A HUMAN MESSENGER?''

THE COMMENTARY

OCCASION OF THE REVELATION (VERSE NO. 90 - 93)

A group of the pagan Arabs including some of their high ups and chiefs of tribes gathered together in the Sacred Shrine of Mecca, and
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also invited the Messenger of God, too, to attend their meeting which he accepted.

They said to the prophet:ِ ``Tell us frankly what is your aim and object in despising our gods, and contempting our religion? If you look forward to become wealthy, we promise to give you enough to satisfy you. If you are driving at rank and position, we shall raise you up to our head.''

The prophet said to them:ِ

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``The Lord has guided me to a way that is straight; to an upright religion, that of Abraham, who was true in faith and not a polytheist. So, my prayer and service, my life and death, belongs all to Allah who has no partner; and I am the first Muslim who submits to Allah who is the Lord and the Cherisher of everything. I am the Messenger of God who has created you and all things, and I convey God's Message to you through the Book that Allah has inspired to me. A Book which is indeed a cause of prosperity for you in this present life, and a source of felicity in the life to come, and I want nothing of you, but, to follow your Lord's order and religion.''

The pagans said again;ۺ ``O.K.! You know well that we have not enough land to live in, and we are surrounded by high mountains. Tell your God then to push back the mountains to make a fertile land for us, like the Syrians and Iraqies. So, also tell your Lord to raise up some of our forefathers including GHAIS-IBN-AL-KALA"B to testify that you are truly the Messenger of God.''

Mohammad (AS) said to them:ۺ ``These things that you request for, are none of my business; and not in my power.''

They said again:ۺ ``Then if you are the Messenger of God; and you are in contact with God's Archangel, ``GABRIEL'', bring down with you some angels to testify your truthfulness. And also, tell them to make you have gardens of fruits well-watered, and a beautiful house adorned with gold; like those that you promise your followers to have in the life to come.''

The prophet answered:ۺ

``My mission is not to perform such things that you people ask.''

The pagans said again to the prophet:ۺ

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``In this case, make the pieces of sky (THE METEORES) to fall upon us as you may think so; or at least ascend to the sky....''. One heathen from among them shouted loudly:ۺ

``Even if you ascend to the sky, we will not believe your ascension until you bring down for us a Book that we may feel it and read it!''

All these flimsy pretexts and foolish excuses were rejected by the prophet; and eventually ABUJAHL said:ۺ

``My People! Let him go away! He can do nothing except abusing our gods, and insulting the

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religion of our forefathers. I will give him his deserved reward; and when he is in a prostration, I will give an end to all this, by casting a stone upon his head!''

VARIOUSLY COLOURED EXCUSES

Following the argument about Qura"n's miraculous greatness and limitless wonders, reference is made to some of the flimsy pretexts, and foolish excuses of the heathens and idolaters. In order to accept the prophetic mission of the Messenger of God, they proposed six request as follows:

1 Make a spring for us to gush out of the land.

2 Have a garden of date-palm and grapes well-watered.

3 Make the sky to fall down upon us, as you threaten.

4 Bring Allah and his angels down and face them with us.

5 Have a beautiful house adorned with gold.

6 Ascend to the sky and bring down to us a book.

At the end, Allah instructs His Messenger to answer the pagans with the following words:

``Am I anyone other than a human Messenger?''

The Arabs were a thirsty people dwelling in a hot dry land in which vegetation and plants was very rare. To this effect, finding another spring of water like ZAMZAM, meant a great bounty to them, and the most valuable miracle too. They of course, did not know what
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does crude oil and petroleum mean, and in the lands that seas of oil exist, springs of water are rare. To them having a house adorned with gold and silver, and a fruitful garden well-watered was a sign of felicity and prosperity. A disbeliever is usually secular minded, and can only think of physical and material profits. He forgets or ignores all about the spiritual matters. Their ridiculous demands like seeing God, face to face, the God who has not a visible face at all; or the fall of sky and stones from overhead; ascension to the sky and bringing down a book to be read, are all the signs and symptoms of their materialistic ideas.

On the other hand a Messenger's duty is only to convey his message, and can do nothing other

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than following what he is ordered to. So the Messenger of God would say nothing except that with which he was inspired. He was not sent to satisfy the mean fancies, and vain desires of some foolish unbelievers.

((94))رَّسُولا رأَبَشَرَ اللهُ أَبَعَثَ قَالُوا أَنْ إِلاَّ الْهُدَى جَاءَهُمْ إِذْ يُؤْمِنُوا أَنْ النَّاسَ مَنَعَ وَمَا

94ۖAND NOTHING PREVENTED PEOPLE TO BELIEVE WHEN THE GUIDANCE CAME TO THEM; EXCEPT THAT THEY SAID:ۖ

``HAS ALLAH RAISED UP A HUMAN AS (HIS) MESSENGER?''

((95))رَسُولا مَلَكاً السَّمَاءِ مِّنَ عَلَيْهِمْ لَنَزَّلْنَا مُطْمَئِنِّينَ يَمْشُونَ مَلاَئِكَةٌ الأَرْضِ فِي كَانَ لَّوْ قُلْ

95- SAY:ۖ ``HAD THERE BEEN ANGELS IN THE EARTH WALKING IN SURETY, WE WOULD CERTAINLY SEND DOWN ON THEM AN ANGEL FROM THE SKY AS MESSENGER.''

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THE COMMENTARY

THE EXCUSE OF CONFORMITY (VERSE NO. 94 - 95)

One of the factors that may hinder some people from believing, is the conformity of the kind. They say:ۖ ``How such a great and high rank of being the Messenger of God, which is becoming to an Archangel; may be given to a Mortal Man like me and you!?'':ۖ ``Nothing prevented the people to believe, when the guidance of God came to them, except that they said; has indeed Allah elected a Messenger for Himself from among men?''

This question has always been raised up throughout the history of Man. The people of Noah did shout out; ``He is nothing except a Mortal Man like ourselves.'' The people of Hud, as well as the people of Mohammad (AS), said also to their prophets:ۖ ``What sort of a Messenger of God is this man who eats and drinks, and walks in the markets? If you obey a man who is like yourself you will join the group of losers!''

In answer to such a futile objection, and unreasoned suggestion, Allah said:ۖ

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``Had there been angels in the earth, walking in surety, we would certainly send down on them an angels from the heavens as Messenger.''

Mutual understanding between the leader and the leaded is a very important factor that must be considered. When there is no conformity, harmony, and congruity between the parties, there won't be co-operation and success. Therefore, if even a population of angels inhabited this earth, only an angel from the earth or from the heaven could be sent down to guide as an apostle, so that they could mutually understand each other; and communicate with the language of their kind.

But now that the earth is inhabited by mankind, there must be sent a Man Messenger from the presence of our Lord for the said reasons, in order to carry an effective mission among men.

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((96))بَصِيراً خَبِيرا بِعِبَادِهِ كَانَ إِنَّهُ مْوَبَيْنَكُ بَيْنِي شَهِيدا بِاللهِ كَفَى قُلْ

96- SAY:ِ ``ENOUGH IS ALLAH FOR A WITNESS BETWEEN ME AND YOU, THAT HE IS AWARE AND SEEING HIS SERVANTS.

جَهَنَّمُ مَّأْوَاهُمْ وَصُمّاً وَبُكْماً عُمْياً وُجُوهِهِمْ عَلَى الْقِيَامَةِ يَوْمَ وَنَحْشُرُهُمْ ونِهِدُ مِنْ أَوْلِيَاءَ لَهُمْ تَجِدَ فَلَنْ يُضْلِلْ وَمَنْ الْمُهْتَدِ فَهُوَ اللهُ يَهْدِ وَمَنْ
((97))سَعِيراً زِدْنَاهُمْ خَبَتْ كُلَّمَا

97- AND HE WHOM ALLAH GUIDES, THEN HE IS (REALLY) GUIDED. AND HE WHOM HE LEAVES ASTRAY; YOU WILL NEVER FIND THEM GUARDIANS OTHER THAN HIM. AND WE MUSTER THEM ON THE RESSURRECTION DAY UPON THEIR FACES, (WHILE THEY ARE) BLIND, DUMB, AND DEAF. THEIR ABODE SHALL BE THE HELL. WHENEVER (ITS FIRE) DIMINISHES, WE INCREASE THEM THE BLAZE.

THE COMMENTARY

THE REAL GUIDANCE (VERSE NO. 96 - 97)

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The next verse (NO.97) implies that, the only real guidance is the guidance of Allah, whose knowledge encomposes all the events and

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phenomenones. The Merciful who loves His servants more than all, even their mother. He is the best of friends, protectors, and guides.

The verse also warns us, not to fall in the claws of evil, so that we incur the wrath of Allah; and lose the care of our Merciful Lord and His guidance too. If so we may come to shame and ignominy in here, and in the Hereafter. This results in being affected with mysterious diseases that renders us blind of seeing the signs of God, will make us so dumb that we may not utter a word of truth, and we shall lose our ear of hearing what is wrong and what is right. When so, the Fire of punishment which overtakes us, will not lessen, and even if it diminishes, God will increase its blaze!

((98))جَدِيداً خَلْقاً ونَلَمَبْعُوثُ أَئِنَّا وَرُفَاتاً عِظَاماً كُنَّا أَءِذَا وَقَالُوا بِآيَاتِنَا كَفَرُوا بِأَنَّهُمْ جَزَاؤُهُمْ ذَلِكَ

98- THAT IS THEIR REWARD THAT THEY DISBELIEVED OUR SIGNS, AND SAID:ِ ``WHEN WE BECAME BONES, AND SCATTERED DUST, SHALL WE BE RAISED UP TO A NEW CREATION?''

((99))كُفُوراً إِلاَّ الظَّالِمُونَ فَأَبَى فِيهِ رَيْبَ لاَّ أَجَلا لَهُمْ وَجَعَلَ مِثْلَهُمْ يَخْلُقَ أَنْ عَلَى قَادِرٌ وَالأَرْضَ السَّمَوَاتِ خَلَقَ الَّذِي اللهَ أَنَّ يَرَوْا أَوَلَمْ
))

99- DO THEY NOT SEE THAT ALLAH WHO CREATED THE HEAVENS AND EARTH IS ABLE TO CREATE THE LIKE OF THEM? AND APPOINTED A TERM FOR THEM IN WHICH THERE IS NO DOUBT. BUT THE OPPRESSORS REFUSE ALL, EXCEPT PROFANITY.

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((100))قَتُوراً الإِنْسَانُ وَكَانَ الإِنفَاقِ خَشْيَةَ لأَمْسَكْتُمْ إِذاً رَبِّي رَحْمَةِ خَزَائِنَ تَمْلِكُونَ أَنتُمْ لَّوْ قُلْ

100- SAY:ِ``IF YOU OWNED THE TREASURES OF MY LORDS MERCY, IN THAT CASE YOU WOULD WITH-HOLD (CHARITY) FOR THE FEAR OF (BEING POOR BY) SPENDING. AND MAN HAS ALWAYS BEEN NIGGARDLY.''

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THE COMMENTARY

How is Resurrection Possible (VERSE NO. 98 - 100)

Disbelievers look at the incident of the Resurrection Day as something incredible, and impossible to happen; while Qura"n gives clear proofs, and perspicuous answer, saying; he who can create something for the first time, will have no difficulty to create the same thing for a second or third time. But usually the unbelievers are obstinate enough to insist upon their assertion of denial, so as to follow their own evil way, and do what their vain desires and caprices bid them. They don't want to admit that, the end of persisting in evil is nothing except evil. So they blasphemed, and rejected the true information that the prophet gave them about their life here, and their life to come. They disbelieve God's power of creation and recreation, inspite of seeing millions of creatures of various kinds that He has created throughout the universe:

``DO they not think that, Allah Who created the heavens and the earth, and all that is in them; is able to create the like of them in another spring of creation; or revive them with memories of their past life by with-holding their souls?''

The next verse (NO.100) attacks the niggardly who lives miserably to increase his hoard. Such people wish to have an exclusive control of
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God's universal Message, by making use of race, or false claim of being the elect of God: ``Say: Even if you owned the infinite treasures of God's Mercy, in that case too, you would with hold charitable spending for the fear of being poor!''

God's Message like His Mercy is a universal one, and a certain race like the Jews, or any other kind and culture cannot claim to be the only custodians of God's Message. Some people are so covetous and grasping, that, they even want to monopolize the custody and conveyance of what they call it the true religion, and God's Message, for themselves and for their heirs, after them. They pretend to have special permission for that which has reached them through successive channel of their forefathers! In their proper channel, the son will succeed the religious position of his father!!

The above verses clearly prove that in the sight of Islam, the Resurrection of Man is corporeal, and not spiritual alone, as some have claimed. In the above verses and many others, stress is put on

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the revival of the bones and other materials of the body that have turned to scattered dusts.

The verse (NO.99) implies that God Who has created the heavens and earth and whatever is in them, is able to create them, or the like of them once again. That the Resurrection Day to be sooner or later, depends on God's universal law that has a timing or term for everything. Existence has proved to be stage by stage, and every stage of the existence has a certain term which is fixed.

Here, the principle reason against the disbelievers is God's Power and Knowledge, which is infinite. We do not say that God has power, or God has knowledge, so as to differentiate between Him and His power, or between His power and His knowledge. We rather say that our Lord is All-mighty, All-knowing, and there is no limit in the prefix, ``ALL'' in God's Attributes.

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((101))مَسْحُوراً مُوسَى يَا لاَظُنُّكَ إِنِّي فِرْعَوْنُ لَهُ فَقَالَ جَاءَهُمْ إِذْ إِسْرَائِيلَ بَنِي فَسْئَلْ بَيِّنَات آيَات تِسْعَ مُوسَى آتَيْنَا وَلَقَدْ

101- AND TO MOSES WE GAVE NINE CLEAR SIGNS. SO ASK THE CHILDREN OF ISRAEL WHEN (THE SAID SIGNS) CAME TO THEM. THEN PHARAOH SAID TO HIM; ``O, MOSES I THINK OF YOU TO HAVE BEEN FASCINATED.''

((102))مَثْبُوراً فِرْعَوْنُ يَا لاَظُنُّكَ وَإِنِّي بَصَائِرَ وَالأَرْضِ السَّمَاوَاتِ رَبُّ إِلاَّ هَؤُلاَء أَنزَلَ مَا عَلِمْتَ لَقَدْ قَالَ

102- HE SAID:ِ``VERILY YOU HAVE KNOWN THAT, NO ONE HAS SENT DOWN THESE (NINE MIRACLES), EXCEPT THE LORD OF THE HEAVENS AND EARTH; AS EVIDENCES AND I THINK YOU, O, PHARAOH, TO BE PERISHING.''

((103))جَمِيعاً مَّعَهُ وَمَنْ فَأَغْرَقْنَاهُ الأَرْضِ مِّنَ يَسْتَفِزَّهُمْ أَنْ ادَفَأَرَ

103- THEN HE DECIDED TO UPROOT THEM FROM THE LAND, SO WE DROWNED HIM AND THOSE (WHO WERE) WITH HIM ALL TOGETHER.

((104))لَفِيفاً بِكُمْ جِئْنَا الآخِرَةِ وَعْدُ جَاءَ فَإِذَا الأَرْضَ واسْكُنُ إِسْرَائِيلَ لِبَنِي بَعْدِهِ مِنْ وَقُلْنَا

104- AND AFTER HIM WE SAID TO THE ISRAELITES:ِ ``DWELL IN THE LAND. THEN WHEN THE PROMISE OF THE HEREAFTER COMES TO PASS, WE WILL BRING YOU ALL TOGETHER.'' (FOR THE FINAL JUDGEMENT)

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THE COMMENTARY

INSPITE OF ALL CLEAR SIGNS THEY BELIEVED NOT! (VERSE NO. 101 - 104)

Here the reference goes back to the past nations who did the same that was done to our prophet Mohammad (AS). As an instance Moses went to Pharaoh with nine clear signs, but eventually Pharaoh said to Moses:ۚ

``O, Moses! I think of you to have been fascinated!''

Pharaoh and his chief accused Moses to have been well versed in sorcery and magic. They also called him to be mad! But Moses tried to convince them that he was brought up in Pharaoh's court in all the learning of the Egyptians. How then could he be mad, and when did he learn Egyptian magic inspite of being under the strict observance of Pharaoh's courtiers. On the other hand, what he showed as his nine miracles was far beyond the realm of magic and magician. What has magic to do with divine miracles!?

He therefore warned Pharaoh not to resist faith in God, or he would be doomed to perdition.

WHAT WERE THE 9 MIRACLES OF MOSES?

The said nine miracles that Moses showed to Pharaoh and his people were as follows, according to QURA"N and the BIBLE:ۚ

1ۚ THE SNAKE

It is written in the QURA"NۚS 20:10ۚ21, that when Moses went towards the sacred flame in the bush, he heard the word of God. Allah said to him:ۚ

``What is that in your right hand, O, Moses!?'' ``It is my stick'' answered Moses. ``On it I lean, with it I beat down fodder for my flocks, and in it I find other uses.''

Allah said to Moses:ۚ ``Cast it down'', and when he cast it down; LO! It became a huge snake, active and in motion! Allah said:, ``Seize it and fear not, for We shall return it to its former condition.''

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So do we read in the BIBLE, in EXODUS۝3۝4:۝

``The Lord said to Moses:۝ ``What are you holding in your hand?''

``This is my stick my Lord.'' answered Moses. The Lord said:۝ ``Throw it on the ground.'' When Moses threw the stick on the ground, it turned into a snake, and Moses ran away from it! Then the Lord said:۝ ``Don't be afraid. Bend down and pick it up from the tail.'' So did Moses; and the snake became a stick again!

2۝ THE WHITE SHINING HAND

The second of the greater miracles shown to Moses was the WHITE SHINING HAND, which in the QURA"N S 20:22 is:۝

``The Lord said to Moses, ``Now put your hand in your arm-pit. It shall come out shining and white without any harm or disease!''

So do we read in the BIBLE۝EXODUS 3۝4

``Once again YAHOVAH spoke to Moses and said; put your hand inside your robe. Moses did so, and when he took his hand out, it was covered with white spots like snow!

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In Qura"n S 7:13 five of the miracles are pointed to as follows:۝

``And we sent against them, typhoon, locusts, lice, frogs and blood: Signs of self-explanatory, but they reacted proudly, and were a people given up to sin.''

The storm calamity brought on them wholesale death and destruction. Innumerable locusts attacked their farms and crops. Lice in the form of fatal epidemic disease and destructive insects spoiled their product. Frogs raised out of the Nile and increased so wonderfully that endangered their life! And the Water in Nile turned to something blood-like, which could neither be used for

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drink, nor irrigation!

The detail of the above miracles can be found in various passages of the Holy Qura"n, and also in the BIBLE.

The following is some quotation from the Bible, that may explain in a good detail, the incidents or miracles mentioned above:

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EXODUS 8: 17 = GNATS

Moses struck the ground with his stick, and all the dust in Egypt was turned into gnats, which covered the people and their animals. There were gnats everywhere and the magicians told the king that God has done this. But the king was stubborn, and again did not listen to Moses!

EXODUS 8 : 6= THE FROG

God ordered Moses and he held his stick over the river, and FROGS came out in millions, and covered the land of Egypt!

The king called Moses and said: ``Pray to the Lord of Israel to take away these frogs, and I will let your people go with you.'' Then Moses prayed to the Lord to take away the frog, and the frogs died away! But again the king became stubborn and did not listen to Moses.

EXODUS 7: 20= THE BLOOD

....In the presence of the king Moses raised his stick and struck the surface of the river, and all the water in it was turned into BLOOD, and the fish in the river died. And the water smelt so bad that Egyptian could not drink; but still the king refused to listen to Moses and Aaron!

8 THE PASSOVER

The incident of the pass over in the QURA"NS 2:50 has been written thus:

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``And when We parted the sea for you, and saved you, and drowned pharaoh's folk, while you were watching.''

The incident of PASS-OVER and RESCUE has been mentioned through many verses in different chapters of Qura"n such as S 7:136 S 8:103 S 42:55 and S 44:17

We can also read the PASS-OVER in the BIBLE as follows:

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EXODUS 12:37 THE PASSOVER

....The Israelites set out on foot from RAMSES for SUKKOTH. They were about six hundred thousands of Man, not counting the women and children. The Israelites had lived in Egypt for 430 years.

When Pharaoh, the king of Egypt was told that the Israelites had all gone and we have lost them as our slaves, he and his officials changed their minds, and then the king got his war chariots and armed forces to pursue and arrest the Israelites who were now leaving truimphantly, and under the protection of their Lord. When the Israelites saw the king and his forces in pursuit, they were terrified and cried out to God for help. Moses said to them:

``Don't be afraid! The Lord is with us, stand your ground and you will see what our Lord will do to save you to-day.'' Then Moses held out his hand over the sea, and the Lord drove the sea back with a strong east wind. The sea path was turned to a dry land and the water was divided in two parts. The Israelites passed the sea with walls of water on both sides.

When the king and his army pursued them, the Lord said to Moses hold out your hand over the sea. Moses did so and the water returned to its normal levels. All the Egyptions in pursuit were drowned, not one of them left alive!

9 MANNA & QUAIL

The nineth miracle of Moses might have been the Manna and Quails, that was sent to the Israelites for food. About these two kind of food we read in QURA"N S 2:57:

``And We the cloud to overshadow you, and sent down to you Manna and Quails, and said; eat of

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the good things that We have provided for you....''

Some commentators understand MANNA to be some sort of a natural honey that the Israelites could find in bulk in that extensive desert. This idea is in agreement with what some expounders of the Scripture have written. (please refer to V.1ۖ P:82 of this book)

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As to the Quail it is said to have been a small kind of BIRD like pigeon that were found in abundance in that desert. What the BIBLE says about Manna and Quail is as follows:ۖ

EXODUSۖ16:1ۖ20 MANNA AND QUAIL

The Lord then said to Moses: I have heard the complaint of the Israelites. Tell them that at twilight they will have meat to eat, and in the morning they will have all the bread they want.

Moses said to the Israelites:ۖ ``In this evening a large flock of Quails flew in; enough to cover the camp, and in the morning there was dew all round the camp, then when the dew evaportated, there remaind something thin and flaky on the surface of the desert.'' It was as delicate as frost. They did not know what it was. Moses said:ۖ ``This is the food that Lord has given you to eat.'' The people of Israelites called the food Manna. It was like small white seed, and tasted like biscuits made with honey.

وَنَذِيراً مُبَشِّراً إِلاَّ أَرْسَلْنَاكَ وَمَا نَزَلَ وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ ((105))

105- WITH THE TRUTH WE HAVE SENT IT DOWN, AND WITH TRUTH HAS IT COME DOWN. AND WE HAVE NOT SENT YOU, EXCEPT AS A BEARER OF GLAD-TIDING AND WARNER.

تَنزِيلا وَنَزَّلْنَاهُ مُكْث عَلَى النَّاسِ عَلَى لِتَقْرَأَهُ فَرَقْنَاهُ وَقُرْآناً ((106))

106- AND (IT IS) A QURA"N THAT WE HAVE DIVIDED IT (INTO CHAPTERS AND SECTION) SO THAT YOU RECITE IT TO PEOPLE WITH PAUSE, AND WE SENT IT GRADUALLY.

سُجَّداً لِلأَذْقَانِ يَخِرُّونَ عَلَيْهِمْ يُتْلَى إِذَا قَبْلِهِ مِنْ الْعِلْمَ أُوتُوا الَّذِينَ إِنَّ تُؤْمِنُوا لاَ أَوْ بِهِ آمِنُوا قُلْ (1)((107))

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107- SAY:ۚ ``BELIEVE IN IT OR BELIEVE NOT; VERILY THOSE WHO HAVE BEEN GIVEN KNOWLEDGE BEFORE IT, WHEN IT IS RECITED TO THEM, THEY FALL DOWN ON THEIR FACES PROSTRATING.

لَمَفْعُولا رَبِّنَا وَعْدُ كَانَ إِنْ رَبِّنَا سُبْحَانَ وَيَقُولُونَ((108))

108- AND THEY SAY:ۚ ``GLORY BE TO OUR LORD! THAT THE PROMISE OF OUR LORD HAS ALWAYS BEEN FULFILLED.''

خُشُوعاً وَيَزِيدُهُمْ يَبْكُونَ لِلْأَذْقَانِ وَيَخِرُّونَ((109))

109- AND THEY FALL DOWN ON THEIR FACES WEEPING; AND IT INCREASES THEM HUMILITY.

THE COMMENTARY

THE LOVERS OF TRUTH (VERSE NO. 105 - 109)

The first verse here implies that the content of Qura"n, and its essential meaning is all truth. Its object and fruit is truth too. Allah sent the truth down in truth, and the prophet conveyed the truth to Man with the highest of fidelity, so the book was truth itself, and was promulgated with truth too. In other word; it was truly sent by God, and was not forged by anyone. No corruption occured in communicating it to Mohammad, nor from Mohammad to Mankind. It is in fact a clean, clear, crystalline water of inspiration, which from the advent of Mohammad, and up to the Resurrection Day will remain clean, untouched, and not contaminated. This glorious Divine Light was sent down in a period of 23 years at different time and place and at various circumstances, but following the same aim and object.

The next verse (NO.107) states that belief or disbelief of some

foolish pagans and ignorant heathens will not affect the Glory of God's light and revelation, because the learned, and men of wisdom and knowledge who can apprehend the meaning of the verses are humble and faithful to it.

Here in these verses, those who have been given knowledge before Qura"n include those who had received the form Scriptures and had kept themselves away from evil ideas. They find in Qura"n the promises of God fulfilled. The verse also implies that there is a strong relation

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between faith and knowledge, and these two factors of salvation are not separable from each other.

((110))سَبِيلا ذَلِكَ بَيْنَ وَابْتَغِ بِهَا تُخَافِتْ وَلاَ بِصَلاَتِكَ تَجْهَرْ وَلاَ الْحُسْنَى الأَسْمَاءُ فَلَهُ تَدْعُوا مَّا أَيّاً الرَّحْمَنَ ادْعُوا أَوْ اللهَ ادْعُوا قُلْ

110- SAY: ``CALL ON ALLAH OR CALL ON THE MERCIFUL, (IT WILL MAKE NO DIFFERENCE) WHICHEVER YOU CALL (IS THE ONLY ONE ESSENCE) TO WHOM BELONGS THE MOST BEAUTIFUL NAMES.''

AND RECITE NOT YOUR PRAYER TOO LOUD, OR TOO LOW, AND TAKE A WAY IN BETWEEN.

((111))تَكْبِيرا وَكَبِّرْهُ الذُّلِّ مِّنَ وَلِيٌّ لَّهُ يَكُنْ وَلَمْ الْمُلْكِ فِي شَرِيكٌ لَّهُ يَكُنْ وَلَمْ وَلَداً يَتَّخِذْ لَمْ الَّذِي للهِ الْحَمْدُ وَقُلِ

111- AND SAY: ``PRAISE BELONGS TO ALLAH WHO WILL NOT TAKE A CHILD, AND NO PARTNER CAN BE HIS IN THE KINGDOM; AND NO PROTECTOR WILL HE HAVE DUE TO WANT (OF POWER), AND PROCLAIM GREATLY HIS GREATNESS.

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THE COMMENTARY

THE LAST EXCUSE (VERSE NO. 110 - 111)

God; whose existence, power, knowledge and work is infinite, and who is the source of all accomplishments and bounties, and who is the principle motive and object of all movements, Has various names and Attributes, each of which points to one of His wonderful fields of action and work. No one can know the Infinite Essence of God with one or two names, when the names which we apply to Him, is as limited our knowledge.

Even our prophet who was the whole wisdom and knowledge, said in this regard, addressing Allah: ``We could't know you as we should have known!''

In other word, God, is an indivisible Sacred Essence, and His great many beautiful names and Attributes are not something other than His Sacred Essence. Allah, is a name that includes all the Attributes of God. Other names of Him may imply the Attributes by which we try to explain his nature by our weak and limited knowledge. These beautiful names of God are counted to 99 by the language of Muslims. All the 99 names are the Attributes of the same Essence, and the only

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one reality whom we know Him to be our Lord God. If for every name there was one separate, Essence, then we would have 99 gods, and this is absurd, and non-sense.

These sacred names are found among the prayers, supplications, and hymns. Meanwhile we must clear our mind from such falsehood, that; God has taken a child, or He may have a partner, or he is dependent some how on the power of His creature. We have to realize that our Lord is the only one God, and far from any partner.

The ending of the verse (NO.110) is an instruction on account of the recital of the prayers:

``.... And recite not your prayer too loud, or too low and take a way in between.''

That which is the most important in prayer is being present
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spiritually and physically, in front of our Lord in a humble manner. Therefore to pronounce the prayer too loud or too low may render the supplicant absent minded. Of course that part of the prayer which is called, ``AZA"N'' must be uttered in a loud voice, because the object here is to call people, near or far, to the congregational prayer.

There is an important point here to be considered that Allah has told us: ``Recite not your prayer too loudly.''

The verse teaches us to perform our prayer so that the critics, and disbelievers, may have not an excuse to scoff at us, and at our religion and worship. It must be performed politely, quietly, reasonably, and not injurious to other people.

Now-a-days, in the places of worship we see sometimes that when people are having their rest and repose, the powerful loud speakers that are installed upon the high minarets of the mosque, very loudly radiate the recital of the prayer, or the speech of the preacher! Those who wish to transmit the voice of Islam, like that, with noise and uproar, and as loud as possible; should know that they are very wrong! Their kind of propaganda and preaching, will repel people from Islam, instead of attracting them. No Muslim should ever go beyond the extremes in anything; even those which seem to be good and are said to be incumbent upon him.

Another point which is worthy of more consideration here, is the slogan; ``ALLAH-AKBAR'' which means, Allah is Greater.

A Muslim said Allah-Akbar in the presence of Hazrat Imam Sadiq (AS). Hazrat Imam asked him: ``Of what is Allah Greater?'' The Muslim answered: ``From everything!'' Hazrat Imam said to

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him:ِ ``If you think so you have confined Allah by comparing Him with His creatures.''

The Muslim asked:ِ ``What should I say then?'' Hazrat Imam told him:ِ ``Say:ِ Allah is Greater to be qualified (i.e Allah is INDESCRIBABLE).

THE END OF SUREH ASRA" (17)

(THE NIGHT JOURNEY)

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سوره الكهـف

THE CAVE

بِسْمِ اللّهِ الرَّحْمـنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

الْحَمْدُ لِلّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَّهُ عِوَجَا ((1))

1- PRAISE BELONGS TO ALLAH WHO SENT DOWN UPON HIS SERVANT THE BOOK, AND WILL NOT CAUSE DEVIATION IN IT.

قَيِّماً لِّيُنذِرَ بَأْساً شَدِيداً مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْراً حَسَناً ((2))

2- UNSWERVING (FROM THE TRUTH), SO AS TO WARN A SEVERE PUNISHMENT FROM HIM, AND TO GIVE GLAD-TIDINGS TO THE BELIEVERS WHO DO RIGHTEOUS DEEDS, THAT THEIRS SHALL BE A NICE REWARD.

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((3))أَبَداً فِيهِ مّاكِثِينَ

3- WHEREIN THEY SHALL REMAIN FOR EVER

((4))وَلَداً اللهُ اتَّخَذَ قَالُوا الَّذِينَ وَيُنذِرَ

4- AND TO WARN THOSE WHO SAID ALLAH HAS TAKEN A CHILD.

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((5))كَذِباً إِلاَّ يَقُولُونَ إِنْ أَفْوَاهِهِمْ مِنْ تَخْرُجُ كَلِمَةً كَبُرَتْ وَلاِبَائِهِمْ عِلْم مِنْ بِهِ مْلَهُ مَّا

5- THEY HAVE NOT ANY KNOWLEDGE CONCERNING IT, NOR THEIR FATHERS HAD. GREAT IS THE WORD (OF BLASPHEMY) THAT COMES OUT OF THEIR MOUTHS. THEY SAY ONLY A LIE.

THE COMMENTARY

BEGINNING WITH ALLAH AND QURA"N (VERSE NO. 1 - 5)

Allah is praiseworthy for His Infinite Attributes of power, Mercy, and Grace; but here, the immediate connection of His Praise is with the Glorious Qura"n that He has sent it down to His Messenger in order to guide his servants.

The verses here, imply that, Qura"n is not a book of mysteries, dark points, and ambiguous expressions. It is a Book upright, with clear cut explanations, easy to be understood and unswerving from the truth. The way that Qura"n leads Man to, is a straight path and without any crookedness. It does not mystify people because God's purpose is to give a clear warning of physical and spiritual dangers through His Book and Messenger so as to lead His obedient servants to Salvation and prosperity, by a reward that is beyond the limits of time and space.

As to the Praiseworthiness of God, we should have in our minds that; God's Greatness and Glory are above anything that we may conceive. But we must glorify Him and praise His greatness, by using our highest possible spiritual idea and knowledge, realising that He is worthy of all praises

Then in the next verse (NO.3) one of the objects of the Book is said

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to have been the warning of the Christians, or those who say Allah has taken a child, be he a male like Jesus Christ, and OZAIR, or a female, as some pagan Arabs thought that the angels are the daughters of God!

Those who claim a child for God, have not the least amount of knowledge to support their idea or assertion. They indifferently utter a sinful and monestrous idea without consideing its evil effects! A word that may help to prove physical body, carnal desires, and sexual needs, for God! What a great blasphemy is it to say that God has a child; either a son or a daughter!?

Elsewhere in the Qura"n (S 19:88ۖ92) we read:ۖ

``They say the Merciful God Has begotten a son. Indeed you have put forth a thing shockingly wrong! The skies are likely to burst out at hearing that, and the earth would fain to split asunder, and the mountains to fall down; that, they should invoke a son for the Merciful. All those who live in the heavens and in the earth come to the Merciful as a servant.''

((6))أَسَفاً الْحَدِيثِ بِهَذَا وْمِنُوايُ لَّمْ إِنْ آثَارِهِمْ عَلَى نَّفْسَكَ بَاخِعٌ فَلَعَلَّكَ

6- YOU MAY DESTROY YOURSELF WITH SORROWING OVER THEM, THAT, THEY BELIEVE NOT IN THIS (DIVINE) NARRATION.

((7))عَمَلا أَحْسَنُ أَيُّهُمْ لِنَبْلُوَهُمْ لَهَا زِينَةً الأَرْضِ عَلَى مَا جَعَلْنَا إِنَّا

7- WE HAVE MADE WHATEVER IS ON THE EARTH AN EMBELLISHMENT FOR IT, (THE EARTH WAS BEAUTIFIED TO ENHANCE THE INTERESTS FANCIFULLY) IN ORDER TO TEST THEM, WHICH ONE IS BETTER IN CONDUCT.

((8))جُرُزاً صَعِيداً عَلَيْهَا مَا لَجَاعِلُونَ وَإِنَّا

8- AND WE WILL MAKE WHATEVER IS ON IT BARREN DUST.

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THE COMMENTARY

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DON'T WORRY! THE WORLD IS A TESTING FIELD. (VERSE NO. 6 - 8)

``You may want to destroy yourself with sorrowing over them, that, they believe not in this Divine Narration.''(QURA"N)

The history books, and the Holy Qura"n, show that the Divine Leaders (The apostles) were all upset and sorrowful for those who were astray among their people, and felt very happy to find them faithful and with righteous deeds. They sincerely prayed to God for their guidance, and worked hardly in day and night so as to lead them to the right and direct path of truth. They preached, advised, warned, admonished, and gave glad-tidings, to their people in day and night, in public and private, asking them to repent; to return and to amend. Sometimes our prophet felt so sad his misled people, that his life was in danger of the grief.

As we all may know, our prophet in conveyance of his Message, was encountered with a great deal of oppositions. He was so very eager to lead Man to Salvation, and a permanent prosperity; but he received abuse, ill treatment, and persecution. He was doing his best to rescue his people from the idols and false gods, superstitions, and oppression; but the more he tried, the less a positive answer he received from the pagans!

Here in this verse (NO.6), Allah has consoled His Messenger and has told him not to destroy himself with grieving over the unbelievers. Enough was for him to pronounce his Message frankly, so boldly, and clearly. This is because, truth is self-explanatory and like the stream of water it will find out its way and moves on and on up to its destination. The prophet had only to sow the seed of truth, a duty which he fulfilled sincerely, and with courage. Then God made the seed

to germinate and grow, although its development was invisible at the beginning.

The next verse is an illustration of this world as a field of trial:

``We have made whatever is on the earth an embellishment for it, to enhance the interests fancifully, in order to test them to make known who is better in conduct.''

All that exists on the earth and serves to increase its beauty and attraction, is only a temporary show of embellishments, which sooner or later will fade away and turn into dusts and wastes.

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With the wordly goods, such as strength, wealth, rank and position, we cannot show a man's real value. Man's faith and good conduct are two important standards by which his success can be judged.

The good of this world can be real good, if we use them as a means of progress, and not as our goal and object of life. Consider our present machinery that man has invented for his own welfare, and serve him; but Man himself has turned to be the slave of his machine!

((9))عَجَباً آيَاتِنَا مِنْ كَانُوا وَالرَّقِيمِ هْفِالْكَ أَصْحَابَ أَنَّ حَسِبْتَ أَمْ

9- HAVE YOU THOUGHT THAT, THE COMPANIONS OF THE CAVE (THE SEVEN SLEEPERS) AND AL-RAGHIM, WERE (SOMETHING) STRANGE AMONG OUR SIGNS?

((10))رَشَداً أَمْرِنَا مِنْ لَنَا وَهَيِّئْ رَحْمَةً لَدُنْكَ نْمِ آتِنَا رَبَّنَا فَقَالُوا الْكَهْفِ إِلَى الْفِتْيَةُ أَوَى إِذْ

10- WHEN THE YOUTHS TOOK REFUGE IN THE CAVE, AND SAID:ِ ``OUR LORD! HAVE OF YOUR MERCY ON US, AND GUIDE US IN OUR AFFAIR.''

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((11))دَداًعَ سِنِينَ الْكَهْفِ فِي آذَانِهِمْ عَلَى فَضَرَبْنَا

11- THEN WE PREVENTED THEIR EARS (FROM HEARING) IN THE CAVE FOR A NUMBER OF YEARS.

((12))أَمَداً لَبِثُوا لِمَا أَحْصَى الْحِزْبَيْنِ أَيُّ لِنَعْلَمَ بَعَثْنَاهُمْ ثُمَّ

12- WE THEN RAISED THEM UP TO MAKE KNOWN WHICH ONE OF THE TWO PARTIES WOULD BETTER CALCULATE THE PERIOD OF THEIR STAY.

THE COMMENTARY

Occasion Of The Revelation (VERSE NO. 9 - 12)

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Commentators have narrated; a group of the chief and officials of Mecca went to Medina, and paid a visit to the Jewish elders, rabbis, and learned men. They asked the Jews questions about Mohammad and his claim of being the Messenger of God or prophet. They asked to know, if at all there could be something as a prophet or the Messenger of God. and if yes; What signs and symptom, the claimant should have?

In answer to the Meccan, the Jews said:

``You should ask Mohammad of three questions. If he did answer you correctly, know him to be the truthful Messenger of God, as he claims; but if he failed to answer, you must consider him as liar.'' The questions were as follows:

1 Who were the youth of the ancient who departed from their people?

2 Who was the Man who went all round the world and who reached the East and the West of the earth?

3 What is the truth about Man's spirit?

The Meccan returned home and asked the prophet to answer them the above questions. The prophet said to the questioners that, he would give them the answer next day, while he had forgotten to add, ``IF
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GOD SPEED'' For this mistake he was not inspired for a couple of weeks; and this made the prophet very anxious! He waited for some 15 days, when at last he was forgiven and GABRIEL appeared again, and brought down the answers. The one concerning the spirit was inserted among the verses of the chapter of ASRA" S 17:84. The next two questions were answered in the chapter of CAVE=18

THE SEVEN SLEEPERS OF EPHESUS

Now the wonderful story of the seven sleepers has been narrated, in which some knowledge of the Relativity of Time; and Resurrection Day, can be obtained. Of course the story might be wonderful in our sight, but not in the sight of God; who is All-mighty, and Omnipotent:

``Have you thought that the event of the Companions of the Cave and Al-Raghim was something

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wonderful among our signs?''

Qura"n narrates the story of the seven sleepers in brief, through the above four verses; and then gives more detail about the incident, in the verses that follow. Here the sleepers are called the Companions of the Cave and also Al-Raghim, which might be the name of the mountain in which the cave was, or their written name which was inscribed on a monument.

Their story in brief is as follows:

When the Roman Emperors were persecuting the Christians for their belief, some young Christian believers, of the townsfolk of Ephesus, left their home and hearth, and took refuge in a cave in the near by mountains. The youths put their trusts entirely on God, and there in the cave, in a fervent prayer gave over their whole affair to God to dispose, saying:

``Our Lord! Have of Your Mercy on us, and guide us in our affair.''

Allah answered them and sealed their ear, so that they sunk in a deep long sleep, not knowing what was going on outside the cave! After a few centuries, Allah raised them up from their long sleep while they thought to have slept a few hours!:

``We then raised them up to make known which one of the two group would better calculate the period of their stay.''

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EPHESUS

(In this commentary HAZRAT AYATULLAH-AL-OZMA MAKA"RIM'S VIEW is that the sleepers were the citizens of Ephesus. Hence the following is some information about the said city, which I have quoted from the International Encyclopedia:

Ephesus was the ancient Greek city on the West cost of Asia Minor, the richest in IONIA. It was founded by Androcles, son of Codrus, king of Athens. In the 550 B.C. the Temple of Artemis was built in the Ephesus which was one of the seven wonders of the world. Ephesus became subject in turn to Lydia, Persia, and Athens, from which it revolted in 415 B.C. In the 4th century once again it became subject to Persia, governed by a local Oligarchy. Alexander liberated Ephesus in 334. In the night of Alexander's birth in 356 B.C. the Artemis Temple was burnt by a mad and lunatic man. Then a new Ionic Temple was built to replace it. In the 3rd century the city became flooded through the silting of the Cayster mouth, and was moved to a higher ground. Then the site of the original town remained unknown. The city is said to have had 200,000 population. St. PAUL visited Ephesus (55 58 A.D.) when the Artemis cult still flourished and the church founded there

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prospered.

Ephesus was traditionally the last home of the Virgin Mary. City and the Temple were destroyed by the goths in 262 A.D. and the town declined thereafter.

TRANSLATOR'S NOTE)

((13))دىً‌هُ وَزِدْنَاهُمْ بِرَبِّهِمْ آمَنُوا فِتْيَةٌ إِنَّهُمْ بِالْحَقِّ نَبَأَهُمْ عَلَيْكَ نَقُصُّ نَّحْنُ

13- WE RELATE TO YOU THEIR STORY WITH TRUTH:ِ THEY WERE YOUTHS WHO BELIEVED IN THEIR LORD, AND WE INCREASED THEM IN GUIDANCE.

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((14))شَطَطاً إِذاً قُلْنَا لَقَدْ إِلاَهاً دُونِهِ مِنْ انَدْعُوَ لَنْ وَالاْرْضِ السَّمَاوَاتِ رَبُّ رَبُّنَا فَقَالُوا قَامُوا إِذْ قُلُوبِهِمْ عَلَى وَرَبَطْنَا

14- AND WE STRENGTHENED THEIR HEARTS WHEN THEY GOT UP, AND SAID:ِ ``OUR LORD IS THE LORD OF THE HEAVENS AND THE EARTH, WE WILL NEVER CALL UPON ANY GOD APART FROM HIM. (IF WE CALL) IN THAT CASE WE HAVE SAID SOMETHING EXTRAVAGANT.''

((15))كَذِباً اللهِ عَلَى افْتَرَى مِمَّنْ أَظْلَمُ فَمَنْ بَيِّن بِسُلْطَان عَلَيْهِمْ يَأْتُونَ لَّوْلاَ آلِهَةً دُونِهِ مِنْ اتَّخَذُوا قَوْمُنَا هَؤُلاَءِ

15- THESE OUR PEOPLE WHO HAVE TAKEN APART FROM HIM A GOD; WHY DO THEY NOT BRING A CLEAR AUTHORITY REGARDING THEM? THEN WHO IS THE GREATEST OPPRESSOR THAN HE WHO FORGES A LIE AGAINST ALLAH.

((16))مِّرفَقاً أَمْرِكُمْ مِنْ لَكُمْ وَيُهَيِّىءْ رَحْمَتِهِ مِّنْ رَبُّكُمْ لَكُمْ يَنشُرْ الْكَهْفِ إِلَى فَأْوُا اللهَ إِلاَّ يَعْبُدُونَ وَمَا اعْتَزَلْتُمُوهُمْ وَإِذِ

16- SO WHEN YOU LEFT THEM AND WHAT THEY WORSHIP EXCEPT ALLAH, THEN TAKE REFUGE IN THE CAVE; YOUR LORD WILL HAVE HIS MERCY SHOWERED ON YOU; AND SHALL PROVIDE COMFORT AND EASE FOR YOU IN YOUR AFFAIR.

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THE COMMENTARY

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THE STORY OF THE SLEEPERS IN MORE DETAIL (VERSE NO. 13 - 16)

After the preceding abstract or prelude; the story of the Sleepers is followed with more detail, beginning with the verse NO.13:

``We relate to you their story with truth. They were youths who believed in their Lord, and We increased them in guidance.''

Historical evidence prove that the youths lived in a time and space that, idolatry and evil dominated all over their land; which was ruled by a cruel dictator tyrant. These young men came to know the evil end that awaited their country and people for their false and blasphemous Creed. They therefore, disapproved of it and declared their opposition. Their sincere faith in God and the Final Judgement, served to promote them in their way to truth, and spiritual development. God strengthened their hearts, and made them firm and steadfast in their belief. They became brave enough to recant, and announce their faith in oneness of God which was amazing in the sight of their tyrant ruler who is called DAGHIYANUS by Islamic historians.

The phrase; ``WHEN THEY GOT UP'' in the above verse (NO.16) implies that they must have expressed their vigorous dissent and refusal, concerning the cult and creed of their king and people.

The next verse (NO.16) implies that the youths must have taken a counsel among themselves with the conclusion that: ``Let us not be afraid of anyone, and leave our affairs entirely in the hands of God, with the hope that He will solve our problems, and remove our difficulties.''

Meanwhile they must have known that their refusals and their recantation had endangered their social life, and they had either to be martyred, or they would return them to their previous creed of idolatry and polytheism, which was something impossible for them to accept. They therefore decided to hide themselves in a cave in the round about mountains, which they knew it to be safe and secure; and wait there for God's decree to be issued:

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``.... So let us take refuge in the cave. Your Lord will have his Mercy on you, and He shall provide you with comfort and ease.''

يَهْدِ مَنْ اللهِ آيَاتِ مِنْ ذَلِكَ مِنْهُ فَجْوَة فِي وَهُمْ الشِّمَالِ ذَاتَ تَّقْرِضُهُمْ غَرَبَتْ وَإِذَا الْيَمِينِ ذَاتَ كَهْفِهِمْ عَنْ تَتَزَاوَرُ طَلَعَتْ إِذَا الشَّمْسَ وَتَرَى

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مُرْشِداً وَلِيّاً لَهُ تَجِدَ فَلَنْ يُضْلِلْ وَمَنْ الْمُهْتَدِ فَهُوَ اللهُ ((17))

17- AND YOU WOULD SEE THE SUN WHEN IT ROSE, INCLINING FROM THEIR CAVE TOWARDS THE RIGHT, AND WHEN IT SET, PASSING THEM BY THE LEFT; WHILE THEY WERE IN THE WIDER SPACE OF THE CAVE. THAT WAS OF THE SIGNS OF ALLAH. HE WHOM ALLAH GUIDES HE IS RIGHTLY GUIDED, AND HE WHOM ALLAH LEAVES TO STRAY, YOU WILL NEVER FIND FOR HIM A FRIENDLY LEADER.

فِرَاراً مِنْهُمْ لَوَلَّيْتَ عَلَيْهِمْ اطَّلَعْتَ لَوِ بِالْوَصِيدِ ذِرَاعَيْهِ بَاسِطٌ وَكَلْبُهُمْ الشِّمَالِ وَذَاتَ الْيَمِينِ اتَذَ وَنُقَلِّبُهُمْ رُقُودٌ وَهُمْ أَيْقَاظاً وَتَحْسَبُهُمْ رُعْباً مِنْهُمْ وَلَمُلِئْتَ ((18))

18- AND YOU WILL THINK THEM TO BE AWAKE, WHILE THEY ARE ASLEEP, AND (EVERY NOW AND THEN) WE TURN THEM ON THE RIGHT SIDE AND ON THE LEFT SIDE.

AND THEIR DOG HAS ITS HANDS STRETCHED AT THE CAVE'S ENTRANCE. WOULD YOU OBSERVE THEM (IN THEIR CONDITION) YOU WOULD TURN AWAY FROM THEM IN FLIGHT WITH DREAD!

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THE COMMENTARY

THE EXACT POSITION OF THE SLEEPERS (VERSE NO. 17 - 18)

The two above verses apply to the minuteness of the position of the sleepers and their cave, disclosing some of its details. In this regard, six points are mentioned which are as follows:

1 The entrance of the cave opens towards the North, and the cave being in the Northern Hemisphere of the earth, the sun rays cannot shine directly in the cave, but may penetrate indirectly therein. Therefore, you will find the sun when it rises, inclining from their cave towards the right, and when it sets passing them by on the left.

So, also the Northern Breeze could easily enter the cave to change the climate there, making it healthy.

2 They were in the wider part of the cave which is the center, and far from the entrance, so that they could not be seen from outside

3 Their sleep was not the ordinary sleep, because if you would see them, you would think that they were awake. Their eyes must have been open! A condition which was frightening the

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observer, and prevent animal botherations!

4ۏ Allah turned them to their left and right side when necessary to preserve their body from decay and corruption.

5ۏ They had a dog, who had its hands stretched out at the cave's entrance as if the dog was on watch and ready to attack any intruder

This implies that every lover of God can take steps toward seeing their beloved Lord; be they kings, ministers, shepherds, or dogs. This door is not the door of despair. It is always open for acceptance and reception of those who return.

6ۏ If you could see them in their sleeping state, you would be seized by fear and dread, and run away:ۏ

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``And their dog has its hands stretched out at the entrance of the cave. Would you observe them in that condition in which they were asleep, you would turn away from them in flight with dread!''

هَذِهِ بِوَرِقِكُمْ كُمْأَحَدَ فَابْعَثُوا لَبِثْتُمْ بِمَا أَعْلَمُ رَبُّكُمْ قَالُوا يَوْم بَعْضَ أَوْ يَوْماً لَبِثْنَا قَالُوا لَبِثْتُمْ كَمْ مِّنْهُمْ قَائِلٌ قَالَ بَيْنَهُمْ لِيَتَسَاءَلُوا بَعَثْنَاهُمْ وَكَذَلِكَ
أَحَداً بِكُمْ يُشْعِرَنَّ وَلاَ وَلْيَتَلَطَّفْ مِّنْهُ بِرِزْق فَلْيَأْتِكُمْ طَعَاماً أَزْكَى أَيُّهَا فَلْيَنظُرْ الْمَدِينَةِ إِلَى ((19))

19- AND SO DID WE RAISE THEM UP IN ORDER TO ASK ONE ANOTHER.

ONE OF THEM SAID:ۏ ``HOW LONG HAVE YOU TARRIED?'' THEY SAID:ۏ ``WE HAVE TARRIED A DAY, OR PART OF A DAY.''THEY SAID:ۏ ``YOUR LORD KNOWS BEST HOW LONG HAVE YOU TARRIED.'' NOW SEND OUT ONE OF YOU TO THE TOWN WITH THE COIN OF YOURS, TO FIND OUT WHICH ONE HAS A CLEANER FOOD, SO AS TO BRING YOU SOME SUSTENANCE OF IT. AND HE MUST BE CAREFUL NOT TO MAKE ANY ONE AWARE OF YOU.

أَبَداً إِذاً تُفْلِحُوا وَلَنْ مِلَّتِهِمْ فِي يُعِيدُوكُمْ أَوْ يَرْجُمُوكُمْ عَلَيْكُمْ يَظْهَرُوا إِنْ إِنَّهُمْ ((20))

20- FOR, IF THEY GET ACCESS TO YOU, THEY WILL EITHER STONE YOU (TO DEATH), OR FORCE YOU BACK TO THEIR CREED; AND THEN YOU WILL NEVER PROSPER.

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THE COMMENTARY

WAKEFULNESS AFTER A LONG SLEEP (VERSE NO. 19 - 20)

We shall soon come to read that they slept for a period of 309 years, and so their sleep was some how like a death. Then Allah wakened them up so as to ask one another. They thought to have slept one day or less, because they had entered the cave in a morning, and had been raised in the evening. But when they considered their long hair and nail, and the condition of their clothes, they thought otherwise and said:ۖ

``Our Lord knows best how long have we tarried here. Now let us find something clean and lawful to eat.''

The money they had was the coins of king Daghiyanus who persecuted Monotheists in favour of idolaters and their false gods.

They sent one of them to buy some clean lawful food for them and emphasized keeping it confidential because they thought that the fierce persecution they knew, was still going on, and they had to pay their life to their faith.

هِمْۖ أَعْلَمُ رَبُّهُمْ بُنْيَاناً عَلَيْهِمْ ابْنُوا فَقَالُوا أَمْرَهُمْ بَيْنَهُمْ يَتَنَازَعُونَ إِذْ فِيهَا رَيْبَ لاَ السَّاعَةَ وَأَنَّ حَقٌّ اللهِ وَعْدَ أَنَّ لِيَعْلَمُوا عَلَيْهِمْ أَعْثَرْنَا وَكَذَلِكَ
مَّسْجِداً عَلَيْهِمْ لَنَتَّخِذَنَّ أَمْرِهِمْ عَلَى غَلَبُوا الَّذِينَ قَالَ ((21))

21- AND SO DID WE DISCLOSE THEM TO PEOPLE, THAT THEY MAY KNOW ALLAH'S PROMISE IS TRUE, AND THAT THERE IS NO DOUBT IN THE HOUR (RESURRECTION AND FINAL JUDGEMENT).

WHEN PEOPLE WERE DISPUTTING AMONG THEMSELVES
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ABOUT THEM: THEN THEY SAID:ۖ ``BUILD A BUILDING (OF MONUMENT) UPON THEM. THEIR LORD KNOWS THEM BEST (THAT WHO ARE THEY). BUT THOSE WHO PREVAILED ON THEIR MATTER SAID:ۖ ``WE WILL BUILD A MOSQUE OVER THEM.

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يَعْلَمُهُمْ مَّا بِعِدَّتِهِمْ أَعْلَمُ رَبِّي قُلْ كَلْبُهُمْ وَثَامِنُهُمْ سَبْعَةٌ وَيَقُولُونَ بِالْغَيْبِ رَجْماً كَلْبُهُمْ سَادِسُهُمْ خَمْسَةٌ وَيَقُولُونَ كَلْبُهُمْ رَّابِعُهُمْ ثَلاَثَةٌ سَيَقُولُونَ
((22))أَحَداً مِّنْهُمْ فِيهِمْ تَسْتَفْتِ وَلاَ ظَاهِراً مِرَاءً إِلاَّ فِيهِمْ تُمَارِ فَلاَ قَلِيلٌ إِلاَّ

22- SOON THEY WILL SAY; ``THEY WERE THREE, AND THEIR DOG WAS THE FOURTH OF THEM. AND (SOME OTHER) WILL SAY:ِ ``THEY WERE FIVE, AND THE SIXTH OF THEM WAS THEIR DOG.'' A CASTING STONE AT THE UNSEEN. (SHOOTING IN THE DARK) AND OTHERS SAY; SEVEN, AND THEIR DOG WAS THE EIGHT OF THEM.

SAY:ِ ``MY LORD KNOWS BEST THEIR NUMBER. NO ONE KNOWS THEM EXCEPT A FEW. SO, DO NOT DISCUSS ABOUT THEM EXCEPT WITH EVIDENCE (i.e.THAT WHICH IS REVEALED TO YOU), AND ASK NO ONE (LIKE THE JEWS AND CHRISTIANS) ABOUT THEM.

((23))غَداً ذَلِكَ فَاعِلٌ إِنِّي لِشَاْىْء تَقُولَنَّ وَلاَ

23- AND DO NOT SAY OF ANYTHING; I WILL DO IT TO-MORROW.

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((24))رَشَداً هَذَا مِنْ لِاَقْرَبَ رَبِّي يَهْدِيَنِ أَنْ عَسَى لْوَقُ نَسِيتَ إِذَا رَبَّكَ وَاذْكُرْ اللهُ يَشَاءَ أَنْ إِلاَّ

24- EXCEPT, (ADDING) ``IF ALLAH WILLS=IF GOD SPEEDS'' AND WHEN YOU FORGOT (SAYING THAT), REMEMBER YOUR LORD, AND SAY:ِ ``MAY MY LORD GUIDE ME TO SOMETHING NEARER THAN THIS, TO RECTITUDE.

THE COMMENTARY

THE END OF THE SLEEPERS EVENT (VERSE NO. 21 - 24)

Soon after, the incident of the God-fearing sleepers, tingled in the ears and became a general topic of conversation in the whole area!

When the one who was out to buy food, saw the form and feature of the town, after a period of three hundred years, he was struck with astonishment! For an instant which seemed to him long enough he thought that he was asleep, and that he was dreaming! But he rubbed his eyes, and made sure that he was awake, but everything in the town had suddenly changed!

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On the other hand his own form and feature was ridiculous in the sight of the townsfolk. His clothes, and the material of which it was sewed, the style of his hair, and astonished and astonishing countenance, were all amazing in the eyes of the citizens! Some men, women, and children pursued him to know what sort of a creature was he!

When he bought some food in a shop and paid the coin the shop manager gazed at him with wonder, seeing the coin with the marks of Daghyanus engraved on it a coin of three hundred years past! Here the youth came to know how long he and his fellow sleepers have slept.
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Their news exploded in the town the explosion of an atomic bomb! The sleeper hastened back to the cave and informed his fellows of what really had happened to them, and they all became intoxicated with wonder! When they came to themselves and knew that all their kith and kin had been died hundreds of years past, they found no use to live any longer. They therefore prayed to God to have them dead once again. When the townsfolk rushed to visit them, they found them all dead!

Some historians have related that, a just, kind, democrat, ruler was governing the people in that time, but people did not believe in the Corporeal Resurrection of Man after death. But now everything about the Resurrection Day was made clear through the raise of the sleepers:

``And so did We disclose them to the people to know that Allah's promise is true and there is no doubt in the hour of Resurrection and Final Judgement.''

The youths could not judge about the duration of their stay in the cave. The townsfolk too, did not apprehend the importance of the incident, and argued about the monument that they wanted to build upon their cave, and finally they agreed to construct a Mosque there.

See that, instead of considering the spiritual dignity and veneration of the matter, the argument went on about their number plus their dog, while the real point here is the spiritual lesson that should be taken of them:

``.... Remember when the people were disputing among themselves about them, then they said; build a building of monument upon them.... But those who prevailed on the matter said; we will build a mosque over them.''

تِسْعاً وَازْدَادُوا سِنِينَ مِائَةَ ثَلاَثَ كَهْفِهِمْ فِي اوَلَبِثُو ((25))

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25- AND THEY TARRIED IN THEIR CAVE FOR THREE HUNDRED YEARS, AND (TO THAT) THEY ADDED NINE.

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((26))أَحَداً حُكْمِهِ فِي يُشْرِكُ وَلاَ وَلِيّ مِنْ دُونِهِ مِّنْ لَهُمْ مَا وَأَسْمِعْ بِهِ أَبْصِرْ وَالأَرْضِ السَّمَاوَاتِ غَيْبُ لَهُ لَبِثُوا بِمَا أَعْلَمُ اللهُ قُلِ

26- SAY: ``ALLAH KNOWS BEST HOW LONG THEY TARRIED. TO HIM BELONGS THE UNSEEN OF THE HEAVENS AND THE EARTH. HOW WELL HE SEES AND HOW WELL HE HEARS. THERE IS NO GUARDIAN FOR THEM, APART FROM HIM, AND HE ALLOWS NO ONE TO SHARE HIS COMMAND.''

((27))مُلْتَحَداً دُونِهِ مِنْ تَجِدَ وَلَنْ لِكَلِمَاتِهِ مُبَدِّلَ لاَ رَبِّكَ كِتَابِ مِنْ إِلَيْكَ أُوحِيَ مَا وَاتْلُ

27- AND RECITE WHAT HAS BEEN INSPIRED TO YOU OF THE BOOK OF YOUR LORD. NO ONE CAN CHANGE HIS WORDS, AND YOU WILL NEVER FIND ANY REFUGE OTHER THAN HIM.

THE COMMENTARY

THE SLEEP OF THE COMPANIONS OF THE CAVE (VERSE NO. 25 - 27)

Now, every one may want to know how long did the youths sleep in the cave? The above verse (NO.25) reveals the truth in this regard:

``And they tarried in their cave for three hundred years and to that they added nine.''

According to the above verse, their duration in the cave in round numbers was 300 years in the Solar Calendar, and would amount to 309 in the Lunar Calendar.

There are also other numbers mentioned by other writers like 200, 250, and 450 years; but because Allah knows best how long they tarried; we Muslims take the 309 years to be the right number for the period, and we won't listen to this and that.

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The lessons that we may learn from the story of the companions of the cave are many; some of which are as follows:

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A◌ Breaking the obstacle and obstruction of imitation, and leaving behind a corrupted society. As a matter of fact Man should be the maker of his environment, and not merely compatible with it.

B◌ The second lesson is that of Emigration. Departure from a place of abode, when it has been entirely corrupted and filled up with evil and mischief, is an action becoming, and admirable.

C◌ The third lesson to be taken from here is, DISSEMBLANCE.

The companions of the cave strictly observed the precautionary dissimulation; not to lose their life for nothing, or to be returned to the false creed of idolatry by force-majeure.

D◌ Equality in one line, is another lesson that we may learn from their incident. The companions of the cave included a minister, a shepherd, and even a guardian dog. They all were on their way of emigration to God, and the material privileges had not the least effect to separated their line and their way of living!

The story of the Sleepers is not found in the Bible and in the Gospel, because the incident has happened in the centuries after the advent of Jesus Christ.

For the first time the story of the Sleepers was written by a Christian scholar, whose name was JACK, in the fifth century. He was the high priest of the Syrian church. Then another man named Goghious translated the story to Latin, with the name; ``THE GLORY OF THE MARTYRS''. These are evidences that the story was well known to the Christians a couple of centuries before the advent of Mohammad. (AS)

أَغْفَلْنَا مَنْ تُطِعْ وَلاَ الدُّنْيَا الْحَيَاةِ زِينَةَ تُرِيدُ عَنْهُمْ عَيْنَاكَ تَعْدُ وَلاَ وَجْهَهُ يُرِيدُونَ وَالْعَشِيِّ بِالْغَدَاوَةِ رَبَّهُمْ يَدْعُونَ الَّذِينَ مَعَ نَفْسَكَ وَاصْبِرْ
فُرُطاً أَمْرُهُ وَكَانَ هَوَاهُ وَاتَّبَعَ ذِكْرِنَا عَنْ قَلْبَهُ((28))

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28- AND KEEP YOURSELF PATIENT WITH THOSE WHO CALL ON THEIR LORD IN THE MORNING AND EVENING; SEEKING HIS PRESENCE, AND DO NOT TURN YOUR EYES AWAY FROM THEM IN QUEST OF THE ADORNMENT OF THE PRESENT LIFE. AND OBEY NOT HIM WHOSE HEART HAVE WE MADE NEGLIGENT OF OUR REMEMBERANCE, AND HE FOLLOWED HIS CARNAL DESIRES, AND HIS AFFAIR WAS EXTRAVAGANT.

كَالْمُهْلِ بِمَاء يُغَاثُوا يَسْتَغِيثُوا وَإِنْ سُرَادِقُهَا بِهِمْ أَحَاطَ نَاراً لِلظَّالِمِينَ أَعْتَدْنَا إِنَّا فَلْيَكْفُرْ شَاءَ وَمَنْ فَلْيُؤْمِنْ شَاءَ فَمَنْ رَّبِّكُمْ مِنْ الْحَقُّ وَقُلِ

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((29))مُرْتَفَقاً وَسَاءَتْ الشَّرَابُ بِئْسَ الْوُجُوهَ يَشْوِي

((30))عَمَلا أَحْسَنَ مَنْ أَجْرَ نُضِيعُ لاَ إِنَّا الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ

30- AS TO THOSE WHO BELIEVED AND DID RIGHTEOUS DEEDS, WE DO NOT WASTE THE REWARD OF HIM WHOSE CONDUCT IS FAIR.

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مُتَّكِئِينَ وَإِسْتَبْرَق سُندُس مِّنْ خُضْراً ثِيَاباً وَيَلْبَسُونَ ذَهَب مِنْ أَسَاوِرَ مِنْ فِيهَا يُحَلَّوْنَ الاْنْهَارُ تَحْتِهِمْ مِنْ تَجْرِي عَدْن جَنَّاتُ لَهُمْ ئِكَأُوْلَ
((31))مُرْتَفَقاً وَحَسُنَتْ الثَّوَابُ نِعْمَ الاْرَائِكِ عَلَى فِيهَا

31- FOR THEM IS THE GARDENS OF ETERNITY THAT STREAMS FLOW FROM BENEATH THEM. THEY ARE ADORNED IN IT WITH BRACELETS OF GOLD, AND WEAR CLOTHES OF FINE AND COARSE GREEN SILK; RECLINING THERE UPON COACHES. WHAT A GOOD REWARD, AND WHAT A NICE RESTING PLACE.

THE COMMENTARY

Occasion Of The Revelation (VERSE NO. 28 - 31)

Some of the chiefs of the tribes who had always obeyed their carnal desires, and followed their lusts, went to the prophet with pride and vanity, and said to him:

``O, Mohammad! When you are so surrounded by the poor, beggars, laymen, and labourers, and the slaves, like SALMA"N, ABUZAR, SOHAIB, BALA"L and etc., how can we and other NOBLES, and dignitaries of Ghoreish, come to join you and mix and mingle with these who call themselves Muslims! If you dismiss such people from about yourself, then the road will be paved for us to come and cooperate with you!''

When they said so the above verse (NO.28) was sent down telling the prophet to keep patient with those who call on their Lord in the morning and evening, seeking His presence; and to turn

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away from them in quest of the splendour of the present life.

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THE BAREFOOTED CLEAN HEARTS

We have already taken the lesson from the companions of the cave that, the standard for evaluation of Man is not his rank and wealth. Among the youths we found a minister, a layman, a shepherd, and his dog, who worked collectively in one line for the love of God. The same object is also followed in these verses with another point of view:

A truthful Muslim turns to God, in the morning, noon and evening or night, by performing his regular daily prayers; and seeks God's presence and nearness. These are very different from him whose heart has been made negligent of God's rememberance, and who is the servant of his carnal desires and lusts.

It was the creed of our prophet to follow the truth that he received from our Lord. The truth is clear and evident, and if some one wants to reject it deliberately, he must accept the terrible consequences of his choice of falsehood, in the blazing fire of God's wrath.

The spirit of Man can be either fed up with the love of God, or with his own carnal love, vain desires, and lusts. The soul cannot contain and retain both of these at the same time. He who follows his carnal desires and caprices will forget his Merciful Lord, and will never be satisfied with what he has. He wants more and more of the adornments of this world, until he meets his dreadful end. But the righteous believer will be rewarded beyond his merits, and a tenfold return for every good action of his so as to prepare him for the excellent and eternal life in the gardens of bliss, in the Paradise.

((32))زَرْعاً بَيْنَهُمَا وَجَعَلْنَا بِنَخْل وَحَفَفْنَاهُمَا بـأَعْنَا مِنْ جَنَّتَيْنِ لِاَحَدِهِمَا جَعَلْنَا رَّجُلَيْنِ مَّثَلا لَهُمْ وَاضْرِبْ

32- AND STRIKE FOR THEM THE PARABLE OF TWO MEN: FOR
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ONE OF THEM WE MADE TWO GARDENS OF GRAPES, SURROUNDED WITH DATE-PALMS, AND BETWEEN THEM WE MADE CORN-FIELD.

((33))نَهَراً خِلاَلَهُمَا وَفَجَّرْنَا شَيْئاً مِّنْهُ تَظْلِمْ وَلَمْ أُكُلَهَا آتَتْ يْنِالْجَنَّةَ كِلْتَا

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33- EACH OF THE TWO GARDENS PRODUCED ITS FRUIT, AND FAILED NOT THE LEAST. AND WE MADE A STREAM TO FLOW IN THEM.

نَفَراً وَأَعَزُّ مَالا مِنْكَ أَكْثَرُ أَنَا يُحَاوِرُهُ وَهُوَ لِصَاحِبِهِ فَقَالَ ثَمَرٌ لَهُ وَكَانَ ((34))

34- AND THERE WAS A (REMARKABLE) PROFIT FOR HIM (IN THE FRUIT OF HIS GARDEN). THEN HE SAID TO HIS FRIEND WHEN HE WAS DISPUTING WITH HIM:ۖ ``I AM WEALTHIER THAN YOU AND MIGHTIER IN PERSONNEL. (CHILDREN)

أَبَداً هَذِهِ تَبِيدَ أَنْ أَظُنُّ مَا قَالَ لِنَفْسِهِ ظَالِمٌ وَهُوَ جَنَّتَهُ وَدَخَلَ ((35))

35- AND HE ENTERED HIS GARDEN, BEING OPPRESSOR TO HIMSELF, HE SAID:ۖ ``I DON'T THINK THIS (GARDEN OF MINE) WILL EVER PERISH.''

مُنقَلَباً مِّنْهَا خَيْراً لأَجِدَنَّ رَبِّي إِلَى رُّدِدْتُّ وَلَئِنْ قَائِمَةً السَّاعَةَ أَظُنُّ وَمَا ((36))

36- AND I DON'T THINK THE HOUR WILL COME ON. AND EVEN IF I RETURNED TO MY LORD I WILL FIND BETTER THAN IT IN EXCHANGE.

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THE COMMENTARY

THE ILLUSTRATION OF A MATERIALIST WITH PRIDE,

AGAINST A HUMBLE BELIEVER.

VERSE NO. 32 - 36

Here is a simple similitude, to illustrate the contrast between two companions, one of whom is a sincere believer and the other one, a wealthy Materialist; who is a purse-proud, that his material properties like garden, farmland, and excellent house, and furniture, has puffed him up with vanity and pride. He takes his companion with him to his fruitful garden to show him his importance, but his friend looks at them with indifference, and neutral disposition! On contrary to his companion, the believer had all his trust in God.

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There in the garden they fell into a dispute about faith, and the life in Hereafter. The wealthy, seeing his fruitful garden; in his vanity and pride said to his companion:ِ

``I am wealthier than you, and mightier in man power; and I don't think this garden of mine will ever perish, and I don't think that the hour of Resurrection will come on; and even if I return to my Lord I will find better than these, in exchange!''

The Materialist who was puffed up with vanity and pride, thought that his power would never diminish, and looked at his friend with a contemptible eye and scornful gaze! But he was more unjust to himself than his friend, and knew not that his vanity and pride was ruining him and all that he had.

((37))رَجُلا سَوَّاكَ ثُمَّ نُّطْفَة مِنْ ثُمَّ تُرَاب مِنْ خَلَقَكَ بِالَّذِي أَكَفَرْتَ يُحَاوِرُهُ وَهُوَ صَاحِبُهُ لَهُ قَالَ

37- HIS COMPANION SAID TO HIM, WHILE HE WAS ARGUING
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WITH HIM:ِ ``HAVE YOU LOST FAITH IN HIM WHO CREATED YOU FROM SOIL, THEN FROM A SPERM-DROP; AND AFTER THAT FASHIONED YOU INTO A MAN!?

((38))أَحَداً بِرَبِّي أُشْرِكُ وَلاَ رَبِّي اللهُ هُوَ لَّكِنَّا

38- BUT AS FOR ME; ALLAH IS MY LORD, AND I WILL NOT ASSOCIATE WITH MY LORD ANY ONE.

((39))وَوَلَداً مَالا مِنْكَ أَقَلَّ أَنَا تَرَنِ إِنْ بِاللهِ إِلاَّ قُوَّةَ لاَ اللهُ شَاءَ مَا قُلْتَ جَنَّتَكَ دَخَلْتَ إِذْ وَلَوْلاَ

39- WHY THEN WHEN YOU ENTERED YOUR GARDEN, DID NOT SAY:ِ ``ALLAH'S WILL BE DONE, THERE IS NO POWER EXCEPT IN ALLAH,'' WHEN YOU SAW ME TO HAVE LESS WEALTH AND CHILDREN THAN YOU?

((40))زَلَقاً صَعِيداً فَتُصْبِحَ السَّمَاءِ مِنْ حُسْبَاناً عَلَيْهَا وَيُرْسِلَ جَنَّتِكَ مِّنْ خَيْراً يُؤْتِيَنِي أَنْ رَبِّي فَعَسَى

40- THEN IT MAY BE THAT MY LORD WILL GIVE ME BETTER THAN YOUR GARDEN; AND SEND AGAINST IT, (i.e. YOUR GARDEN) HAIL-STONE FROM THE SKY (FALLING IN SHOWER) THEN IN THE MORNING YOU FIND IT A SLIPPERY BARREN WASTE.

((41))لَباًطَ لَهُ تَسْتَطِيعَ فَلَنْ غَوْراً مَاؤُهَا يُصْبِحَ أَوْ

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41- OR IT BEGIN THE DAY WITH ITS WATER HAVING SUNK DOWN, SO THAT YOU WILL NOT BE ABLE TO FIND IT AGAIN.

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THE COMMENTARY

THE ANSWER OF THE HUMBLE BELIEVER (VERSE NO. 37 - 41)

Here the believer companion rejects all the baseless and literary compositions of his friend, about his false and deceiving motives.

First of all he objects against his proud companion for denying God! Although the above verses do not imply that the Materialist denied God, but his denying the Resurrection and raise of the dead consists of denying God's power of creation; and this is why the believer reasons by the three stages of Man's creation. Originated in clay, turned into sperm-drop, and fashioned into Man. These are all the wonderful signs of God's Creating Power; which may prove that raising up the dead is far easier for Him than we may think of it. The believer in the second part of his argument says to his companion:ۚ ``If you feel proud of having farmland watered by perpetual stream, and fruitful garden with many children, I am proud to have a Lord, Merciful and Compassionate, Who is the only one true reality; and I worship no one other than him, and associate no partners with Him.''

He then admonished his friend that he could have a better way of enjoying God's Gifts with thankfulness:ۚ

``Why then, when you entered your garden did not say:ۚ ``Allah's will be done! There is no power except in Allah.'' If you have ploughed the earth, sowed the seeds, and irrigated the land, you have done it by the power and provisions of God. You must not ignore the fleeting nature of the goods of the present life; and also God's punishment which is always preceded by His Mercy and Grace.''

In general sense of meaning the Arabic HOSBA"N is any kind of punishment by way of reckoning. But it also implies a punishment by hail-stone and thunderbolt.

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((42))أَأَحَد بِرَبِّي أُشْرِكُ لَمْ لَيْتَنِي يَا وَيَقُولُ عُرُوشِهَا عَلَى خَاوِيَةٌ وَهِيَ فِيهَا أَنفَقَ مَا عَلَى كَفَّيْهِ يُقَلِّبُ فَأَصْبَحَ بِثَمَرِهِ وَأُحِيطَ

42- AND, (IT SO HAPPENED THAT) ALL ITS FRUITS WERE DESTROYED! THEN HE BEGAN THE DAY WITH WRINGING HIS HANDS (WITH THE GRIEF) FOR WHAT HE HAD SPENT ON IT, WHILE IT WAS FALLEN DOWN UPON ITS FOUNDATIONS; AND HE WAS SAYING:ۖ ``WOULD THAT I HAD NOT ASSOCIATED WITH MY LORD ANY ONE.''

((43))مُنتَصِراً كَانَ وَمَا اللهِ دُونِ مِنْ يَنصُرُونَهُ فِئَةٌ لَّهُ تَكُنْ وَلَمْ

43- AND THERE WAS NOT ANY HOST TO HELP HIM EXCEPT ALLAH, NOR WAS HE ABLE TO HELP HIMSELF.

((44))عُقْباً وَخَيْرٌ ثَوَاباً خَيْرٌ وَهُ الْحَقِّ للهِ الْوَلاَيَةُ هُنَالِكَ

44- THERE THE GOVERNORSHIP (WAS PROVED TO) BELONG TO ALLAH IN TRUTH. HE IS THE BEST TO REWARD, AND THE BEST FOR THE END. (OF THOSE WHO OBEY GOD).

THE COMMENTARY

AND THIS IS HOW IT ENDS. (VERSE NO. 42 - 44)

The argument ceased, and the believer could not penetrate the truth in the heart of the materialist. He returned home as proud as he had come; not knowing that he was destined to taste his bad luck here in this life. He fell asleep in the night, and a hail stone shower, a flash of lightning with a crash of thunder, an earthquake, or who knows
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what sort of a punishment, stroke his garden by way of reckoning; and in the next morning he could not find anything of what he had last night!

All had been destroyed and reduced to nothing!

What else could he do but wringing his hands with the grief and anger for all that he had lost; and all that he had spent so far! Who could help him then except Allah? All his income, besides all his capital on which his hopes had been built, gone at once; and he was now as poor as his

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companion or more! No one could now help him; nor even himself could be of any help. He who was thinking too much of his children and dependants, in being helpful in emergency cases, found them all of no use!

One cannot expect his rescue from a drowned. The people in this world are all more helpless than one another.

This parable illustrates the vanity of wealth which may end in blasphemy and destruction. Men with low capacities, when become rich, may easily lose their self-control; and make a show of their wealth and possibilities to the others, to use it as a means of attaining superiority. People too may gather round them as the gnats gather round a piece of sweet, or the ants gather on the carcass of an insect, and this gathering, the rich people who are usually void of knowledge, may take it to be due to their personal influence and attraction.

On the other hand their love for their material properties may become so tender, that they don't think that their superiority and position will ever perish! Even they may think that they are loved by God, that, He has given them so much of wealth and material goods; and if there be a next life at all, they will have a better position and wealth, there too:۝

``And he entered his garden, being oppressor to himself, said; I don't think this garden of mine will ever perish, and I don't think the hour will come on; and even if I returned to my Lord, I will find better than it, in exchange.''

Some of the lessons that we may take from the above example, are as follows:۝

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A۝ The goods of this material world are all fleeting by nature and may vanish swiftly, and therefore we should not rely on them.

B۝ The friends who encircle round about us in time of fortune, are mostly the friends of purse and position, and as soon we lose our rank and wealth, we lose them too! We ought to know that a friend in need is a friend indeed.

C۝ Repentance and return is useless after the punishment of God has overtaken us. Pharaoh too, repented when he was drowned! we read in S 10:90۝91;

``And We passed the Israelites over the sea with Pharaoh and his hosts in pursuit; until when drowning overtook him, he said:۝

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``I believe that there is no God except He in whom the children of Israel believe, and I am of those who have submitted to God.''

And God's answer to Pharaoh was:ِ

``Now!? And you have rebelled before and were of the corruptors?'' And so was the case with our materialist gardener in the above parable, that when he saw his garden and fruits all destroyed, he said:ِ (VERSE NO.42)

``Would that I had associated no one with my Lord.'' He did say so, but it was too late!

شَيْء كُلِّ عَلَى اللهُ وَكَانَ الرِّيَاحُ تَذْرُوهُ هَشِيماً فَأَصْبَحَ الأَرْضِ نَبَاتُ بِهِ لَطَفَاخْتَ السَّمَاءِ مِنْ أَنزَلْنَاهُ كَمَاء الدُّنْيَا الْحَيَاةِ مَّثَلَ لَهُمْ وَاضْرِبْ مُّقْتَدِراً((45))

45- AND STRIKE FOR THEM THE SIMILITUDE OF THE PRESENT LIFE; (IT IS) LIKE THE WATER WHICH WE SENT IT DOWN FROM THE SKY. THEN THE VEGETATION OF THE EARTH IS MINGLED WITH IT. THEN IT BECOMES DRY STUBBLE, WHICH THE WINDS SCATTER IT, AND ALLAH HAS ALWAYS HAD POWER OVER EVERYTHING.

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أَمَلا وَخَيْرٌ ثَوَاباً كَرَبِّ عِنْدَ خَيْرٌ الصَّالِحَاتُ وَالْبَاقِيَاتُ الدُّنْيَا الْحَيَاةِ زِينَةُ وَالْبَنُونَ الْمَالُ((46))

46- WEALTH AND SONS ARE ADORNMENT OF THE LIFE OF THIS WORLD, BUT THE GOOD DEEDS THAT LAST, ARE BETTER IN THE SIGHT OF ALLAH, AS REWARDS AND BETTER IN HOPE.

THE COMMENTARY

THE BEGINING AND END OF LIFE IN A LIVELY PICTURE (VERSE NO. 45 - 46)

The good things of this world are transient and fleeting; but we cannot easily understand that, in our short life of 60 to 80 years. Here the Glorious Qura"n, through an expressive parable illustrates the life on the earth saying:ِ

``Strike for them the similitude of the present life which is like the drop of rain that We send it

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down from the sky.'' It serves to fertilise and develop the seeds when it sinks down and mingles with the soil. Then the plain of deserts and mountains becomes full of movements. There appears everywhere, the buds, flowers, and fruits, one after another adorning the land. It seems that everything is alive. Every bud smiles, every bird shouts of joy, and every tree is dancing with happiness! But very soon the Fall of Autumn appears, to turn the trees and plants yellow, and make every green grass or leaf, as dry stubble which can easily be scattered by the wind! Not the vegetation alone that, everything down here is fleeting; the rank and wealth, the strength and health, and even the man power and children, all will move swiftly away!

Only the righteous deeds have a lasting value in the sight of God, and may become the foundation of our hopes for God's rewards in the Hereafter.

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((47))أَحَداً مِنْهُمْ نُغَادِرْ فَلَمْ وَحَشَرْنَاهُمْ بَارِزَةً الأَرْضَ وَتَرَى الْجِبَالَ نُسَيِّرُ وَيَوْمَ

47- AND (REMEMBER) THE DAY IN WHICH WE MOVE THE MOUNTAINS, AND YOU WILL SEE THE EARTH PLAINLY, AND WE MUSTER THEM ALL, NOT LEAVING BEHIND EVEN ONE OF THEM.

((48))مَوْعِداً لَكُمْ نَّجْعَلَ أَلَّنْ زَعَمْتُمْ بَلْ مَرَّة أَوَّلَ خَلَقْنَاكُمْ كَمَا جِئْتُمُونَا لَقَدْ صَفّاً رَبِّكَ عَلَى وَعُرِضُوا

48- AND THEY WILL BE PRESENTED TO YOUR LORD IN LINES; (AND WE SHALL SAY TO THEM) VERILY YOU CAME TO US (AS NUDE AND DESTITUTE) AS WE CREATED YOU AT FIRST, THINKING THAT WE WOULD NOT FIX AN APPOINTMENT WITH YOU. (WE WOULD NOT SEE EACH OTHER)

مَا وَوَجَدُوا أَحْصَاهَا إِلاَّ كَبِيرَةً وَلاَ صَغِيرَةً يُغَادِرُ لاَ الْكِتَابِ هَذَا مَالِ وَيْلَتَنَا يَا وَيَقُولُونَ فِيهِ مِمَّا مُشْفِقِينَ الْمُجْرِمِينَ فَتَرَى الْكِتَابُ وَوُضِعَ
((49))أَحَداً رَبُّكَ يَظْلِمُ وَلاَ حَاضِراً عَمِلُوا

49- AND THE BOOK (WHICH IS THE RECORD OF DEEDS) WILL BE PLACED (BEFORE THEM), THEN YOU WILL SEE THE SINNERS FEARFUL OF WHAT IS (WRITTEN) IN IT, AND THEY SAY:ِ ``WOE TO US! WHAT SORT OF A BOOK IS THIS, THAT LEAVES OUT NOTHING SMALL OR GREAT, BUT IT HAS IT NOTED DOWN!'' AND THEY FIND ALL THAT THEY DID IT PRESENT, AND YOUR LORD WILL OPPRESS NO ONE.

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THE COMMENTARY

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WOE UNTO US! (VERSE NO. 47 - 49)

The immediate reference here is to three stages of the Resurrection; the stage before it, its connection to Man, and to a part after it.

The verses imply that before Resurrection, our planet and our solar system will all have a total destruction. The moon may stick to sun, and both of them lose their light and luminance. The earth shakes strongly and then flattens. The sky will rent asunder, and the stars will lose their luster and scatter here and there in the space. The mountains will move and become like carded wool. The oceans will burst out, and the graves will turn upside down and the deads will raise up!

In the second stage, people who have raised up from death, will all be present before God in different classes and various lines, all nude and destitute. They have nothing with them of their acquired possessions, that they had accumulated before their death, and thought that they owned it. It will be said to them:ِ ``So you came to us as nude and destitute as We created you in the first time when you thought we would never meet each other''

Then the record of our deeds will be given in our hand to convince us of what We have done. In our record nothing is omitted, and nothing is entered wrongly. If there is a punishment, it has been earned by the sinner himself, and God will oppress no one the least.

عَدُوٌّ لَكُمْ وَهُمْ دُونِي مِنْ أَوْلِيَاءَ وَذُرِّيَّتَهُ أَفَتَتَّخِذُونَهُ رَبِّهِ أَمْرِ عَنْ فَفَسَقَ الْجِنِّ مِنْ كَانَ إِبْلِيسَ إِلاَّ فَسَجَدُوا لاِدَمَ اسْجُدُوا لِلْمَلاَئِكَةِ قُلْنَا وَإِذْ
بَدَلا لِلظَّالِمِينَ بِئْسَ((50))

50- AND WHEN WE SAID TO THE ANGELS; PROSTRATE YOURSELVES BEFORE ADAM. THEN THEY ALL PROSTRATED,
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EXCEPT IBLIS, WHO WAS OF THE JINNS. SO HE DISOBEYED THE COMMAND OF HIS LORD. DO YOU THEN TAKE HIM AND HIS OFFSPRING AS MASTERS BESIDES ME WHILE THEY ARE YOUR ENEMY!? WHAT A BAD SUBSTITUTE ARE THEY FOR THE OPPRESSORS.

أَعَضُد الْمُضِلِّينَ مُتَّخِذَ كُنتُ وَمَا أَنفُسِهِمْ خَلْقَ وَلاَ وَالأَرْضِ السَّمَاوَاتِ خَلْقَ أَشْهَدْتُّهُمْ مَّا((51))

51- I CALLED THEM NOT TO WITNESS THE CREATION OF THE HEAVENS AND THE EARTH, NOR THEIR OWN CREATION. AND I WAS NOT (THE ONE) TO TAKE THOSE WHO LEAD OTHERS ASTRAY AS AN ASSISTANCE.

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مَّوْبِقاً بَيْنَهُمْ وَجَعَلْنَا لَهُمْ يَسْتَجِيبُوا فَلَمْ وْهُمْفَدَعَ زَعَمْتُمْ الَّذِينَ شُرَكَائِيَ نَادُوا يَقُولُ وَيَوْمَ ((52))

52- AND THE DAY IN WHICH HE SAYS:ِ ``CALL ON THOSE WHOM YOU THOUGHT TO HAVE BEEN MY PARTNERS. AND THEY WILL CALL THEM ON, BUT THEY ANSWER THEM NOT.'' AND WE SET A PLACE OF PERDITION BETWEEN THEM.

مَصْرِفاً عَنْهَا يَجِدُوا وَلَمْ مُوَاقِعُوهَا أَنَّهُمْ فَظَنُّوا النَّارَ الْمُجْرِمُونَ وَرَأَى ((53))

53- AND THE SINNERS SEE THE FIRE, AND MAKE SURE THAT THEY ARE ABOUT TO FALL IN IT, AND WILL NOT FIND A MEANS TO TURN THEM AWAY.

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THE COMMENTARY

DON'T MAKE MASTERS OF SATANS (VERSE NO. 50 - 53)

Once again the argument returns to the fall of Mankind through IBLIS, who is Man's avowed enemy. Allah asked:ِ

``Do you then take him and his offspring as masters besides Me?''

It is indeed a false exchange, to prefer a sworn enemy over our Merciful and Compassionate Cherisher Lord!

In this verse Satan's offspring may mean all those who follow him. Our evil deeds, and even our evil thoughts and motives, might be considered as the offsprings of Satan.

Some people may think too much of Satan, and therefore in the next verse (NO.51) such ideas have been rejected by saying that, God did not call Satan and his offspring to witness, when He created the heavens and the earth; nor even in their own creation.

He who has not any role and effect in the creation of himself and other creatures of the world, and knows nothing of the secrets of existence, how can he become a Lord and a leader. In other word the creation is based on fact and truth, and there is no room for him whose programme is seduction and misleading.

There is also a warning in the next verse (NO.52) that in the Resurrection Day, Allah will say to the

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polytheists and idolaters to call on those whom they thought to have been God's partners. They will call them, but they receive no answer at all, because there is a part or partition of Perdition between the two parties.

((54جَدَ شَيْء أَكْثَرَ الاْنسَانُ وَكَانَ مَثَل كُلِّ مِنْ لِلنَّاسِ الْقُرْآنِ هَذَا فِي صَرَّفْنَا وَلَقَدْ))

54- AND WE HAVE EXPLAINED IN THIS QURA"N OF ALL SORTS OF EXAMPLES FOR PEOPLE, BUT MAN DISPUTES MORE THAN EVERYTHING ELSE.

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((55))قُبُلا الْعَذَابُ يَأْتِيَهُمُ أَوْ الاْوَّلِينَ سُنَّةُ مْتَأْتِيَهُ أَنْ إِلاَّ رَبَّهُمْ وَيَسْتَغْفِرُوا الْهُدَى جَاءَهُمْ إِذْ يُؤْمِنُوا أَنْ النَّاسَ مَنَعَ وَمَا

55- AND NOTHING PREVENTED MAN FROM BELIEVING WHEN THE GUIDANCE CAME TO THEM, AND ASKING FOR THEIR LORD'S FORGIVENESS; EXCEPT COMING TO THEM THE FATE OF THE ANCIENTS, OR THE PUNISHMENT COME ON THEM FACE TO FACE.

((56))هُزُواً أُنْذِرُوا وَمَا آيَاتِي وَاتَّخَذُوا الْحَقَّ بِهِ لِيُدْحِضُوا بِالْبَاطِلِ كَفَرُوا الَّذِينَ وَيُجَادِلُ وَمُنذِرِينَ مُبَشِّرِينَ إِلاَّ الْمُرْسَلِينَ نُرْسِلُ وَمَا

56- AND WE SEND NOT THE MESSENGERS EXCEPT AS BEARERS OF GLAD-TIDINGS, AND WARNERS. AND THE UNBELIEVERS DISPUTE WITH FALSEHOOD, IN ORDER TO CONFOUND THE TRUTH, BY IT, AND THEY TOOK IN MOCKERY MY SIGNS AND WARNINGS.

THE COMMENTARY

AS IF THEY WAIT FOR PUNISHMENT ONLY (VERSE NO. 54 - 56)

These verses here come to some conclusion of the preceding arguments:

``We have explained in this Qura"n of all sorts of examples for people....''

The Scripture consists of the history of the past generations with clear cut examples of their sweet and bitter incidents and accidents, which can solve all the serious problems of Mankind; but they did not

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make use of the advices, admonitions, and warnings, accompanied by good-tidings, of the Book! They only adhered to disputes for want of wisdom and discernment. By way of obstinacy they called for repetition of what had happened to the disbelievers of the past centuries!

In other word the stubborn and obstinate people will not believe willingly, and they must either taste the punishment that afflicted the past generations, or at least see that sort of punishments with their own eyes.

Then to console His prophet, Allah says:

``We send not the Messenger except as warners and bearers of glad-tidings.''

The Messenger's duty is to warn us of the dangers of evil, and give us glad-tidings of the life to come with all its splendour, lest we abandon to despair when we see the death of our dearers and nearers.

تَدْعُهُمْ وَإِنْ وَقْراً آذَانِهِمْ وَفِي يَفْقَهُوهُ أَنْ أَكِنَّةً قُلُوبِهِمْ عَلَى جَعَلْنَا نَّاإِ يَدَاهُ قَدَّمَتْ مَا وَنَسِيَ عَنْهَا فَأَعْرَضَ رَبِّهِ بِآيَاتِ ذُكِّرَ مِمَّنْ أَظْلَمُ وَمَنْ
أَبَداً إِذاً يَهْتَدُوا فَلَنْ الْهُدَى إِلَى ((57))

57- AND WHO IS MORE UNJUST, THAN HE WHO WAS REMINDED BY THE SIGNS OF HIS LORD, THEN HE TURNED AWAY FROM IT, AND FORGOT WHAT HIS HANDS HAD FORWARDED? WE HAVE PUT A VEIL UPON THEIR HEARTS NOT TO APPREHEND IT, AND A HEAVINESS IN THEIR EARS (SO THAT THEY DON'T HEAR). AND IF YOU CALL THEM TO GUIDANCE, THEY WILL NEVER BE GUIDED!

مَوْئِلا دُونِهِ مِنْ يَجِدُوا لَّنْ مَوْعِدٌ لَّهُمْ بَلْ الْعَذَابَ لَهُمْ لَعَجَّلَ كَسَبُوا بِمَا يُؤَاخِذُهُمْ لَوْ رَّحْمَةِ ال ذُو الْغَفُورُ وَرَبُّكَ ((58))

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58- AND YOUR LORD IS FORGIVING, MERCIFUL. IF HE WAS TO TAKE THEM TO TASK FOR WHAT THEY EARNED, HE WOULD HAVE HASTENED THE PUNISHMENT FOR THEM, BUT THERE IS AN APPOINTED TIME FOR THEM, FROM WHICH THEY FIND NO REFUGE.

مَّوْعِداً لِمَهْلِكِهِمْ وَجَعَلْنَا ظَلَمُوا لَمَّا أَهْلَكْنَاهُمْ الْقُرَى وَتِلْكَ ((59))

59- AND THESE ARE THE TOWNS (THE RUINS OF WHICH YOU MAY SEE) THAT, WE DESTROYED THEM WHEN THEY OPPRESSED; AND WE APPOINTED FOR THEIR DESTRUCTION AN APPOINTED TIME.

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THE COMMENTARY

ALLAH HASTENS NOT HIS PUNISHMENT (VERSE NO. 57 - 59)

The above verses are the complementary to the aforementioned ones, beginning with:

``Who is more unjust than he who was reminded by the signs of his Lord, and he turned away from it, and forgot all that his hands had forwarded.''

The instructions of the prophets remind us of the truth that is planted in our soul by nature and creation. The aim of the prophets (AS HAZRAT IMAM ALI, A.S. HAS SAID), is to make people faithful to the pact and promise, made in their nature when they were created. They are to be reminded of the favours of God that they have forgotten it.

The verses also imply that our soul is already acquainted with the facts and truth that have been sent to us through the apostles, and that they are sent from our Lord God. We also should not forget that our hands have forwarded many wrongs and the prophets have come to

cleanse us from the dirt and filth of our forgotten sins.

But if in such a case he is reminded by the signs of God, and he still rejects to repent and return; he is indeed the greatest of oppressors to himself! He now deserves to fall down into the abyss of ignorance, darkness, and perdition, due to his utmost folly.

When there comes a time that our sins put a veil upon our heart, and we do not listen to Divine Warning, we have to perish. And such a perdition is due to the height of our own folly, that inspite of having such a Merciful and All-forgiving Lord we should cast ourselves down to such an abyss of ignorance.

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THANKS FOR HELP

When his Holiness HAZRAT AYATULLAH-AL-OZMA", NASIR MAKARIM SHIRAZI, in the MARCH 1999, ordered me to start translating an expressive summary of his great work on the Glorious Qura"n, which is named as, ``THE EXAMPLE COMMENTARY'' I took his order for the best of opportunities in my life. I immediately resigned of my office, and got rid of all my jobs, in order to use my full time and power, with love and pleasure, on this sacred work. Now after three years of a full time work, I offer to my dear readers the third volume of the whole work, which has to complete in six volumes altogether.

Up to here, half of the whole Qura"n has been translated and published, and it is also found on Internet too.

Whether I have been successful or failed, I have nothing to say. I only know that I have done my best; and I leave the judgement to the Most Merciful and Compassionate Lord, for whose sake and pleasure, and for nothing else; I have done the work.

In the present attempt, I have to give my sincere thanks to the following commentators, translators, and publishers, without whose help I could not have reached the point that I have reached.

First of all, and in particular, I owe to make a mention of MOWLANA ALLAMEH ABDULLAH YUSUF ALI, whose valuable work in translation and commentary of QURA"N, has been the most intimate friend of mine, in the past ten years. I have always had it a sacred duty incumbent upon me to rehearse a few pages of his sacred work first time in the morning, before I started doing anything else:

``And those who came after them say:ۚ ``Our Lord! Forgive us and our brothers who came before us into faith, and leave not in our hearts rancour against those who have believed. Our Lord! You are indeed Full of kindness Most Merciful.''

S 59:10

[656]

In this third volume of the work, I also owe much to my dear colleague, Miss Poora"n Pebdani, who earnestly did all the typings, computer work, corrections, and the layout work of the book.

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THE END OF THE THIRD VOLUME

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